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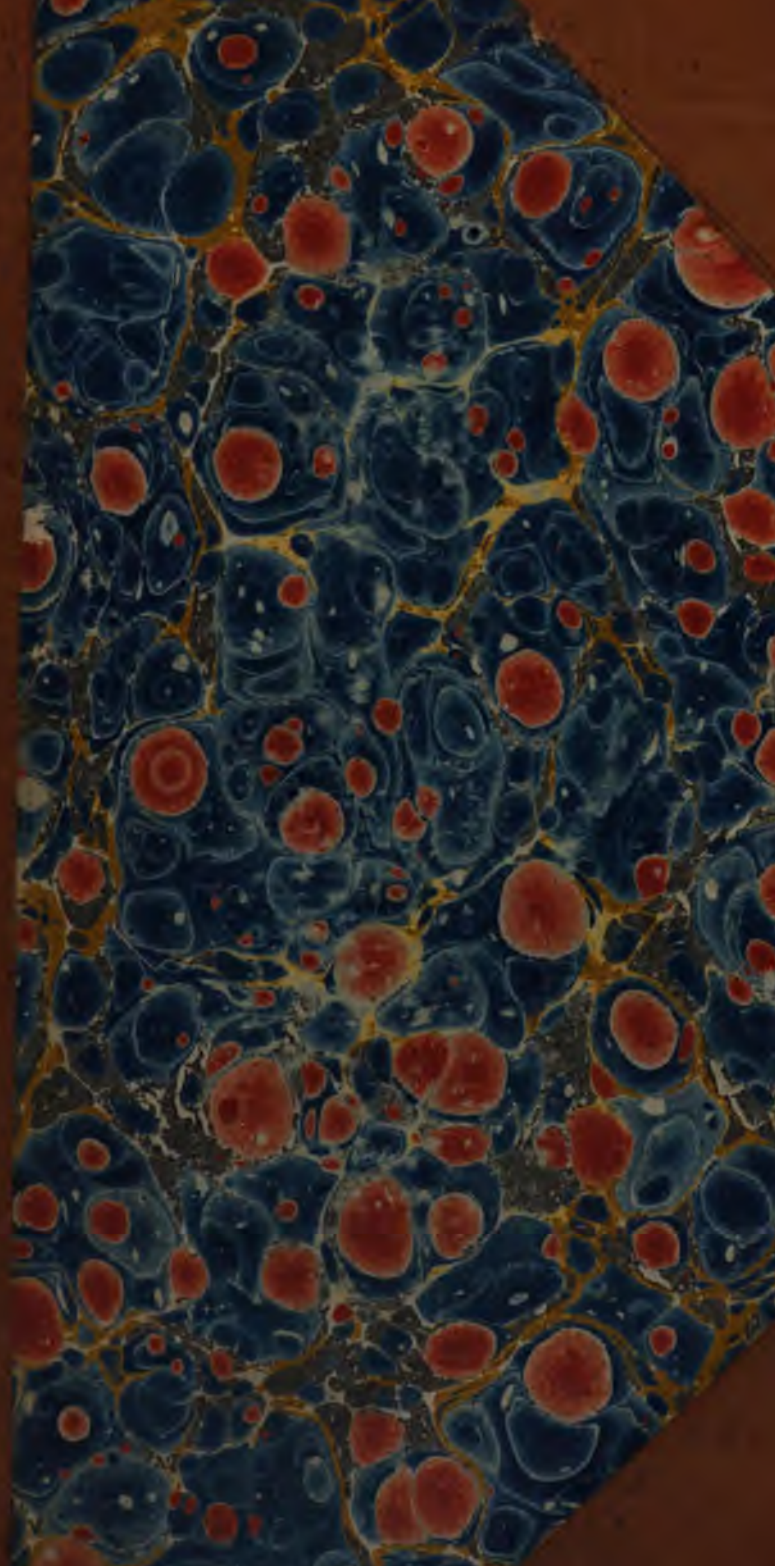
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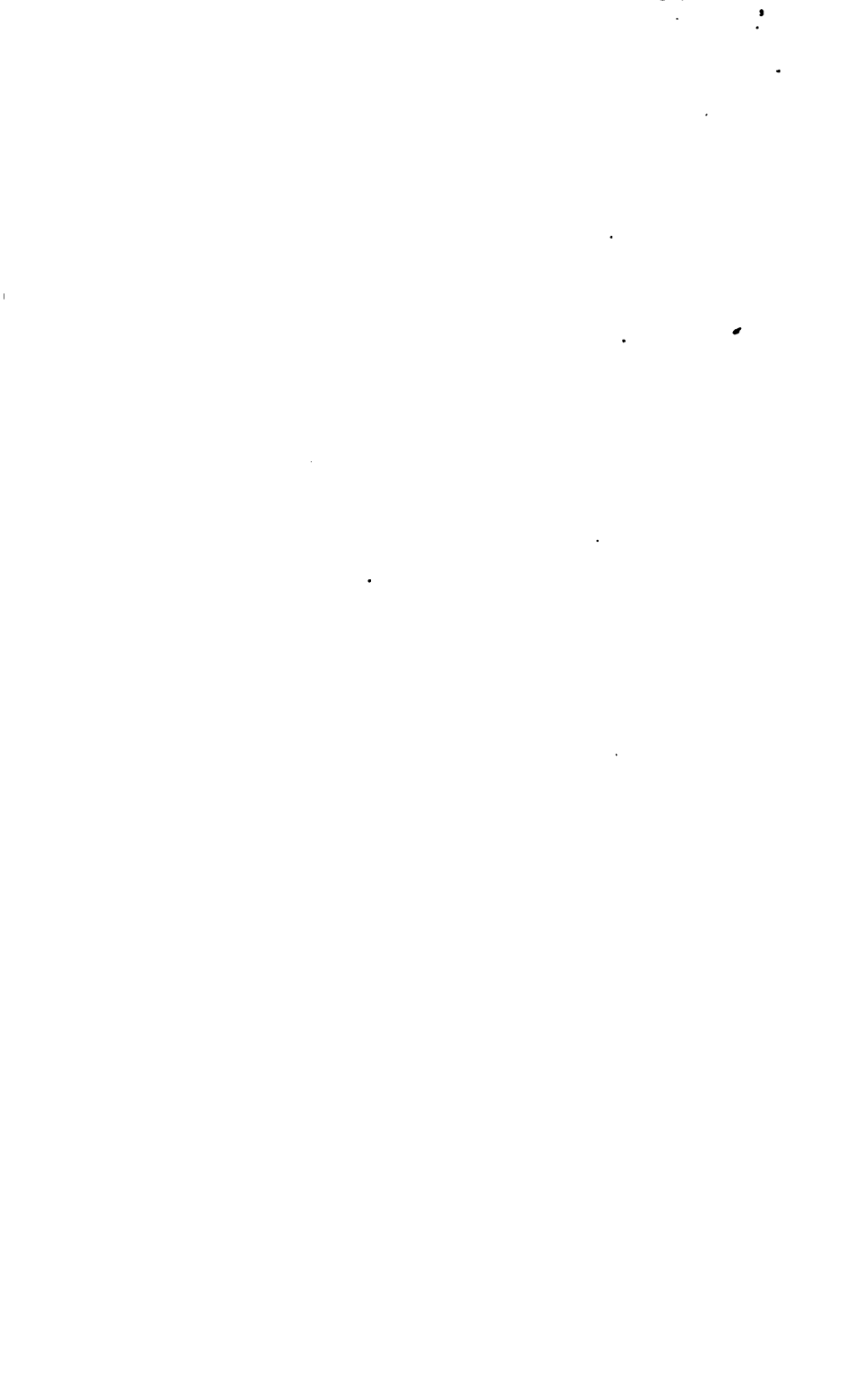
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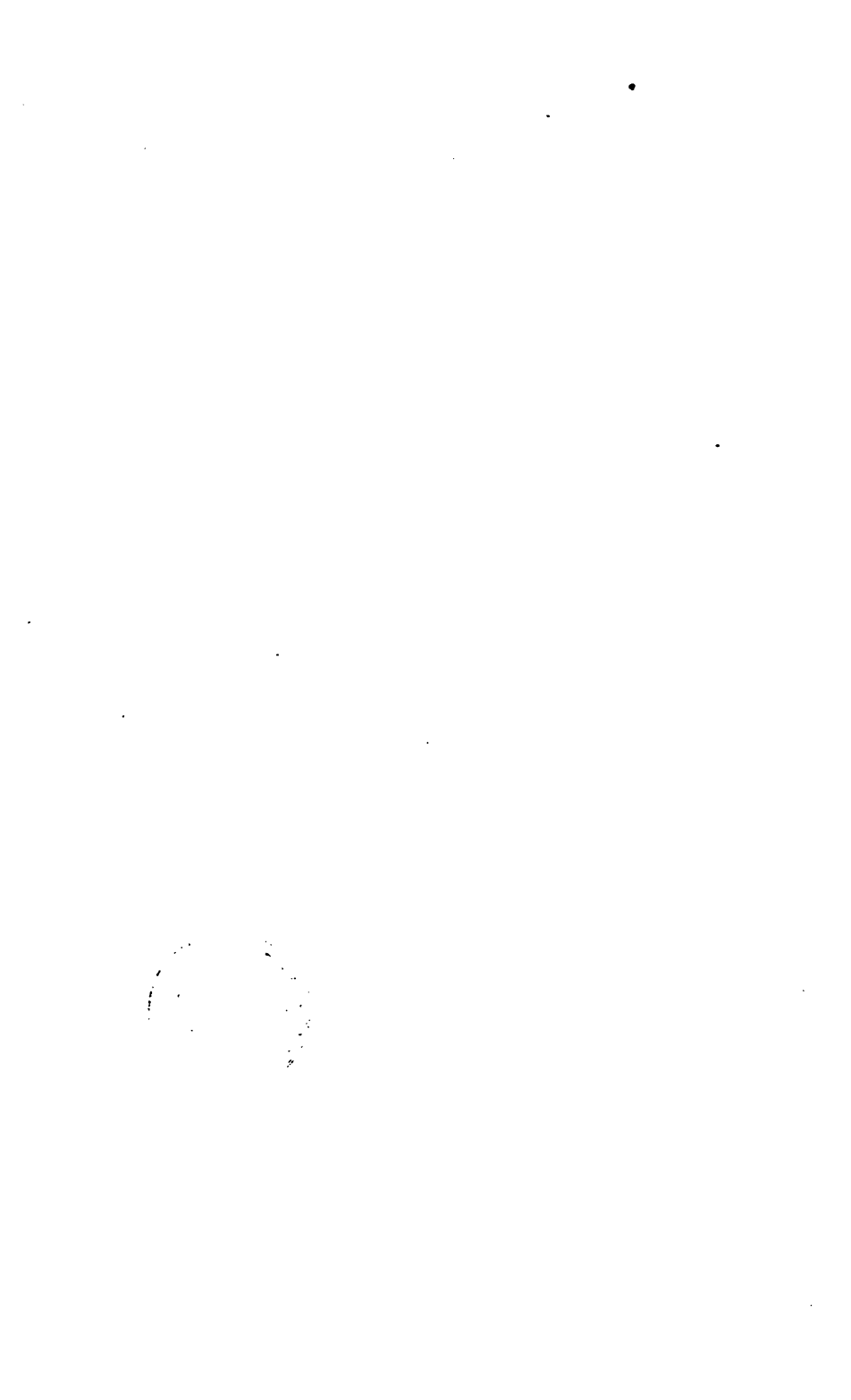


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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

1871.

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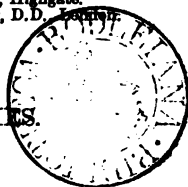
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April, Rev. John Morris, Brecon College.
May, Rev. R. S. Ashton, B.A., Weymouth.
June, Rev. Robt. Moffat, Kuruman, Africa.
July, Rev. Saml. Hebditch, Bristol.

August, Rev. R. W. Dale, M.A., Birmingham.
September, Rev. J. Morris, Brecon College.
October, Rev. R. J. Ashton, B.A., Weymouth.
November, Rev. J. Pearson, M.A., Liverpool.
December, Rev. J. A. Macfadyen, M.A., Manchester.

* Owing to the number of copies which have been printed from the same stone, the lithographic portraits have sadly disappointed us. They have been a failure. We shall therefore return again to the steel engraving with the June number. This involves a large additional expenditure, and we appeal to our friends to aid us in extending the circulation of the Magazine, as the most efficient and satisfactory way of meeting the outlay.—Ed.



Robert Moffat

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

JANUARY, 1871.

Our History and Claims.

Nothing in the history of letters is more remarkable than the rise and progress of newspaper and periodical literature. From small and obscure beginnings it has, through a long succession of years, risen to its present magnitude and power.

The Romans had their *Acta Diurna*, of which the following is a specimen : " On the thirteenth day before the kalends of August, a slave was put to death for uttering disrespectful words against his lord ; on the same day a fire broke out in Pompey's gardens in the night, in the steward's apartment." After a long interval, the Venetians had their written sheet, by which they occasionally communicated military and commercial intelligence, and which, from the name of the coin paid for the privilege of hearing it read, led to the adoption of the common designation, Gazette. England, in the time of Elizabeth, had probably its " Mercurie," the chief object of which seems to have been to inflame the minds of the people on the question of the Spanish Invasion ; and, in the time of the First James, there were " News Pamphlets," of the universal and engrossing use of which Burton complains in his " Anatomy of Melancholy." In the time of the Commonwealth, " Mercuries " and " Diurnals " were numerous, and breathed a strong party and political spirit. After the Restoration, " Flying Posts," and " News Letters," were abundant, in which, as the supply of matter was scanty, a blank space was left for purposes of private correspondence, and in some instances the space was filled up with Scripture quotations. These meagre and imperfect channels of information and instruction, moulded by circumstances, and developed by the progress and intelligence of the

people, have now multiplied by thousands, and, in some instances, have grown to a magnitude truly astonishing, and to an influence that extends far and wide.

The origin and growth of periodical literature, including magazines and reviews, is not less noteworthy. Their origin in this country may, perhaps, be traced to Steele and Addison, in the "Tattler" and "Spectator," the avowed object of the latter being, "to bring philosophy out of closets and libraries, schools and colleges, to dwell in clubs and assemblies, at tea-tables, and in coffee-houses." Issued frequently, and written with a purity and elegance to which the public had not been accustomed, these publications first gave a refined tone to sketches of life and manners, imparted a popular interest to questions of literature and criticism, and so trained the general taste that multitudes began to understand and appreciate works of genius, both ancient and modern. The "Gentleman's Magazine," and Johnson's "Rambler and Idler" followed, together with a long succession of periodicals, of varied character and merit, extending down to the year 1793. At that time, with the exception of the "Gospel Magazine," which had died out, and a "Wesleyan Magazine," which was struggling with difficulties, no periodical advocated the claims of Christianity, or dealt in a spirit of candour, and true discrimination with religious publications.

In these circumstances it was felt that an urgent need existed for a periodical, combining the twofold character of a magazine and review, which should defend and enforce the great verities of the Gospel, diffuse information on questions of common interest to the various sections of the Church, and deal with the works of Christian writers in the spirit of honest and appreciative criticism. In the present day, when surrounded by so many admirably conducted journals, which advocate truth, and communicate intelligence on all matters of public interest, we can hardly imagine the deep necessity which existed in the last century for some medium of religious instruction and information. But as the tone of public morals was low, the friends and preachers of Evangelical truth comparatively few, a spirit of indifference and infidelity widely diffused, and little or no effort made through the press to meet the wants of the age, it needs but to recall these things to perceive that there existed an urgent necessity for the establishment of a religious journal. To meet this necessity, and, at the same time, to subserve a disinterested and beneficent purpose, the "Evangelical Magazine" was issued.

The circumstances immediately leading to its origin are worthy of note. One morning in the early spring of 1793, probably the day following the Sabbath of rest, and pulpit ministration, two men might be seen seated, and in earnest conversation, in the Tabernacle House, Moorfields; the one distinguished by his piety and popularity among Episcopalians, and the other equally so among Nonconformists. As they were men of a

kindred spirit, they had, doubtless, oftentimes met together, and spoken of the things which pertain to the kingdom of God ; then their conversation proved to be fruitful in results which have not only gladdened the homes of many widows and orphans, but have greatly contributed to the diffusion of the Gospel. The two men were the Rev. John Eyre, M.A., and the Rev. Matthew Wilks, and the topic of their conversation was the establishment of a religious periodical, suited to the requirements of the times. Mr. Eyre had come to consult Mr. Wilks respecting a proposition just made to him, to unite in arrangements for issuing a religious journal, the profits of which should be equally divided among the parties concerned. Mr. Wilks, who was remarkable for his prudence and keen sightedness, gave no encouragement to the proposed scheme. He conceived that such a speculation would result in disappointment, and involve pecuniary loss ; and declined to identify himself with any periodical with a view to personal emolument. He, however, expressed his readiness to unite in any plan that might be adopted for issuing a monthly journal on a Catholic Christian basis, the profits of which should be devoted to the benefit of widows and orphans of Evangelical ministers of all denominations. Mr. Eyre, who was free from every taint of sectarianism and self-seeking, at once acquiesced in the idea thrown out by Mr. Wilks, and steps were immediately taken to give it a practical form. After one or two meetings of Evangelical ministers of all sections of the Church, characterised by unanimity and cordiality, the morning's interview at the Tabernacle House resulted in arrangements for the immediate issue of the " Evangelical Magazine," whose course has been so long, and honourable, and beneficial, not only to widows and orphans, but to the interests of truth. A committee was chosen, including Dr. Bogue, Dr. Williams, Dr. Simpson, the Rev. Andrew Fuller, Dr. Ryland, the Rev. George Burder, and others, who greatly aided the Magazine by their literary contributions, as well as by their personal influence and recommendation. The Rev. John Eyre and the Rev. Matthew Wilks were appointed joint-editors, and on the first of July, 1793, the first number was given to the world. A dedication in verse of considerable merit was prefixed, together with a long and ably written preface from the pen of Mr. Eyre, intimating what the tone and character of the Magazine would be, and specifying the benefits likely to result from such a publication.

Success crowned the undertaking. The necessities of the age hailed it. It gave an impulse to the slumbering spirit of the Churches, and became at once a centre around which good men gathered, and a fountain from which holy purposes emanated. The Magazine met with general acceptance in England and Scotland, and was republished in America, Germany, Sweden, Holland, Denmark, and Switzerland. After the lapse of a few years the proceeds reached a considerable amount, and were faithfully devoted to the purpose intended.

by the founders. And down to the present time—the *seventy-seventh* year of the magazine's existence—no change has taken place in its spirit, principles, or management. True to the intentions of its honoured founders, faithful to the theology of the Bible, and tenderly conservative of the interests of widows and orphans, the lapse of seventy-seven years has left upon it no trace of unfaithfulness, or infirmity of purpose.

On a variety of grounds the "Evangelical Magazine" claims a wide and generous support.

It appears surrounded with the sanctity of age, without any of its infirmities. Generations have come and gone, empires have fallen, the map of Europe has often been changed, new forms of government have arisen, life and public opinion have assumed varied phases, since its first number was issued, and still, having survived all contemporaries of its own date, save one, it remains a memorial of the past, distinguished by the spirit and freshness of the present. It is invested with the sacredness of a structure, reared by the hands of our fathers, redolent of their spirit, and echoing with voices calling us to walk in their steps, and cherish the work of their hands. And, therefore, to transfer the countenance and support it justly demands to younger, but not more worthy candidates for public favour, is to prefer strangers to our "father's friend," and to forget that novelty does not always imply merit, or priority of claim.

As a centre of Christian union it did not stand alone. It could not be hid. Like precious ointment, its influence was diffused. It awakened Christians to a sense of wider responsibilities, and conducted its founders into fresh fields of holy enterprise. Its pages drew attention to the heathen world, and to the spiritual condition of our home population. And hence, through its instrumentality, preparing the minds of its readers, and reacting on the consultations and sympathies of its editors and committee, the noblest institutions of our country had their origin. In one short year after its establishment, and solely by its originators, the London Missionary Society was planned and formed. And the solicitude, thus awakened concerning distant and benighted nations, leading to inquiries respecting the long-neglected hamlets, and villages, and towns of England, the same band of large-hearted men originated the Religious Tract Society. Nor did the spirit of holy zeal generated by the influence of the "Evangelical Magazine" rest here. Still inspiring and stimulating the same honoured and long-to-be-remembered servants of God, it led to the formation of The British and Foreign Bible Society. And thus, without enumerating other societies, which may be traced to this *origo et fons* of the noblest institutions of our day, the "Evangelical Magazine" claims the loving remembrance, and grateful support of all the friends of those institutions.

The literary past of the "Evangelical Magazine" admits of favourable comparison with that of any of its contemporaries. And, without any overweening tone of self-appreciation, or disparagement of other and kindred periodicals, we venture to affirm that its pages are at present enriched with papers in no way inferior in thought or style to those which are found in some of the most popular magazines of the day. It needs but a careful perusal to constrain the admission, that in robust and manly intelligence, in competent scholarship, in enlightened appreciation of modern opinions, and in candid and discriminating judgment of the literary and religious productions of our own and other countries, it yields to none of its contemporaries. In justice, then, it should have a place in libraries and reading rooms, and on the study table of clergymen of all Evangelical Churches.

But, apart from its long standing, its relationship to the greatest religious societies of the day, and its literary merits, the benevolent purpose to which its proceeds are devoted invests the "Evangelical Magazine" with special claims, and should secure for it circulation among all who are disposed to sympathise with "widows in their affliction." Through its instrumentality a fund amounting to nearly £20,000 has already been accumulated, and by its faithful and judicious distribution hearts have been cheered, homes have been gladdened, and sorrowing ones have been sent on their way rejoicing. But the existing fund, much as it has done, and is doing, is too limited to meet the many and urgent cases which are constantly appealing to the sympathies of the trustees. It needs immediate augmentation, and as this may be secured not only by gifts and collections, but by an increased circulation of the Magazine, it claims this on behalf of the widows and orphans, whom limited resources have hitherto left unrelieved.

In a word, the circumstances in which the "Evangelical Magazine" originated, the men who were its first editors, contributors, and managers, the salutary influence it has exerted, the results it has secured, and the catholicity, soundness, and vigour with which it is still conducted, should stamp it with abiding interest as a periodical, and command for it a place among Christians of all denominations.

DELTOB.

Ever the Same !

WE live in a world of vicissitude. Men change ; times change ; ideas, habits, and fashions change. Time hurries us forward, and the process of change constantly, and to us often unconsciously, goes on. We meet a friend in the street, whom we have not seen for years, and we are al-

most startled at his appearance. "Gray hairs are here and there upon him," wrinkles furrow his brow, and his whole aspect is much aged since we last saw him. Others mark in us the same kind of change. Where are the playmates of our childhood, the companions of our youth, the friends of our riper years? Where are the ties of natural affection and domestic joy, which seemed at one time so essential to make this life strong and beautiful to us? Some of them are shattered, gone, and all but forgotten. Old people tell us that the world around them now does not seem the same world as that into which they were born, fifty, sixty, or seventy years ago. So many and great are the changes which they have experienced and witnessed, that they seem left alone, desolate and deserted in the wilderness of the world. Friends pass away, parents die. The old home is broken up, the family roost as a rallying point no longer exists, brothers and sisters are widely scattered, and the place, which knew them and their happy meetings, knows them no more. In the world and in the Church, what a dissolving view does human life present. Changes are sure to come in the lot of every one: some of them painful, some of them, perhaps, blessed, many of them unavoidable. They are part of the experience and discipline of time. With what different feelings, and under what different circumstances do many of my readers commence this year, from those with which they commenced the last! Every heart and every home speaks of change.

But, amid all changes, there is in man a thirsting for permanence—a liking for the very idea of it. There is a certain charm for us about old things which may have lasted for many generations, and defied the ravages of centuries. What traveller is there that does not feel a thrill run through his soul when his eye first falls on the pyramids of Egypt, or on the obelisk at Heliopolis, standing on the very spot where Joseph saw it four thousand years ago? Or, it may be an old castle, or tower in our own country, whose walls are sustained by the clustering ivy, and covered by the tender moss, of hundreds of years. It may be an old book with the autograph of your great grandfather upon it, or an old letter written by yourself in your youth, thirty or fifty years ago. It calls up old memories, and scenes, and friendships now gone for ever, and you preserve the letter, or the book as a sort of protest against the incessant changes of life, an abiding record of the fleeting ties and scenes of time. No, we do not like so much change as we are often subjected to. In the prospect of the future, we shrink from the very idea of passing away from the thoughts and memories of those whom we love. Although so constantly subjects of change, creatures of circumstances, tossed and turned by events around us, yet the idea of fixedness or permanence soothes and gratifies us. Our souls thirst for and need living association with that which is unchangeable. Where can we find it?

To creatures with such feelings, amid these constant changes, Jesus Christ comes with rich and wondrous suitableness. He is "the same yesterday, and to-day, and for ever." The very thing that we need is embodied in the person, and presented to us in the character and mission of the Son of God. All lower and lesser lights are inconstant, but He, the great Sun of Righteousness, has no changeableness, and suffers no decline. During the year which is past you may have seen and experienced various changes. And as a disciple of Christ, since you first knew Him, your circumstances, your views, your feelings have in many respects, perhaps, been changed ; but your Lord is the same in power and tenderness, in majesty and mercy, as when you first submitted to His righteousness and His love. This truth of His unchangeableness involves infinitely more than we can tell or calculate. Consider some of the thoughts which it suggests.

Here is a constant and abiding refuge. The Lord Jesus is the "man" prophesied and promised, as an hiding place from the wind and a covert from the tempest. He is the strong refuge and resting-place for the children of men. What the city of refuge was of old to the manslayer who fled into it, that, and infinitely more, Jesus is to the souls who have fled to Him. There is "no condemnation to them who are in Christ Jesus." They have strong consolation. This Divine refuge is ever open, and always accessible. "Still there is room." Nothing can limit the Saviour's fulness ; nothing can abate His welcome. He who taught the parable of the prodigal son, and of the publican praying for mercy—He who forgave the woman that was a sinner, who saved the penitent thief on the cross, who converted Saul of Tarsus, the fierce persecutor, is still the same in power and tenderness as when He dwelt amongst men, "a man of sorrows and acquainted with grief." No one ever went to Him, and was sent hopeless, or helpless away. The echo of His voice comes down through all the ages ; and now with widening, deepening energy, it goes through this world of sin and suffering, "Come unto me and I will give you rest." It is the voice of Christ "who is the same yesterday, and to-day, and for ever."

Here is an immutable and stable government. It was of old declared that the government should be on the shoulders of the Messiah, and that His name should be the Prince of Peace. He is the true King of men, the Ruler of the nations, and Head over all things to His Church. His rule cannot be amended, for it is perfect ; its laws and privileges are perfect ; and because it is perfect it is immutable and everlasting. Of the increase of His government there shall be no end. To live under such a government, to be subjects of such a Prince may well be felt to be a privilege, a security, and a joy. Here, among the nations of the world, dynasties are overthrown and worn out, crowns are lost to their possessors, thrones are upset, empires and monarchies

disappear before the swelling floods of national revolution. One royal house gives place to another, even in the same land, and the whole aspect of political dominion may be changed. What illustrations of such changes have been recently witnessed in Europe! The voice of the people in many lands acquires growing force demanding reform and change. This spirit of change is everywhere around us, and, to some extent, among ourselves. How assuring and delightful to turn from such political turmoil and restlessness to the perfect government of the Son of God. In His kingdom, which is "not of this world," there is no such agitation. His sceptre is a sceptre of righteousness. His throne is for ever and ever, and He has all power and all resources to meet the circumstances and wants of all His subjects. On the throne of the universe He is the same in mercy and tenderness, as when He tabernacled amongst men. In many of his dealings there may be darkness and perplexity to His subjects now, and the march of His Majesty may often be in cloud and storm, but He rules over a willing people who know that their Saviour is King and Lord of all, and they can trust Him, for He changeth not. The laws, under which they live in His kingdom, cannot be amended; their privileges cannot be curtailed; their liberty is for ever secured, and their spiritual position and progress guaranteed world without end; for Christ, the King, is the same yesterday and to-day and for ever. Thus amidst all agitation and change, amidst the revolutions of nations, and the tumults of the people, and the overthrow of dynasties, what have His disciples to fear? "The Lord reigneth: let the earth rejoice, let the multitude of isles be glad thereof."

Here, further, is a reliable and perpetual friendship. How precious this in a world where mere human friendships so often fail! Jesus Christ is the "Friend that sticketh closer than a brother." He is ever the same divine, compassionate, and all-sufficient Friend. It is rare in the society of men to find a friendship formed in boyhood continue to old age. Death comes, or distance intervenes, or misunderstanding arises, and friends are separated. But Christ abides the same as when John leant upon His bosom, as when Mary sat at His feet, as when His loving eye melted the heart of the blaspheming Peter. The same in majesty and mercy, as when you, my reader, first found and felt the preciousness of His love. When you gave your heart to Him—perhaps in early life—you tasted the peace which passeth understanding, and the joy which is unspeakable. And now that you are forty, fifty, perhaps seventy years of age, do you not find Him more necessary to you, and His friendship more fully the very strength and solace of your heart than ever? During the whole period of your Christian life, in which you have seen so many vicissitudes in others, experienced so many changes in your own lot, found so many human promises worthless, and so many earthly friendships fail, has Christ Jesus, your Almighty Friend, ever deceived you? Has He ever

foraken you? Has He ever turned against you? While others, by ingratitude, or neglect, or faithlessness, may, at times, have wounded your heart and dashed your hope, has He ever forgotten you, disappointed you, or turned away from you? When days were dark, and friends seemed few, you found Him always faithful. In seasons of difficulty or sorrow His help and sympathy have ever been available for you. What He has been He is, and He will be, even to the end, for He is the "same yesterday and to-day and for ever." How precious in a world of separation, disappointment, and change, is the assurance of having an unchangeable and undying Friend.

Here, moreover is permanent and unfailing sufficiency. You have already many a time in the course of life's journey been led to sing—

"Thou, O Christ, art all I want,
More than all in Thee I find."

And at this beginning of a new year, not knowing what is before you, you can sing it still. It will be your song to the end. As sinful and fallen creatures, as moral and responsible beings, we have many wants, but Christ knows them all, and as He has preserved us and provided for us in the past, no want can arise in the future which He is not able to supply. We can be in no circumstances of difficulty, duty, or danger, in which we may not hear His voice distinctly saying, "My grace is sufficient for thee." His resources are boundless; His riches unsearchable. Nothing can arise connected with the state of our hearts, or the events of our history, as a need of our nature or life, for which there is not ample provision in Him. He is the same in benevolence, sympathy, and power, as when He gave back from the dead, to the sorrowing widow, her only son; as when He fed with creative energy the five thousand on the mountain-side; as when He sat a weary traveller on Jacob's well, and uttered gracious words to the woman of Samaria; as when dying, He prayed for those who had nailed Him to the cross. He never faileth. He sends the Spirit of Truth, the Comforter, to meet all spiritual need. Let us begin the year, then, by stronger trust in Him who is the "same yesterday, and to-day, and for ever."

Once more, there is beautiful and imperishable prospect here. We look beyond the present life and try sometimes in imagination to penetrate the future. This may be the last year on earth to some of us, and ere its close our dust may be mingling with the clods of the valley. Well, what if it should be so?

"Regions unknown are safe to us
When Christ our Friend is there."

The unchangeableness of the Saviour is the one thing certain, and unclouded for us in the future. He is the Resurrection and the Life. He has abolished death, and brought life and immortality to light by His gospel.

Mists and fogs sometimes may be around us, marring our view and interrupting our prospect, but they spring from the earth. There may be many a day in winter in which the citizens of the metropolis do not see the sun, but they do not doubt that high above the region of vapour and smoke he is shining in undiminished strength and splendour. So nothing can really interfere with the radiance of the Sun of Righteousness ; and, although we may not always feel that we can behold His face, yet we may, be sure that it is His light beyond, that makes death only as a shadow to the Christian pilgrim as he advances down the valley. Christ is Master of the future, and Lord of the invisible, and He lives for evermore. When you think of the future, you are, perhaps, apt to fill it with gloomy forebodings. 'What if I should meet with painful experiences, with unwonted forms of temptation, with startling changes, with some sad bereavement' you say. But you cannot know the future, and it is vain and foolish to fill it with sorrows which may never come. It was Christ who said, "Sufficient unto the day is the evil thereof," and He is the same in majesty and mercifulness as when these words fell from His lips. The fact of His unchangeableness yields to you an unclouded prospect for this world and the next. What higher assurance can you have of the glorious future than the possession of an immutable Saviour, to whom you can always go for counsel and for comfort, and who says now, as of old, to His disciples, "Because I live ye shall live also." Advance, then, on this new stage of your journey with more constant and more unwavering faith in the unchangeable Christ, the "Strong Son of God."

EDITOR.

On the Importance of Correct Views of Divine Truth.

For the present purpose it is not necessary to determine the doctrines which receive the express sanction of revelation as distinguished from the opposite errors. Correct views of Divine truth is one thing ; the duty and importance of ascertaining and holding firmly in its purity what is found to be true is another. A close connection, doubtless, exists between these two things ; yet, since it is impossible to treat both within the limits to which this paper must be restricted, the only course left is to confine what may be said to the latter, on which, therefore, and mainly under one aspect of it, the following remarks must be understood as intended to bear. It is true, indeed, that, in dealing with this subject, indications, however incidental, of what are deemed sound views on some of these matters, can hardly be avoided ; but of this no one can have reason to complain.

It is the infirmity of human nature, and even of Christianised human nature, to be ever oscillating between extremes. Each generation has its

own marked characteristics. There is a tendency in time to overdo them. Dissatisfaction is awakened. Discussion begins, and then many minds swing over as far to the other side. In escaping error on the one hand, men rush for safety into error on the other. Some time ago, within the memory of many living, great attention was paid to doctrine. It was thought of the last importance. It occupied a prominent place in the teachings of the pulpit. By many it may have been pushed too far. Rash and inconsiderate statements were sometimes made, which gave offence to many by whom these rash statements were carried still further, and absolutely caricatured. There may have been some ground for the complaint, that the practical bearing of the truth on the life was greatly overlooked, and that, in short, religion was fast assuming a cold, dry, sour aspect, and becoming absolutely repulsive. All this is now changed. Doctrine has become generally disregarded. In too many instances it has been modified and tortured, and by this process men have drifted into error. Where this has not happened it has been quietly ignored as a thing to be ashamed of. By a kind of tacit consent it has been allowed to drop out of sight. General topics are selected for treatment in which prominence is given to the spirit and practice of Christianity, without giving much information as to what Christianity is. In such preaching there may be ornateness—beauty of a kind—a striving to interest without much success, and, in some quarters, there is an apparent verging to a vague and indefinite kind of gospel which leaves sinners very much at ease as they are. The opinion is becoming common, that doctrines are of no great importance, and that one view of the matter is quite as good as another, and that the great thing is a sort of indefinite respect for the person of Christ—a right Christian spirit—and a disposition and course in accordance with the practical teachings of the gospel. In fine accurate views of truth are things about which we need not trouble ourselves. It is a mistake to suppose that religion has much to do with them. If the conduct be only correct and decent, and the disposition loving and kind, all is secured that we need care to attain. That in these representations there is no truth whatever, it would be going too far to affirm. Passing this, however, the main point which demands attention is, that accurate views of doctrine are of no importance. Is this true? A few things suggest themselves on this subject which deserve attention.

As, for instance, on the supposition that the Bible is a revelation from God, putting the various theories of inspiration aside, it surely must be conceded that what constitutes the substance of that revelation—its great essential truths—may be expected to be placed before us in plain and distinct terms, that every man of ordinary understanding may know what they are. What is the use of a revelation if what is revealed is stated in a manner so faulty that no body can make out what

is meant? It need not surprise us that the prejudiced—the morally blind—persons who are the voluntary slaves of their vicious propensities, should fail to discover what they do not want to see, even though it come before them in the clearest light, in which the terms of human language can exhibit it; but that it should not be capable of being apprehended by honest inquiries, is not to be imagined, least of all, in a revelation which professes to deal with the everlasting destinies of the human race. This conclusion becomes, if possible, more certain when one thinks of the long course of events which was going on for centuries up to the appearance of Christ on the earth, in preparation for the completed form which revelation assumed. The disclosures of the Divine mind commenced with the first promise. Additions, ever increasing in distinctness, were from time to time made to it. A particular people were called and set apart from the nations as a peculiar people to the Lord. A series of remarkable providences marked their deliverance from the land of their oppression, and their settlement in the country which was given them as their inheritance. Amongst them a system of elaborate institutions was divinely established, intended to familiarize their mind with what was ultimately to be revealed. Subsequently a succession of prophets were raised up, primarily indeed, for the instruction and warning of the people, but whose inspired and instructive utterances shed an ever-increasing light on the person and work of the Messiah, and on the truth concerning him, which it was of the last importance that men should know in order to their salvation. And, can it be believed that all this wonderful course of preparation, in which the hand of God was so manifested, should have taken place with no other result than to find the truth ultimately revealed so obscurely and unintelligibly stated that even the ablest minds could not understand its import! The simple statement of the case is sufficient to expose the absurdity of such an opinion. Far be it from us to suppose that the blessed God designed to mock men by so unreasonable a procedure. We must believe that the truths which God revealed were of the last moment to those to whom they were given, and that He was able to employ the powers of human language to express, with sufficient distinctness, what He meant to make known; so that every man, with ordinary attention and candour, might understand what God had disclosed. It would, indeed, have been surprisingly strange, and staggering to all our natural conceptions, if the revelation thus made should have proved nothing better than a puzzle and perplexity to honest minds. We may safely affirm that this could not be. That it should contain some things beyond our comprehension is to be expected; but the great essential truths with which salvation is connected, must be as plain as language can express them, and the importance of forming definite views of what they are is self-evident.

Take another view of the case. If correct views of truth be a matter of such indifference—so uncertain and indeterminate a thing—how are we to account for the strong language which occurs, and the very solemn warnings which are given, against error? What means our Lord's statement, "Take heed what ye hear. Take heed and beware of the doctrine of the Pharisees?" Does it not teach us that it is no light matter to entertain error? Where would be the propriety of this language if it were a difficult thing to ascertain what error is? The apostles speak in the same strain. We need not adduce many passages of this nature: a few will suffice. In the Epistle to the Galatians we read, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." This is strong language—stronger indeed could hardly have been employed. Did the apostle regard it as a difficult thing for men to understand what the gospel which he preached was, or did he consider it a light thing what views they entertained upon the subject. Far from it. Nay, how could he more distinctly declare the guilt and danger of those who preached another gospel, than by pronouncing them accursed? Must it not have been equally perilous to have accepted that corrupt gospel when proclaimed? Nor is this the language of a fierce and ignorant bigot—of a man whose heart boiled with unhallowed passion—but the earnest and sober utterance of one who knew better than any one else what the gospel is, and whose soul glowed with a pure and fervent love to God and man. It may not be denied that this language has sometimes been abused—that it has been presumptuously applied to some who have held the gospel firmly and intelligently enough, but who have questioned some fallible explanation of some subordinate point connected with it. Still it at least instructs us that correct views of the gospel may be easily obtained—that they are of high importance, and that the denial or corruption of fundamental truth is extremely hazardous. "The time will come," says the apostle, "when they will not endure sound doctrine, but, after their own lusts, shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." Can the meaning of these and similar passages be a difficulty? Do they not attach unmistakeable importance to sound doctrine? Do they not regard it as easily ascertainable by honest minds? Do they not speak of error in relation to essential truth as a serious affair sure to be attended with disastrous consequences?

Hardly less significant is another consideration to which frequent reference is made. In reading the Scriptures, no one can fail to perceive that the truth is uniformly represented as the means of forming the character in conformity to the will of God. When rightly understood,

it has the power of creating and strengthening holy principle, and moulding the whole man in subserviency to it. "If ye continue in **My Word**," said our Lord to the Jews on one occasion, "then are ye **My** disciples indeed, and ye shall know the truth, and the truth shall **make** you free." In His last prayer before He suffered, the following petition occurs:—"Sanctify them by Thy truth; Thy Word is truth." The apostles follow in the same strain. In one place, the Apostle Paul declares that when men are chosen unto salvation the effect is secured through the belief of the truth. And Peter tells us that "believers purify their souls in obeying the truth." Well, now, if this be so, surely the reception of the truth must be a matter of great moment. No man can expect to become good, spiritual, and holy without it. On the truth all that is valuable in character depends. Will anyman of sense venture to affirm that the truth and a lie will produce the same effects? One man believes that he is justified and accepted exclusively through Jesus Christ—that to the Saviour alone he must look for this great blessing. Another believes that his own works, his repentance and obedience, are essential elements in association with Christ's work as the means of his acceptance. These are two different and even opposite doctrines. The difference consists mainly in the place which repentance and obedience occupy in them respectively. Both acknowledge the necessity of these things; but in the one they are put aside as forming no part of the ground of acceptance, in the other they enter in as a necessary and main consideration in the bestowment of the blessing. Their moral effects must be different. The man who feels that his acceptance is wholly gratuitous must cherish a humility and a gratitude which the other can never experience, at least in the same degree. He will love much, because he has much forgiven. Some, while acknowledging the spirit of self-sacrifice which Christ displayed in the whole of his obedience, believe that his death was a true sacrifice, a real expiation for sin. Others believe that that death was nothing more than an example of self-sacrifice, and repudiate its expiatory nature. Here, again, are two different doctrines, and the effect which they are calculated to produce on both respectively cannot be identical. The influence which the self-sacrifice of Christ may exert on the latter will be equally realised by the former, since he believes it too; but he believes something more, and that more must exert a power over him which the other can never feel. He is bought with a price—redeemed with the precious blood of Christ, and if he have faith in this the spirit of consecration must take hold of him as it never can do in the case of the other. Manifold illustrations to the same effect might be adduced; when men talk as if accurate views of Divine truth were of small importance, they are speaking ignorantly, rashly, foolishly. The man who expects from error a holy influence to build up a spiritual character, is as reasonable as he who expects grapes from thorns and figs from thistles. Take

what view of the matter you like, the notion that if a man is only correct in his moral deportment, and apparently devout in his spirit, it matters little what views he entertains of Gospel truth is conclusively refuted alike by Scripture and experience.

It has, indeed, sometimes been said that he, who takes liberal views of Christian doctrines, which too often means in the case of some who use the phrase what is akin to absolute indifference about the matter, is likely to be more charitable to others. Why, yes, but it is the charity of indifference: the charity which publicans and sinners bear to each other. It is mawkish sentimentality, not Christian charity. He who loves the truth, who has fought his way to it, as is usually the case, through doubt and difficulty, and who is striving to obtain the most correct conceptions of it, will be truly charitable. He will know how to sympathise with others in their difficulties; will love all who love the truth, notwithstanding the minor differences which may distinguish them; will pity the ignorant, and will be honestly desirous of bringing them to the knowledge of Christ. This is true charity, all else are counterfeits. Our wisdom is to buy the truth, and sell it not. It is the instrument of salvation and, when men are saved, the means of building them up in their most holy faith. No sacrifice can be too great in order that we may know the truth, and surrender to its salutary influence.

The sum of the matter may be thus stated. Doctrine, correct views of divine truth are the means, the indispensable means, of accomplishing an end, the importance of which can hardly be exaggerated—the production of holy character, conformity to Christ—an end which, in the nature of things, can only be secured by the truth understood and believed. In this view the truth is not only a means, but the only means of its attainment. To idolise doctrine in the neglect of the end, and to magnify the end while repudiating doctrine, by which alone the attainment of the end is possible, are equally wrong. Both are errors, and which of them is the more dangerous it would be difficult to determine.

JOHN KELLY.

Thoughts on Almanacs.

IN the reading-room of the British Museum, there is a large range of catalogues, in folio volumes, of the works contained in its immense and ever-increasing library. Three of these are devoted to "Ephemerides," under which title are to be found all publications which partake of the character of almanacs, calendars, and diaries. Various classes, occupations, professions, races, and christians of many communions, are all represented in the surprising numbers of these works. It is a suggestive index of modern European life. One is a church and heretic almanac of German origin. Some present us with the condition of royalty; others relate to shepherds, watchmakers, and

various pursuits of daily life ; others have fearful titles, especially when some authors of the time of the Commonwealth produced their works in a spasm of terror. Many of the most attractive of these publications are of German origin, and were issued soon after the invention of printing. The quaint, solid type, with the ingenious and sometimes delicate wood engravings, make them objects of interest to others beside antiquaries. These early almanacs may have had two objects in view, which were the health of the body and the good of the soul. The fasts and festivals of the church, which were indicated, were supposed to secure the one ; and *aderlassen* or "blood-letting," with the most suitable times for the operation, were designed to realize the other. At the present time almanacs appear in vast profusion ; some of which are gay with pictorial illustration, others are made the vehicles of wit and fanciful allusion, as if we were to go laughing down the stream of life ; while many represent the variety of interests—sacred, professional, and commercial.

At this season of the year, when new almanacs come into general use, a few considerations suggested by this species of literature may not be unacceptable.

1. These works remind us of the *silent extinction of many once prevalent delusions*. The pages of old almanacs are filled with references to the imaginary influence of the stars and planets upon the different parts of the human body ; and offer diagrams of the supposed power of the celestial signs, which afford amusing examples of the widely-spread superstition. The astrologer supplied the information, and the engraver, with steady, solemn, skilful labour, produced the delusive picture. Many persons in search for a cause of their indisposition found it in the stars, when it probably had a much lower origin. If the influences of the sky in affecting certain parts of the frame had been as real as they were imaginary, it would have been frightful to think of a national head-ache, sore-throat, or rheumatism. The power of the stars was supposed to be both real and universal ; an error which the increasing light of our age has finally overthrown. Another delusion, which is now nearly extinct, is that of divining and foretelling the course of the future. The desire of knowing "things to come" has always been the besetting sin of the human mind ; and the self-appointed interpreters of Providence have generally found listeners, whose credulity was in exact proportion to the folly of the prophet. One publication still travels in this track ; and is, we trust, one of the last ghosts of an extinct superstition. With his stern righteousness of feeling and force of imagination, Dante places this tribe in his "*Inferno*," with their heads turned completely round ; so that, from their impious desire to plunge forward into the future, they are compelled, by their punishment, to walk backwards for ever. These errors have now nearly disappeared, by no formidable battery of logic, no array of conclusive argument, no onset of enlightened writers ; but as many other false things have gone, by the increasing diffusion of scriptural truth, and the healthier state of the public understanding. In the gradual spread of knowledge the mind becomes too earnest to entertain plausible vanities, and summarily dismisses them as useless and impertinent. The wholesome teaching of the School, the Sunday-school, and the Pulpit, scares these errors as the sun warns the fox,

the bat, and the worm to retire, while man goes forth, amid cheerful light and songs of birds, to his "work and his labour until the evening."

2. Almanacs remind us of the influence of ancient and mediæval Rome. The names of the months are of Roman origin, the first of which is derived from the name of the god Janus, whose two faces seem to represent the prevalent disposition, at the new year, to think of the past, and to look forward to the future. Mars, the favourite deity of the conquering Romans, has his place. Two of the early rulers of the empire appear in the list; as July is named from Julius Cæsar, and August from Augustus, in whose days appeared one from whose birth the course of events and the date of the year has been, especially in the western parts of the world, usually reckoned. The Jews still hold to their original starting-point of the creation, as if no sublimer event had happened since; and the Mahomedans date from the Hegira, as if the career of their Prophet had overshadowed the glory of the Redeemer's ministry. The early French Republicans abolished, in the first throes of the Revolution, this mode of reckoning, because they thought that everything ancient was absurd; but in calmer times, *Anno Domini* came back and resumed its former place. The names of the months are Roman, and are among the many traces of that power which remain indelible in our modern civilisation; but in the number of the year 1871, we see the proof of the power of One who is higher than the great men of the earth.

The almanac shows frequent signs of the influence of mediæval Rome on the mind and spiritual habits of the western world. Through the disposition to preserve the memory of eminent christians, which is found in every communion, the Roman church has canonised many of its members, and given them a place in the calendar; and, what is specially dangerous, held them forth as intercessors between God and man. How unnecessary this saintly mediation is, anyone may conceive who beholds in the Redeemer all that is human in feeling and experience, alluring in grace, and unspotted in holiness. In Catholic countries children usually receive the name of the Saint on whose day they are born; and St. Napoleon has supplied one to a family whose most prominent member was not unaptly thought to fulfil the passage, "And there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were so bitter." (Rev. viii. 10, 11.) Saints' days appear in our English calendar; but they hold their place there by the slender majority of one, for, in the Convocation at the beginning of Elizabeth's reign, fifty-eight voted for their abolition, and fifty-nine for their continuance. The most popular Saint's day in England is one from which almost all traces of religious celebration have vanished. St. Valentine, bishop or martyr, for tradition wavers, thought to change a heathen custom of sending messages to one another on a particular day, and to turn it to a christian use. He could not foresee that something of the old usage would overpower and defeat his devout intention, but so it is; and unexpectedly his pious purpose has resulted in encouraging a large branch of business; has contributed to our annual revenue, and has made the 14th of February an annual affliction for postmen. The Saints'

days are now eagerly observed by those who affect a florid ceremonial in worship, the advantage of which practice is very slender, and the danger becomes daily more apparent. The greater festivals of Christendom in which the grandeur of the facts which they commemorate almost defies and overawes the ingenuity of superstition to vitiate them, find their places in almost all almanacs, though the precise period of the birth of Christ must ever remain undetermined. Fynes Clinton remarks that the 25th of December was not appointed till 300 years after the death of St. Paul, and that Chrysostom, in a sermon, preached at Christmas A.D. 387, testifies that this day was first observed ten years before.

3. Almanacs are *the result of long-continued and diversified labour*. They are the fruit of the work of many generations of patient thinkers and observers, who have toiled with silent effort to produce correct information about the sun and moon, planets and stars, days and nights, and the ebb and flow of the tides. The laws which regulate some celestial appearances have not yet been ascertained. Shooting stars, with their occasional and periodic movement, and the Aurora Borealis, with its canopy and curtains of fiery glow, or flashing spectral splendours, are not yet brought within the circle of exact knowledge. These do not appear to be closely connected with human activity, or to influence human interests. They may be left, like mysteries in Scripture, to the future for solution; or may subserve the wholesome purpose of reminding us, that however large the circle of our knowledge, it has its bounds which may reasonably keep us modest and humble.

The present perfection of almanacs reminds us that the law of *co-operation* is the law of God. The text, "Other men laboured and ye are entered into their labours," expresses the indebtedness of the successful to those who have gone before as pioneers in the work. It is seldom given to one man to claim the exclusive privilege of leading others to Christ, at least in England. Here are parents, teachers, pastors, churches, scripture, psalms and hymns, the co-operation of Providence, and the intercessions of living saints, each of which may have had some share in producing the happy change. This truth is still more apparent in our present wealth of scriptural privilege. Our Lord began the gracious work by His incarnation, death, and priesthood. The apostles toiled and suffered in the same cause, confessors and martyrs helped forward the enterprise, myriads of unknown believers assisted the work, patriots pleaded, many in courts of law advocated, the cause of liberty and truth, and others to preserve principle encountered the storms and billows of the Atlantic and the perils of an unknown shore. These have ministered to , and it seems as if we walked to the house of God over the dust of the sacred and honoured dead of past generations, who have laboured to make our life, whose flight is indicated by the almanac, rich in the power of gaining good and the opportunities of efficient service.

4. Almanacs proclaim *the stability of the Divine laws*. Vast multitudes, who allow the flood of other literature to pass by unheeded, must have a copy of these publications, which are consulted and trusted with unfaltering confidence. The idea of doubting the almanac probably never occurred to any, except to such as find a morbid delight in the indulgence of scepticism. Indeed, it would be scarcely possible to imagine the derangement of social

life were errors once to appear in the calculations. Millions of people act upon the information, and find the successions of nature answer punctually to the indications of the printed page. The husbandman in his fields, the vine-dresser, the shepherd, the mariner, the citizen, the observer of the sky, all consult their almanac with a confidence which we should rejoice to see applied to the revelations of grace in the word of God. If we would test the truth of pages which foretell the movements of the heavens and successions of the seasons, we may mark the length of the day, the changes of the moon, the appearance of the planets, and the time and duration of the eclipses, and every indicated fact will occur with unbroken succession. All this arises from the stability of those laws through which Jehovah governs the earth and heavens. It gives us an impressive idea of the vital regulative presence of God through all his works ; for it is simply impossible to conceive of motion without a mover ; order without a controlling mind, and the continuance of variety without the abiding superintendence of one who preserves all creatures in their ranks and classes. The almanac predicts the appearance of the star, and it is in its place ; the state of the moon, and the correspondence is exact ; the length of the day, and it is completely right. Who directs this vast and magnificent machine, whose immensity and variety of movement overwhelm imagination and defy the power of thought ? Who guides all this, so that the calculation of minutes and seconds show the nice accuracy observed in these stupendous revolutions ? He "maketh the seven stars and Orion." "The Lord of Hosts is His name." "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion ?" "Canst thou bring forth Mazzaroth in his season ? or canst thou guide Arcturus and his sons ?" "He calleth them all by names by the greatness of His might, for that He is strong in power ; not one faileth." These laws are but the methods of Jehovah's working, and have no independent force which never can be changed. They have been suspended for high and gracious purposes which concern the salvation of man, and the higher glory of God, and are like handmaids of the Divine will, which must yield when nobler agencies appear upon the scene of action. "He acts," observes Montesquieu, "by these laws because He knows them ; He knows them because He has made them ; and He has made them because they have an affinity with His wisdom and power."

5. *Almanacs recall and suggest dates of special personal history.* There are some days which remind us of national suffering and national deliverance ; the overthrow and restoration of monarchy ; the defeat of Rome and the triumphs of Protestantism ; the fetters imposed upon conscience, and the yoke broken from the neck of the slave. It is, however, impossible to look over the days of the year without being drawn to notice certain dates with special interest. Our birthday gains our attention whose anniversary was in early life so gaily commemorated and crowned with so many good wishes. Advancing years somewhat silently and surely cooled the fervour and softened the radiance of the celebration, until pensive reflection led us to review the past, in which we saw many illusions shattered ; many things left undone, or but lamely executed. Yet the retrospect is happily not entirely cheerless ; for while the believer looks back he notes many memorial *Ebenezers* which have marked the stages of his pilgrimage, and some work

done by the aid of the Spirit which the Master will accept ; though sometimes in dejection or submissive to the tyranny of phrase he calls his righteousness "filthy rags ;" on another day, memory recalls the first departure from home to commence a conflict with the duties, temptations, and restlessness of life. The father's prayer and the mother's tender embrace hallow the memory of the date. It may be that the eye rests upon a day of special interest, when the "bride was adorned for her husband," and, amid the glow of sympathy, the music of congratulations, and the prayers for grace and blessing, the youthful pair entered upon the path of mutual help, joy, and sorrow. There are many days which recall passages of little experience and manifold distress. Perhaps the lovely child sickened and died ; and the parents, bowed with the weight of a vast affliction, felt that the silence of the grave had invaded their home, and, instead of childish music, sweet caresses, and many golden hopes, there was cold vacancy and the bitter remembrance of a short-lived joy. On another day the young man, like a plant grown up in his youth, is cut down, and the daughter, polished after the similitude of a palace, is shattered by an irresistible blow. Everyone finds impressive suggestions in the contents of an almanac.

In looking over the days of 1871, we feel that some one of these may bring affecting changes to ourselves ; and may be the last of that probation which is allotted for the high work of serving Jesus Christ in His gospel, and preparing for a state where duration is no longer measured by days, weeks, months, years, and centuries. It will be well if we take out of this world the character, habits, and affinities which will fit us for endless prosperity and peace. Life is like the ocean from which are drawn creatures immensely diversified ; some of them are unattractive in shape and dim in colour, and others form those lovely shells which have charming curves and whorls, flush of pink, glory of purple and iridescent gleam of surface, and yet they all came from the same deep and were laved by the same flood. It is the spiritual inner nature which shapes the outward life, which chooses the good and refuses the evil, and finally, from a world of miscellaneous influences and powers, brings forth a character fit for the blessedness of heaven.

J. S. BRIGHT.

The People's Amen.

IN the first book of the Chronicles we are told that when the ark of the Lord was brought back to Jerusalem a grand thanksgiving service was appointed by King David. Asaph led the choir with his cymbals, Jeiel struck the harp-strings, and Benaiah conducted the band of trumpeters. When the jubilant psalm of praise had been rehearsed by the Levites and the choir, then "*all the people said Amen !*" The popular heart spake out in the popular voice, like the sound of many waters.

If my readers will turn to the fourth chapter of Nehemiah, they will observe that the ruined walls of desolate Jerusalem were rapidly rebuilt after the captivity. Why ? Simply because every man did his best. Each one brought his contribution of wood or stone to the right spot ; the

apothecaries helped the merchants, and the merchants helped the goldsmiths. "So built we the wall," says the sacred chronicler, "for—the people had a mind to work."

In these two passages from the good old Book lies the secret of success for every church. And that secret is that all the people must *worship* and all the people *work*. In fact, there can be no genuine worship in God's house unless the heart of the whole assembly is enlisted in it. There can be no genuine growth in a Christian church unless the whole people have a mind to work. The popular heart must be alive; the popular hand must be busy; the popular voice must say *Amen!* Paul himself could not build up a church unless the people worshipped and unless the people worked.

What is "worship?" According to the actual practice of scores upon scores of congregations, it is the assemblage of a certain number of persons in a sanctuary on the Sunday, to be preached at, to be sung to, and to be prayed for. The aforesaid persons, in the meanwhile, sit as the mere passive recipients of the entertainment furnished from the pulpit and the music-gallery. They are spectators, they are auditors, or they are sleepers; but how many of them are active worshippers? The minister is expected to furnish the discourse, and they are to sit and listen and criticise. If the discourse is brilliant and popular, they worship *him*; if the sermon is stupid or scanty, they go to sleep or go home sulky. The minister is expected to pray; and the people listen and say to themselves: "That was a beautiful prayer," or "that prayer was too long." While the pulpit is not engaged in interesting or instructing or entertaining them, or the contrary, they turn to the choir, who furnish them a few minutes of musical performance. Throughout they are a mere *audience*.

Now, suppose that, instead of this passive recipiency, there were just as much activity of worship in the pew as in the pulpit. Suppose that every man and woman felt "this is *my* hour for praising God and for profiting my own soul." Accordingly, when the invocation for God's blessing is pronounced, the people join in it inwardly, and at its close all break out in a full, audible "Amen!" Then the Word of God is read, and each one opens his Bible and follows the reader, instead of staring about at the "new bonnets" or at the new comers in a neighbouring pew. Then comes the service of song; not a scientific "rendering" of a sacred air by a paid choir, but the outburst of hundreds of voices, when "everything that hath breath praises the Lord." At the close of the next prayer there is another full, responsive "Amen;" or perhaps the whole assembly join in repeating with the pastor that exquisite model petition taught by our Saviour to His disciples. After such a preliminary service, the congregation would be prepared to give their ears and their hearts to the sermon. They would help their preacher to preach. They would sink the critic in the worshipper. They would listen as to God's ambassador, and not to a hired lecturer, who was giving them just so much preachment for so much pay. At the close of a discourse so delivered and so received there should be another united anthem of devotion, culminating in the doxology of a thousand voices and grateful hearts. Such a service would be *worship*—the worship of God, and not of a fellow-creature in the pulpit, or the music-loft—the worship in which every heart should devoutly say "Amen."

A Sabbath service of this kind would be repeated in the prayer-meetings of the week. Those meetings would not be led by the minister; but by the elders or the deacons, or some qualified member of the flock. The burthen of giving freshness or interest to the services would not be laid on the pastor. It would be the people's meeting, for the people's profit; and they would be responsible for it. Such meetings are always possible during a *revival*. But, God pity us! As soon as our churches have regaled themselves with the luxuries of a revival, they usually slide back into the old, listless, formal, stupid, dreary way again, and "straightway forget what manner of persons they were." God's spirit is grieved away, and the drought begins again.

This paragraph may be read in some congregations which are now in a declining or decaying condition. Everything drags. "Zion mourns!" This is the stereotyped complaint uttered in the dull, dreary meetings. "Zion mourns!" No doubt she does; and so does the Spirit mourn over such sinful folly. But it is time you "laid aside mourning," and put on the *whole armour of God*. Pray don't begin by asking for a new minister. Ask for new hearts. Don't go about inquiring "where can we find a man that will *draw*?" or "where is the man who will build us up?" Instead of looking abroad, look at home! "Look to yourselves." Look to God. How many a declining church has foolishly gone off searching for some pulpit Samson, who should fill God's temple with a crowd to behold him "make sport" for their gratification. If he is a true Samson and strong in the Lord, he will soon teach them that a living church must do their own worshipping and their own work. Alas! if he be only a poor *blind* Samson, or a *shorn* Samson, both they and their helpless idol will soon perish together!

I honestly believe that the success or the failure of most of our churches for this year will mainly depend, under God, upon *themselves*. If they have a pastor who is at all worthy of his name and high calling, let them rally around him and strengthen his hands. Let them give themselves to prayer and to work. Let them come to the sanctuary on Sunday, not to carp, or to criticise, or seek selfish enjoyments; but to worship God, and hear the truth, and grow in grace. Whatever holy request the pastor makes in prayer, let the people all cry, Amen! Whatever call of duty he proclaims, let all the people say, Amen! Whatever proposal he makes for the upbuilding of the flock or the salvation of souls, let all the people second it and carry it out thoroughly. If he preaches boldly against popular sins, stand by him. If he calls for workers in the Sunday-school, or the mission-room, or the tract distribution, or visitation among the poor and outcast, let each willing heart respond, "Here am I!"

God forbid that we should excuse or shield the indolent, inefficient pastor! His punishment is to be what he is. But a minister who has a ten-men power in himself cannot move a church that has no heart to worship, and no "mind to work." It was not Von Moltke's genius that rolled back the invaders of the Rhine. It was German unity, and German bravery, and German self-sacrifice, when to the trumpet call of duty "*all the people said, Amen!*" He that hath an ear, let him hear what the Spirit now saith to the churches!

THEODORE L. CUYLER.

The Journey of Life.

By the "process of time" we are reminded of our own procession through time to eternity. With the close of the year 1870 we have finished another stage on the great journey. On commencing a new year it may be profitable to reflect on the solemn fact, that, whatever be our character, whether we be saints or sinners, living to the flesh, or walking in the spirit, we are all journeying. We may not all be pilgrims, seeking, with stedfast eye and eager faith, "a better country, even a heavenly." But, whether we be running "the race set before us, looking unto Jesus," or be stuck fast in the mire of worldly entanglements; whether we be walking in wisdom's ways and the paths of peace, or in the way of transgressors, we are all journeying on, through life to death,

"Whate'er we do, where'er we be,
We're travelling to the grave."

1. Let us realise and remember the fact: "Life is a journey." Though we are so often reminded of this truth, both by Scripture and the events of providence, how apt are we, how anxious are many, to forget it! Nor need we wonder at this. If a man has no good hope for the life beyond the grave, and has striven by all possible means to give ease, comfort, and perpetuity to his earthly home, he is not likely to receive kindly any admonition which serves to disturb his security and gives him "notice to quit." If he has purchased a piece of mother-earth, which he can call his own freehold, or leased an estate for 999 years, and built a splendid and substantial mansion upon the soil, and furnished it with every convenience and comfort which modern ingenuity can devise, and adorned it with all the beauty and taste of modern art, it is not very pleasant, as he sits in his easy chair, luxuriating in the pictures which hang on his walls, or looking out of his bay-window upon the still more beautiful pictures which nature has placed before and around his chosen habitation, to be told, "this is not your home; it is only a way-side inn, it is only a first-class carriage in which you are travelling to the grave. Death stands at the door, with his black carriage and horses, ready to bear you to the "house appointed for all living."

When life passes on smoothly; when our path is plain, and our way is prosperous; when we have few changes and trials, we become almost unconscious of any motion forward. There are no serious joltings or jerkings of adverse circumstances, to disturb the blissful ease in which we spend our days. We are as insensible of progress as we are of the earth's motion round the sun, or as the passenger on board an easy-sailing vessel on a smooth sea is of the speed with which he is borne on to the desired haven. As in such cases the actual fact of progress is realised only by looking out on other objects, which are stationary, or subject to a different orbit or rate of motion; so it is often only by comparing the present with the past; by thinking of the friends by whom we are surrounded now, and those who were our companions when we set out on the journey of life; by contemplating the change of scene and circumstances, and the greatly altered

feelings with which we view even things unchanged, that the truth is forced in upon our soul "we are getting on," and with some of us "we are drawing near the end."

Let us, then, not try to drive the thought from our mind ; let us, on the contrary, welcome the manifold and varied mementoes of it with which God, in His goodness, has surrounded us ; and let the constant and lively remembrance of the fact exercise its just influence upon our life ; leading us frequently to inquire, Whither am I journeying ? For what terminus am I booked ? Am I prepared for the end of my journey ? Then we should all be more ready to listen to the counsel which speaks to us from heaven, "Set your affection on things above, not on things on the earth."

II. We have an "Uncertain Time" in which to make the journey. Though we are all travelling at the same rate, summer and winter, day and night, we cannot tell, to a day or a year or many years, how long it will take us to reach the terminus. In ordinary journeys we can, with considerable precision, predict the hour of our arrival. If you travel from London to Edinburgh, or even to Berlin or St. Petersburg, you may order your bed and your dinner before you set out, and sleep in the one and partake of the other at the hour appointed. You may even say, within a few hours, when you shall be in New York or San Francisco. That is, unless some unforeseen accident occurs. But who can tell how long it will be before we reach the end of life's journey ? We have no time-table. At least none is published. Let us, however, not forget there is one. It is not printed, neither can it be had for money. It is in God's hands. "The number of the months" is with Him. He has appointed our bounds so that we cannot pass : and when the moment fixed by the eternal decree arrives we must, however inconvenient for us, close our earthly career. Even if "our times" were published, I question whether we should dare to look at them. At first hearing that they were accessible, we might receive the tidings with interest and delight, to know for certain our times and our fortune. We might even turn over the leaves with eagerness to see when such and such a friend or relative should depart, whom we expect to leave his money, or his situation to us. But when we drew near our own page of destiny, prudence would prevail over impatience, we should close the book with trembling hand, saying, No, I will not look, my times are in His hand. He knows what is best ; I thank God that I know not what a day may bring forth :

"While here to do His will be mine,
And His to fix the time of rest."

We may study tables of mortality and statistics of Insurance Societies : they only give us averages, and no certain information for individuals. We may trace back our maternal or paternal pedigree, and delight to find an octogenarian grandmother, or an ancestor who has lived nearly a century, but we must remember that every tree has its short branches as well as its long ones. Or we may take stock, as it were, of our vital resources ; we may test the tenacity and strength of nerve and muscle, and measure the elixir of life in the golden cistern, and calculate that we can for many years keep out the enemy—death ; but to what purpose ; for any accident or disease, to which we are every moment liable, may snap asunder what it would have taken

years to wear out, or may spill at once the subtle fluid which otherwise might have lasted for years. How often are our hopes blighted by premature death.

A youth has just finished, with signal success, his curriculum at college. He enters on his chosen profession with the highest hopes of parents and friends. He brings to it extraordinary gifts, and by distinguished scholarship is, above most men, qualified for his calling. He anticipates for himself a career of growing success and celebrity, and already imagines himself possessor of the name, and fame, and wealth to which he laudably aspires. But, alas for the vanity of human wishes! the seeds of consumption are already sown in his constitution, enfeebled by over-strained attention to study, and before twelve months are gone he sinks into his grave with all his great possibilities, an unknown prodigy of learning.

A young lady—the pride and joy of her parents, the ornament and light of her home—leaves her father's house, married to the chosen object of her affections. She enters on her new home with a joyful and buoyant expectation of a long and happy life, spent in the society of one so admirably fitted to be her companion and husband. She looks down the vista of the future and sees child after child coming to swell their joy with smile, and song, and love; and may even so far forecast the distant future as to anticipate her sons and daughters following her own example, and bringing grandchildren to sit on the grandparents' knees. But how soon may the fancy-picture be dashed to the ground by the ruthless hand of death! Scarcely twelve months may have passed from the bright bridal morn, when, in giving birth to the first of her hoped-for family, she loses her own dear life, and in introducing a little helpless stranger on the pathway of life, she abruptly terminates her own journey.

Seeing then the time is so uncertain, let us not count upon length of days. Let us not loiter on the road. "Seek the Lord while He may be found." "Work while it is day." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

III. Our journey lies through "Uncertain Scenery." In our earthly journeys we are generally guided, in the choice of places we visit and of the routes by which we reach them, by the scenery. Even the man of business, who may be supposed to care more for the leaves of his ledger than the leaves of the trees, and to be more eager for "hard cash," than for the mere beauties of nature, is by no means indifferent to, or unaffected by, the scenery through which his commercial journey takes him. You may choose your own scenery. If you desire the wild, the grand, and romantic, you seek the "land of the mountain and the flood," or the magnificent passes of Switzerland. Or if you prefer the more quiet domestic landscape, you may find it among our English lakes and our lovely dales. No doubt, even here, there are some elements of uncertainty. You may have the same hills, snow, falls, and rivers, but you need also the favourable weather, the right lights and shades; and you are also greatly influenced by the company through whose eyes and feelings, as it were, you view any scene. Yet, in the main, you can count with certainty on having the desired scenery, and drinking in from the contemplation of it the expected delight.

But how different with the social and moral scenery through which the

journey of every separate life lies? Here you have not the privilege of choice. You may, indeed, choose, plan, and wish, but you cannot ensure the fulfilment of your heart's desire. The scenery which faith and hope paint in the imagination, is sure to be very different from the reality. If you had your wish you would prefer to walk by green pastures and still waters; but you may have to traverse arid sands and gaze on troubled and muddy streams. You might desire to travel beneath the shade of lovely trees, and to enjoy the covert of the friendly rock; but, instead of that, be condemned to cross bare moorland and desert beneath a scorching sun. You may say, I should prefer variety and romance in my experience, to have the joyous and bracing excitement of rugged steepes and precipitous passes; and yet be consigned to the dulllest and most monotonous plain, as the scene of your dreary life. No one can tell how his path shall lie, whether it shall be bright and sunny as spring, or gloomy as winter. No one can predict how the ingredients of moral and social scenery will be combined and blended for him, in what proportion prosperity and adversity, peace and conflict, hope and fear, shall be meted out to him. Seeing that this is so, it behoves every one to commit his way to the Lord, and to pray, that "through all the changing scenes of life, in trouble and in joy," God will fill him with a supernatural peace, which will lift him above the depressing influence of time, which will give, by the reflection of the deep inner joy, a charm to every outward circumstance, which will bring brightness in darkest shades, cause the desert to rejoice and blossom as the rose, and make wells and pools of water to appear amid the parched ground.

IV. We may now briefly mention some of the "probable incidents" of the journey. First, you may look out for *accidents*. The analogy of earthly journeys every day reminds us of this. Whatever be the method of transit, whether by rail or coach, by sea or land, on foot or on horseback, every mode of locomotion is exposed to misadventure. When you consider the uncertainty of material, the varying possibilities of the road, and the carelessness of the men, into whose hands so much precious life is continually entrusted, the wonder is there are not more accidents. Do not expect, therefore, that the journey of life will be free from analogous accidents. "It is through much tribulation we enter the kingdom." You are liable at any moment to lose money, to be bereaved of dear relatives, to be tripped up by the abrupt seizure of some disease, to have your cherished schemes frustrated. And no care or prudence of yours, however vigilant, can save you from these accidents. Pray, then, to God that He would hold you in His loving and almighty care, that He would supply grace sufficient to the day and equal to every emergency. Let it be a comfort to you, that His eye never sleeps, and His hand is not shortened. Secondly, you may expect to meet occasionally with *disagreeable company*. Those who are often in railway carriages could tell how unpleasant some travellers can be—how peevish and cross, and even rude—such company is as withering and disagreeable as the east wind. Do not be astonished, then, if in the journey of life, not only in the world, but even in the church, you may have to live and labour with some whose spirits are not congenial with your own, who seem to have a delight in finding fault and expressing differences of sentiment. Bear the infliction patiently, "As much as lieth in you, live peaceably with

all men." Cultivate the mild gentleness of him, who turns away wrath by a soft answer, and pacifieth offences by yielding. Seek the charity which always looks on the brighter side of a man, and which presents to others the most attractive aspect of one's own character.

Thirdly, you may at times have only *poor accommodation*. But as the traveller, especially in foreign lands, reconciles himself to tent-life, to a hard bed, to stinging and biting pestilences, and to scanty fare, by the reflection, "it is only for a little while, and soon I shall return to my home, which will appear sweeter and more blessed by the rough experiences of the journey;" even so may you be reconciled to endure hardness, to suffer privation, to eat the bread of affliction, and drink the water of bitterness, as you pass through this vale of tears to your heavenly home.

"Yet a season, and we know
Happy entrance shall be given,
All our sorrows left below,
And earth exchanged for heaven."

But let us not paint the journey in too dark colours. Do not suppose that all the incidents and accidents of the way are disagreeable, and such as you would pray the good Lord to deliver you from. On the contrary, you will have many happy surprises, many fortunate and unexpected mercies, genial friends, timely wells of salvation, delightful views and prospects, at different intervals of the route. "Set the day of prosperity over against the day of adversity," and let both be accepted as a Divine discipline, eminently adapted to develop Christian graces, and strengthen heavenward aspirations.

V. We will conclude by giving "a few practical directions" for travellers. Be sure you are making your way towards a *good and safe end*. Alas, how many are ignorant of, and grossly careless as to, their latter end! If you met a number of people walking in the highway, and asked them whither they were journeying, and they replied, "We cannot tell, we never thought of that, we are following the multitude," you would suppose that some neighbouring lunatic asylum had discharged its inmates prematurely, or had opened its doors too late. Yet how many live on for years without seriously asking, "Whither am I going? to heaven or hell? to life or death? to Jerusalem above, or Gehenna below?" Now if there were no possible means of ascertaining the truth on this momentous issue, such carelessness might be excusable; but, with the clear and emphatic teaching of the Bible, and the frequent warnings and appeals of Christian ministers, pointing to the only two ends of this life-journey, eternal day and outer darkness, every man should give himself no rest till he has made sure that he is walking in "the way everlasting"—and, by Christ "the Way," travelling to the celestial city.

Be sure you have a *good guide*. Neither attempt the way alone—let the fatal folly of Alpine tourists, and even of Welsh-mountain climbers be sufficient to deter you from that—nor accept too readily and credulously the leading or counsels of any priest or shepherd of souls, who may offer his services as guide. Take God as your guide, seek the teaching and direction of the ever-living and omniscient Spirit, and with the Spirit of Christ in your heart, and the word of God in your hand, you cannot miss the way.

"Choose good companions" as your fellow-travellers. In regard to some

of these you have no choice. The necessities of birth and circumstances, over which you have no control, compel you, whether for your comfort and benefit or not, to be frequently associated with some. But where you have the power of selection, exercise it wisely, seek to surround yourselves with such as shall be helps and not hindrances in your heavenward journey, who can cheer you by their kind words and stimulate you by their holy example.

"Beware of robbers." Although highwaymen are well nigh unheard of on English roads, and vigorous efforts are now being made to exterminate brigands from Greece, no decree of heaven, nor vigilance of man has succeeded in ridding the highway of life from "perils of robbers." The devil is not exterminated, not even bound; his emissaries, whether invisible spirits of evil or wicked men, continue as heretofore, busy in seeking to spoil and destroy those who would go on pilgrimage to the celestial city. They would rob you of your honour, virtue, reputation, even of life itself. Be watchful and well-armed, so that you may reach heaven at last, not maimed, and bleeding, and destitute, barely escaping with your life, but that you may have abundant entrance through the everlasting gates, with your soul free from wounds and bruises, and your treasures of knowledge and spiritual graces undiminished.

"Be kind to your fellow-travellers." When persons are from home they become more affable and genial—and those who would pass you in the streets of your own town, without a word of recognition, or even a nod of courtesy, will break through the stiffness of their native reserve and the foolish bonds of etiquette, to enter into conversation with you. And are we not all from home during our earthly journey? Ought we not, then, to be kind to each other, especially towards those of the same household of faith—the rich helping the poor, the strong cherishing the weak, and the joyful being ever ready to weep with the sorrowful?

Beware of being too much burdened with "luggage." How many journeys are rendered miserable, or deprived of half their pleasure by the extravagant quantity of luggage which the tourists persist in dragging with them, and the unceasing excessive anxiety with which its safety is guarded. What toil in getting it together, what care in keeping it together! There is no time to enter into pleasant conversation, or to enjoy the charming scenery through which the route lies, lest meanwhile a box should be left or stolen. So it is on the journey of life; thousands upon thousands are cumbered and troubled continually with the thought of their money and property—how to get it, how to keep it safe, how to invest it, how to leave it. The thought of it burdens them night and day, preventing them from enjoying the refreshing sweetness of sleep and holding them back from the higher pleasures and duties of life for which God created them. The joys of even home-life, the culture of the mind, the duties of benevolence and philanthropy, the services of God's house, as well as private devotions, are all sacrificed to the consuming and supreme concern about the luggage they possess. How foolish! how wicked! Remember the warning of our great poet,—

"Thou bears't thy heavy riches but a journey,
And death unlcaads thee."

Use the property with which God may entrust thee freely and wisely, as

a good steward of the same; let it not hang like a millstone about thy neck to drown thee in the sea of covetousness. "What will it profit a man, if he gain the whole world and lose his own soul?"

God give you a good journey.

ROBERT BRUCE.

Household Treasury.

FOR CHRIST'S SAKE.

"THERE, Mary,—now don't you think I deserve to be called a good husband?" said the young man, smiling, as he dropped into the lady's hand half-a-dozen gold pieces.

"Yes, you are, Edward, the very best husband in the world;" and she raised her sweet face beaming with smiles, as a day in June with sunshine.

"Thank you; thank you for the loving words. And, now, I want you, dear, to have the mantle by New Year's Day. I'm anxious to see how you will look in it."

"But, Edward," gazing seriously at the shining pieces in her rosy palm, "you know we are not rich people, and it really seems a piece of extravagance for me to give thirty dollars for a velvet cloak."

"No, it is not, either. You deserve the mantle, Mary, and I've set my mind upon your having it. Then it'll last you so many years, that it will be more economical in the end than a less expensive article."

It was evident the lady was predisposed to conviction. She made no further attempt to refute her husband's arguments, and her small fingers closed over the gold pieces, as she rose up, saying, "Well, dear, the supper has been waiting half-an-hour, and I know you must be hungry."

Edward and Mary Clark were the husband and wife of a year. He was a book-keeper in a large establishment, with a salary of fifteen hundred dollars. His fair young wife made a little earthly paradise of his cottage-home in the suburbs of the city; for within its walls dwelt two lives that were set like music to poetry, keeping time to each other. And here dwelt, also, the peace which God giveth to those who love him. The love of Christ was the motive power in the hearts and lives of both.

Mrs. Clark came into the sitting-room suddenly, and the girl lifted her head, and then turned it away quickly; but not until the first glance told the lady that the fair face was swollen and stained with tears.

Janet Hill was a young seamstress, whom Mrs. Clark had occasionally employed for the last six months. She was always attracted by her young, bright face, her modest yet dignified manners; and now the lady saw at once that some great sorrow had smitten the girl.

Obedying the promptings of a warm, impulsive heart, she went to her and laid her hand on her arm, saying, softly,—

"Won't you tell me what is troubling you, Janet?"

"Nothing that anybody can help," answered the girl, trying still to avert her face, while the tears swelled in her eyes, from the effort which she made to speak.

"But perhaps I can. At any rate, you know, it does us good sometimes

to confide our sorrows to a friend, and I need not assure you that I sincerely grieve, because of your distress."

And so, with kind words, and half-caressing movements of the little hand laid on the seamstress's arm, Mrs. Clark drew from her lips her sad story.

She was an orphan, supporting herself by her daily labours; and she had one brother, just sixteen, three years her junior. He had been for some time a kind of under-clerk in a large wholesale establishment, where there was every prospect of his promotion; but he had seriously injured himself in the summer by lifting some heavy bales of goods; and, at last, a dangerous fever set in, which had finally left him in so exhausted a state that the doctor had little or no hope of his recovery.

"And to think I shall never see him again, Mrs. Clark," cried the poor girl, with a fresh burst of tears. "To think he must die away there, among strangers, in the hospital, with no loving face to bend over him in his last hours, or brush away the damp curls from the forehead which mamma used to be so proud of. Oh, George, my darling! bright-faced brother George!" And here the poor girl broke down in a storm of sobs and tears.

"Poor child, poor child!" murmured Mrs. Clark, her sweet eyes swimming in tears. "How much would it cost for you to go to your brother, and return?" she asked, at last.

"About thirty dollars. I have not so much money in the world. You see, it's nearly four hundred miles off; but I could manage to support myself after I got there."

A thought passed quickly through Mrs. Clark's mind. She stood still a few moments, her blue eye fixed in deep meditation. At last she said, kindly, "Well, my child, try and bear up bravely, and we will see what can be done for you;" and the warm, cheerful tones comforted the sad heart of the seamstress.

The lady went up stairs and took the pieces out of her ivory portemonnaie. There was a brief, sharp struggle in her mind. "Somehow I've set my heart upon this velvet mantle," she thought, "and Edward will be disappointed. I was going out to select the velvet this very afternoon. But then, there's that dying boy lying there with strange faces all about him, and longing, as the slow hours go by, for a sight of the sister who loves him; and would not this thought haunt me every time I put on my new cloak? After all, my old cloth mantle is not so bad; and it can be turned. And I'm sure I can bring Edward over to my way of thinking. No, you must go without the mantle this time, and have the pleasure of knowing you've smoothed the path going down to the valley of the shadow of death, Mary Clark; Janet is a disciple of the same Saviour, and I will do it for His sake." And she closed the portemonnaie resolutely, and went down-stairs.

"Janet, put up your work this moment—there is no time to be lost. Here is the money. Take it, and go to your brother."

The girl lifted her eyes a moment, almost in bewilderment, to the lady, and then, as she comprehended the truth, a cry of such joy broke from her lips, that its memory never faded from the heart through all the after-years, of Mrs. Clark's life.

"George! George!" The words leaped from her lips, as the sister

sprang forward to the low bed where the youth lay, his white, sharpened face gleaming death-like from amidst his thick yellow curls.

He opened his large eyes suddenly—a flush passed over his pallid face. He stretched out his thin arms;—"O Janet! Janet! I have prayed God for the sight of you once more, before I die."

"His pulse is stronger than it's been for two weeks, and his face has a better hue," said the doctor, next morning, as he made his morning visit through the ward of the hospital.

"His sister came yesterday, and watched with him," answered the attendant nurse glancing at the young girl, who hung breathless over the sleeping invalid.

"Ah, that explains it. I'm not certain but that young man has power enough left to recover, if he could have the care and tenderness, for the next two months, which love alone can furnish."

How Janet's heart leaped at the blessed words! That very morning she had an interview with her brother's employers. They had been careless, but not intentionally unkind, and the girl's story enlisted their sympathies.

In a day or two George was removed to a quiet, comfortable private home, and his sister installed herself by his couch, his nurse and comforter.

Three years have passed away. The shadows of the night were dropping already around. Mrs. Clark sat in her chamber, humming a nursery tune to which the cradle kept a sort of rhythmic movement. Sometimes she would pause suddenly, and adjust the snowy blankets round the cheeks of the little slumberer, shining out from their brown curls as red apples shine amid fading leaves in October orchards. Suddenly the door opened, "Sh--sh," said the young mother, and she lifted her finger with a smiling warning, as her husband entered.

"There's something for you, Mary. It came by express this afternoon." He said the words in an undertone, placing a small packet in her lap.

The lady removed the covers with eyes filled with wonder, while her husband leaned over her shoulder and watched her movements.

A white box disclosed itself, and, removing the cover, Mrs. Clark described a small, elegantly-chased hunting watch. She lifted it with a cry of delighted surprise, and, touching the spring, the case flew back, and on the inside was engraved these words: "*To Mrs. Mary Clark. In token of the life she saved.*"

"Oh, Edward, it must have come from George and Janet Hill," exclaimed the lady, and the quick tears leaped into her eyes. "You know, she's been with him ever since that time; and she wrote me last spring that he had obtained an excellent situation as head clerk in the firm. What an exquisite gift, and how shall I value it—not simply for itself either."

"Well, Mary, you were in the right then, though I'm sorry to say I was half-veered with you, for giving up your velvet mantle, and you've not had one yet."

"No, I've not had one, but I've never regretted it." She uttered the words with her eyes fastened admiringly on the beautiful gift.

"Nor I, Mary, for I cannot doubt that your act of self-denial saved the young man's life."

"It would almost seem so, Edward, and I bless God for it," added his wife, fervently, her eyes filling with tears.

The husband drew his arm around his wife, and reverently said, "Blessed be God, Mary, who put it into your heart to do this good deed. You remember who said, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"

A LESSON TO CHRISTIAN PARENTS.

RECENTLY, at one of the Fulton Street Prayer Meetings, in New York, a minister rose, and spoke as follows :—

"I want to tell you of a great injury which was inflicted on me, in my early religious experience, by my devoted Christian mother.

"I was hopefully converted before I was twelve years old. For weeks I had been in an agony of anxiety before 'THE GREAT CHANGE,' and when it came, it translated me from a world of sorrow to a world of joy. For weeks I did not know that I was a converted boy—did not ask the question, and no one told me. But I was filled with an undying love for souls, and with abounding joy and peace in believing in Jesus. So great was my desire for the conversion of others, that I could not repress the expression of it. Consequently, I never let an opportunity pass by unimproved of speaking to others, especially my young friends, on the subject of religion. I never met one without saying a few words on the soul's salvation. As the first Sabbath of May approached, which was the time of the communion, when a large number was expected to join the Church, I had a great desire to be one of the goodly company. Hitherto I had acted under the impulse of unabated love for Christ, and a sweet peace and happiness in Him. Not a cloud was there in all my spiritual sky. I did not ask the question whether I was a Christian or not. I felt that I loved Jesus above all others ; I knew that; and I believed that He loved me ; and thus my peace and joy in believing flowed like a river. I could not conceal from others how happy I was.

"As the time drew near for the examination of candidates for admission into the Church, my most dear and devoted Christian mother began to manifest some anxiety about my 'examination.' Now, no boy had a more loving mother than she was. One day she entered into a little dialogue with me, much like the following :—

"My son, do you wish to join the Church ?"

"Most certainly I do, mother. Why do you ask ? Don't you know it ?"

"Yes," said she ; "I know it. But none but Christians have a right to be members of the Church. You are a very little boy, and perhaps you are not a Christian. Perhaps you are deceived."

"Deceived ! mother—DECEIVED !" said I, almost gasping for breath. "Do you think I am deceived ?"

"Well, I hope not," she replied, carefully watching my face. And then she added : "It is a good sign to be a little doubtful."

"Doubtful of what ?" I asked.

"Doubtful whether you are a Christian."

"Oh, mother! must I be doubtful? I am so sure I love Jesus, how can I be doubtful?" My anxiety rising at once, I could not understand.

"The best Christians, my son, have their doubts," she said.

"I was thunderstruck. 'Do they?' I inquired. 'What makes them have doubts?'"

"Here my mother seemed a little staggered for an answer. She was silent for some time.

"What makes them doubt?" I again inquired, with great earnestness.

"Look into your own heart, and perhaps you will find out."

"Look into my heart? Why, I thought I had only to look to Jesus, and, to what He has promised!"

"Yes; but it is also said, Examine yourselves whether ye be in the faith.

"But, mother, don't you remember how often I sing—

"Jesus, I my cross have taken,
All to leave, and follow Thee."

Now, when I sing *that*, I sing it with all my heart. How can I have doubts?"

"My mother did not reply. She seemed to be anxious that I should not be too confident. But she said no more, and perhaps felt that she had said too much, and had thus destroyed the peace of her boy. Yet, she had spoken according to the theological notions of her time, and there she left the matter for me to look into my own heart to solve the mystery of Christian doubting. And I did look into my own heart till all my comfort was gone, and almost all hope died within me. The communion came, and I was received into the Church, with enough doubting to make my examination satisfactory.

"But the end was not yet. The more I looked into my own heart, the more hateful the sight became, and I was as a man looking down into a cavern a thousand fathoms deep, and at the bottom filled with snakes and lizards, and all manner of poisonous and disgusting reptiles. I looked and looked, till I was in perfect despair, and knew not what to do.

"In this miserable condition I lived for about two years, feeling convinced that I was as yet in the gall of bitterness and the bonds of iniquity, without hope, and almost without God.

"Without meaning it, oh! what an injury my mother had done me! The blasting influence of my mother's advice followed me into the ministry, and entered into all my experience and labours. It was an injury which was irreparable. It followed me up to the establishment of this Fulton Street Prayer Meeting.

"I bless God for this meeting in its influence upon my mind. I have come back to my first experience, and have cause to look down into the dark cavern, and to look up to Jesus, and to the blood that cleanseth from all sin. Years ago I felt almost afraid to hear a man repeat this passage in this meeting, for fear that he had some perfectionist notions, and only took this method of slyly letting them out. But, thank God, all that is past, and I can sing, with the understanding and with all my heart, the whole hymn—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

Poetry.

THE BATTLE OF LIFE.

"A good soldier of Jesus Christ."—2 TIM. ii. 3.

My name is entered on the list,
 I've plighted hand and word,
 To love and live for none but Christ,
 My Saviour and my Lord.
 Ye comrades in the ranks below,
 And ye who wear the crown,
 Witness the irrevocable vow
 That seals me as His own.

And I will prove that vow sincere,
 Whate'er the cost may be ;
 Nor weal nor woe, nor hope nor fear,
 Shall shake my constancy.
 For Him I will not love my life,
 But shame and death defy ;
 Undaunted in the hour of strife,
 And meek in victory.

Oh, happy soldiers they who serve
 Beneath Thy banner, Lord !
 And light the task, if Thou but nerve
 The arm, to wield the sword.
 The sacred pledge in childhood given,
 To such success secures ;
 And still they hear a voice from heaven
 Repeat, "The prize is yours."

And since Thy truth stands like a rock,
 That voice can might impart
 To brave of hostile foes the shock
 Yea, quell the rebel heart.
 Though Satan fiercely rage without,
 And fears o'erwhelm within,
 Rings on the air Faith's victor shout,
 "Against the world I'll win."

DR. A. THOLUCK.

Obituary.

HENRY MANDER PEARSELL, B.A., B.Sc.
 Henry Mander Persall, the son of the Rev. J. Spencer Persall, was born at Andover, Hampshire, October 10th, 1848.

When a little boy at school he was considered clever, and was remarkable for his thirst after knowledge, and for a desire to communicate it to others.

Referring to a service held in Eccleston Square Chapel, he says: "I think I may date my conversion from January 1, 1863, at that midnight service." It was on the following New Year's Day that he publicly professed Christ, and was admitted as a member of the Church assembling in Eccleston Square Chapel. His tutor, at this time, Mr. West, of Ameraham Hall, had previously borne his testimony to the religious character of his pupil, and to the active part he took in a youth's prayer meeting.

In January, 1865, at the age of sixteen, and whilst at school, Henry matriculated at the London University, with honours, and received a prize.

He became anxious for the youthful consecration of his schoolfellows, and was instrumental in the conversion, at least, of one of them, now passed into glory.

As his heart yearned to be engaged in the ministry, he asked his parents for counsel, and they, not wishing to discourage him, yet anxious that time should be given to mature the judgment, recommended a course of study at University College, London. In 1867, he took his degree of B.A., with honours.

Literary pursuits at University College did not abate his desire for the ministry, and, in 1867, his wish to be admitted as a student of New College was realized. His student life was eminently successful. He obtained the Pye Smith Scholarship, and one of the Examiners testified "his papers were the most accurate I had ever read."

His name was honourably mentioned at the reunion meeting of New College,

May, 1870; and the chairman, the Rev. L. D. Bevan, LL.B., in a letter, expressed, on behalf of the meeting, "the high esteem and hope with which the students regarded him," and adds: "He was one of the brightest promise, too soon, as we judge, gathered; but doubtless taken because ready for some other work in another world that was awaiting for him."

The heartiness with which he was chosen chairman by the students of the college was a substantial proof of the regard felt for him. This office he was never able to fill. The strong desire expressed by the students to be present at his funeral, gives additional weight to the testimony borne.

As a preacher he was very acceptable. A deacon, who often heard him preach, says: "His central theme was Christ." Here was the secret of his usefulness. In a village where he preached in turn with his fellow-students, "his memory," says a young minister, "will long be embalmed with the grateful benediction of not a few who were led into the way of truth through his preaching and visiting."

On one occasion his youthful appearance, which was a charm to many, offended an aged hearer. "What can that boy tell me?" muttered she to herself. It pleased God, however, to make the boy-preacher the instrument of her conversion. The stone hurled from the sling was the sentence, "There is a turning point in every one's history." This savingly troubled the woman. The news was communicated to the young preacher on the day before his death, and he was grateful; for, in moments of depression, he had thought, as many ministers do, that he had done no good.

The early spring of this young life was marked by many a bud of promise. The nipping frost of disease was soon, however, to destroy human hopes. He

writes:—"I am anxiously waiting to see whether I am to go up for the M.A., a few days will decide. I wish to do what is right, but it would be a great trial to put it off." To this trial he calmly submitted; and that unlawful ambition did not prompt the desire for the laurel, may be learnt from a dying request: "Don't you put on the mourning card, B.A., B.Sc., and all that!" He sought not these honours for their own sake.

We have seen how he lived. And how did he die? When told he could not recover, he burst into tears, saying, "Oh, it is a solemn thing to die." On the morning of the next day, with sweet serenity of countenance, he said, "I hardly liked to tell you in the night how happy I was. I could scarcely believe that God had so soon removed my fears. I can now trust myself in his hands." His peace was never disturbed again.

His dying sayings were uttered for the benefit of others, and that they might glorify God in him.

Remembering this, we will give one or two dying sayings:—

"I am going home. I shall not be long."

"I have no fear. But I should be afraid if the love of God were not infinite."

"If spared I should preach more not only *about* Jesus, but preach Jesus."

"There is no death for me."

"I am simply waiting for the gate to be opened."

With clasped, uplifted hands, and with much emotion, he exclaimed,—

"Oh, to think that I shall see Jesus!"

"What a comfort to have a personal living Saviour."

The expression of his countenance was sometimes a more striking dying testimony than were his sayings. There was the celestial language of the eye. Several friends were struck with it; and one beautifully remarked, "He will not be long, his eye has caught the light of heaven already."

He calmly fell asleep in Jesus, March 14, 1870. On the morning of that day, wearied with exhaustion and suffering, he gratefully said, "This will be my last." The lines of Toplady, "When languor and disease invade," &c., expressed his longing, not only to look beyond his cage, but also "to fly away."

Notices of Books.

Mary Lyon. Recollections of a Noble Woman. By FIDELIA FISKE.

(London: Morgan, Chase, and Scott.) FIDELIA Fiske, the story whose "consecrated life" we noticed in these pages some months ago, owed very much to the example and influence of Mary Lyon. As the head or superintendent of Mount Holyoke Seminary, her position gave her a power for good, which she nobly used to the noblest ends. The record of a life like hers cannot be read without advantage. It stimulates the understanding, refreshes the heart, and elevates the conscience. To all, especially ladies, who have the responsibility of training the young, we say, read this book.

Old Merry's Annual. 1871. (London: Hodder and Stoughton).

THE most attractive book for the young that we know. It is full of sound instruction and healthful amusement, with an eye to the highest end of life.

The Picture Gallery of the Nations. (London: Religious Tract Society).

THIS most handsome volume professes to give a brief account of most of the countries and peoples of the world, with extracts from the works of well-known travellers. It abounds in beautiful illustrations, and will be a welcome gift to young people, or an excellent prize-book for schools.

The City Temple. Sermons preached in the Poultry Chapel, London, 1869-70. By JOSEPH PARKER, D.D. (London: Hodder and Stoughton.)

THIS volume contains forty-two discourses, mostly delivered at the Thursday morning service in the Poultry Chapel, which is especially designed for merchants and men of business during one hour appropriated to prayer and a sermon. This fact accounts for the very varied method of appeal employed on these occasions. The subjects are often striking, and the mode of treating them still more so. For, though they do not claim to take the first rank among pulpit discourses, designed to live and to be perpetuated in Christian families, a volume like this will be valued as a memorial of wayside addresses, which produced a striking effect upon many that heard them, partly from their novelty, partly from their boldness, partly from the rhetorical earnestness of the speaker. Though we may not think that London in the present day is likely to be taken by storm, we still heartily rejoice in the impression they produced, because where religious attention is excited religious good is done, and because thoughts and sentiments such as these are not likely to fall upon the human ear in vain. The chief drawback, we can imagine, to their success arises from the very frequent presentation of the idea of self in the notes or prefaces to some of the sermons; but, no doubt, the better classes of his hearers are quite prepared to take the man as he is, and for what he is. There is abundant evidence in this volume that Dr. Parker is a man of great power in some directions and of much peculiarity in others; both help a popularity which may be for the highest ends in the Church of Christ.

Hours of Christian Devotion.

Translated from the German of A. Tholuck, D.D. By ROBERT MENZIES, D.D. (W. Blackwood and Sons, Edinburgh and London.)

NONE of the German critics and theologians are better known in this country by their writings, or more highly es-

teemed, than Dr. Tholuck. This arises, probably, from the fact that he has written much, not only as a commentator for ministers and students, but also not a little of a practical character for ordinary Christian readers. Of this character is the book now before us. It consists chiefly of meditations on passages of Scripture, with a view to the development of the Christian life on both its inward and outward sides. There is a great variety in the book, and much that is calculated to stir holy thought and inspire devotion. This translation from the seventh edition of the original we cordially commend, assured that Christian readers will find it eminently adapted for spiritual edification.

The Leisure Hour. 1870.

Sunday at Home. 1870. (London: Religious Tract Society).

THESE admirable serials hold on their way, providing useful, instructive, and entertaining reading for the multitude. The volumes for last year are quite equal to any that have preceded them, both as regards their literary and artistic contents.

Ashcliffe Hall. A Tale of the last Century. By EMILY SARAH HOLT. (London: John F. Shaw.)

THE scene of this story is laid partly in England and partly in France, at the time when James II. held his pretended court at St. Germain. Miss Holt successfully brings in the trials of the Covenanters and the tricks of the Jesuits, as well as the pride and perils of the Jacobites, and frames a story full of interest, with a moral for our own times. The book will be especially attractive to the young.

Lectures on St. Paul's Epistle to the Ephesians. By the Rev. WILLIAM GRAHAM, D.D., Bonn, Prussia, Author of "On Spiritualising Scripture," &c., &c. (London: S. W. Partridge and Co.)

IN preparing this work, Dr. Graham informs us that he has "freely used the principal literary helps, both of ancient and of modern times, in the Greek, Latin,

German, and English tongues." The work, however, is no mere compilation of extracts; indeed, in the body of the work very little of the kind appears. The author has sought to interweave the results of his own studies with the results of those of others. In this design Dr. Graham has succeeded admirably. His work is thoroughly evangelical and practical in character.

Original Fables. By MRS. PROSSER. (London: The Religious Tract Society).

FULL of wise counsels, presented in a charming form, and adorned with numerous exquisite illustrations.

The Spiritual Garland; being Extracts from English Sacred Writers, illustrative of the Truths of Christianity. Selected and arranged by I. G. PILKINGTON, M.A., Clerical Secretary of the Bishop of London's Fund. (London: R. D. Dickinson.)

THIS selection evinces a great extent of reading and judiciousness of choice. It furnishes valuable specimens of a long train of writers, whom Mr. Pilkington should have styled theological and philosophical, not sacred. They are specimens, and very good ones; not, indeed, as a brick of a house, but as a cluster of a vineyard, or a sunbeam of the noontide splendour.

Memoir of James Backhouse. By his Sister. (London: F. Bowyer Kitto.)

THE subject of this memoir belonged to the Society of Friends, and was an eminent example of zeal and self-denying effort to promote the temporal and spiritual well-being of the world. For this end he visited Scotland, Ireland, and Norway, and some of our distant colonies, where he spent many years in arduous missionary labour. The memoir is a fine tribute of sisterly admiration and affection.

Loveland, and other Poems, chiefly concerning Love. By WADE ROBINSON. (London: Moffat and Co.)

THE author of this book is a highly-

gifted poet. We have already spoken of his "Iona" in terms of merited praise. This larger volume more than justifies our verdict. Be assured, it is not a collection of sentimental love songs. It is anything but that. The book has a high purpose, and abounds with gems of pure Christian thought, expressed in exquisite poetry. A writer so meritorious should be encouraged.

Madeleine's Trial, and other Stories.

By MADAME PRESSENSÉ. Translated from the French by ANNIE HARWOOD. (London: Hodder and Stoughton).

A SERIES of eight excellent stories by Madame Pressensé, all teaching important moral and religious truth. They are well translated, and, with several beautiful illustrations, form a volume which children will read with avidity and profit.

The Wonderful Pocket, and other Stories. By CHAUNCEY GILES.

Drifting and Steering. A Story for Boys. By LYNDA PALMER.

The Magic Shoes, and other Stories. By CHAUNCEY GILES.

Little Effie's Home. By the Author of "Bertie Lee." (Edinburgh: W. Oliphant and Co.).

THESE four little books have all been read by some young people whom we know, and they are pronounced excellent, admirable books for good boys and girls.

Claude, The Colporteur. By the Author of "Mary Powell." Fourth Edition. (London: Hall and Co.)

THE author of "Mary Powell" could not fail to write at once with beauty and effect. This tale is not inferior in interest to its predecessor. It sketches scenes of simple, earnest, successful labours in the spread of the Bible; and the whole is so natural, from the first kind office of old Agnes, and the first glimpse of Lisa, until the happy consummation is reached, that it has all the characteristics of reality and genuine life.

Our Chronicle.

THE MANAGERS MEETING.

THE half-yearly meeting of the Managers of the EVANGELICAL MAGAZINE will be held at the Guildhall Coffee House, on Tuesday, January 17th, at One o'clock precisely.

ESSSEX HOME MISSIONARY SOCIETY AND COUNTY ASSOCIATION.

THE united prayer meeting which usually inaugurates the annual meetings of this society was held this year, on Wednesday evening, the 23rd November last, at Queen Square Chapel, Brighton, under the presidency of the Rev. E. Paxton Hood. On Thursday, at 11 a.m., the General Committee met for business in the vestry of London Road Chapel. Grants to home mission churches and evangelistic districts were made for the current year amounting to upwards of £700. The following resolution was passed—

"That this meeting hereby resolves that the attempt shall be made to constitute the minister of every associated Church in this county a life member of the Pastors' Retiring Fund—and that the matter be referred to the Sub-Committee."

Other important subjects were dealt with in a practical manner by the committee, and at 6.30 a public meeting was held at the Royal Pavilion, presided over by Daniel Pratt, Esq., and addresses were delivered by the Revs. B. B. Williams (Chichester), Jenkin Jones (Uckfield), J. H. Wilson (Secretary to the Home Missionary Society), G. O. Frost (Horsham), R. Hamilton (Brighton), and H. Hounsom, Esq., (Treasurer). The report stated that during the past year eleven evangelists had been more or less employed; about 100 towns, villages, and hamlets, comprising a population of 62,000, had been under visitation; 22,903 visits had been paid to families, and 2,503 to the sick; 1,182 meetings had been held, with an average weekly attendance of 758; 941 addresses delivered; 81 open-air services had been held, at which about 6,000 persons were present; the Scriptures had been read 10,397 times during visits; 134 Scriptures had been sold, and 34,542 tracts given away. 119 persons had been visited while on their death-beds, of whom twenty-four were hopefully converted. The

society has twenty-three home missions and out-stations; there are six churches at the principal stations, with 127 members—an increase of twenty during the year. The average attendance on the Lord's day at all the stations was 1,036; on week-days, 398. There are nine Sunday-schools, with 102 gratuitous teachers, the weekly average of the children being 608. There were also twenty chapels and twenty-seven rooms used regularly for religious services—twelve chapels and eleven rooms by home missionary ministers, and eight chapels and sixteen rooms by lay evangelists. Mr. H. Hounsom, the Treasurer, then read the statement of accounts, from which it appeared that the receipts amounted to £181 2s. 11d.; expenditure, £117 18s. 6d.; leaving a balance in hand on the 29th Sept., 1876, £3 4s. 5d.

TEMPORAL SOVEREIGNTY OF THE POPE.

THE Roman Catholics of London, in a meeting at St. James's Hall, on the 9th of December last, protested, in a series of strongly-worded resolutions, against the abolition of the temporal power of the Pope. Archbishop Manning presided, and many of the "upper ten thousand" who belong to the Romish Church were present. Their theory is, that the Pope is the Vicar of Christ, and as such has had a territorial sovereignty given him by "a special disposition of the Providence of God." They, therefore, "regard the attempt to dethrone the Sovereign Pontiff as a formal rejection of the dispositions of Divine Providence." These resolutions were, of course, passed by persons who have not been themselves subjected to that territorial sovereignty, while the persons who have been subject to that sovereignty regard their liberation from it as a special disposition of Providence. It is evidently a mere matter of opinion on which side Provi-

dence is, and the world will surely sympathise with those who have suffered from the Temporal Power rather than with those who are content to resolve that other people ought to submit to it. Surely the Romans are themselves better judges of the "wise and fruitful order" which the Temporal Sovereignty has produced than those who look on it through the enchantment of theoretic sympathy and practical distance. The old order changes, giving place to new; and the world learns to acquiesce in it. Roman Catholic Christendom will soon find that the Pope is all the better as a Pope for not being a King. It is one thing to be enthusiastic for the subjection of other people, and another to suffer that subjection oneself.

JUDGMENT OF THE MACKONOCHIE CASE.—

ST. ALBAN'S, HOLBORN.

At the sitting of the Judicial Committee of the Privy Council, on Friday, 26th Nov. last, judgment was pronounced in the case of "*Martin v. Mackonochie*," the incumbent of St. Alban's, Holborn, which was an application for a condemnation of Mr. Mackonochie, on the ground that he had violated the monitions of the Court—issued on a former occasion—with respect to gestures during the Consecration Service, the elevation of the cup and paten, and other matters connected with the celebration of the Holy Communion. Lord Chelmsford, in delivering judgment, went with much care through the whole of the previous history of the case. Their lordships had, on a former occasion, decided that bowing the knee at the Consecration Prayer was equivalent to kneeling, and they expressed a hope that Mr. Mackonochie would obey the spirit of a monition as well as its letter. Mr. Mackonochie was now before their Lordships on complaint that he elevated the cup and bowed down as before. It was also alleged that the rev. gentleman elevated the wafer-bread. The affidavits alleged that this was done by other clergy; but Mr. Stanton, Mr. Wellington, and other gentlemen who

had officiated, declared that they had not done so. Mr. Mackonochie had stated that he had not elevated the paten, but the wafer-bread, but this made no difference, as the real offence was the elevation, not of the paten, but of the consecrated bread. That the elevation both of the wafer and the cup took place during the prayer of consecration was clear from Mr. Mackonochie's evidence. With regard to the bowing, their Lordships could not hold that reverential bowing was an act of prostration, and the posture assumed by and continued for some seconds was not a mere act of reverence, but an act of adoration. Under all the circumstances their Lordships ordered that Mr. Mackonochie be suspended from his office for three calendar months, and that he pay the costs of this application. On the following Sunday morning a large congregation assembled in the church of St. Alban, many of whom were attracted by curiosity respecting the judgment of the Judicial Committee of the Privy Council. Those who expected a reference to the matter did not go away without their curiosity being gratified to the full. Mr. Mackonochie occupied his usual place in his usual attire—but without taking part in the service as a clergyman. Mr. Stanton preached in the most bitterly, earnest, and passionate manner, taking the judgment of the Court as his text. It was evident that the sentence had stung them to the quick, and that unexpectedly. Mr. Mackonochie will have a difficulty in persuading anybody that he is a martyr. Three months' suspension and heavy costs will probably only increase his zeal for Ritualism, and we do not approve of the sentence because we expect it will do anything to abate the pernicious nonsense of the Sacramentarians, but because we are glad to see clergymen made to understand that as long as they are in the Church they must obey its laws, and not play fast and loose—to the demoralisation of the nation—with obligations which they have themselves assumed in the name of religion.

THE CHRONICLE

OF THE

London Missionary Society.

I.—“Pray for us.”

ON the 14th of November a special meeting for prayer was held in the Mission House, which proved an occasion of deep interest, as well from the purpose had in view, as from the spirit which prevailed. The ministerial Directors who are appointed to examine candidates for missionary service, have had to consider during the present year a large number of applications. While greatly encouraged by the tone, temper, and ability displayed by some, they have felt very doubtful both of the power and the spirit manifested by others. In recent years the Directors on several occasions have been deeply disappointed by men who, after giving promise of usefulness, have suddenly failed in character, in purpose, in self-denial, and have, after very brief service, laid down their missionary work. Such disappointments not only leave unexpected vacancies in missions which should be strong, but involve heavy pecuniary losses, which the Society finds it hard to bear. Other Societies, it is known, suffer in the same way.

If these failures are a necessary element in that human service which the Church renders to the extension of Christ's kingdom, and if, among other things, they constantly remind us that the treasure of the Gospel is “in earthen vessels,” and that “the excellency of the power is of God, and not of us;” nevertheless, we cannot but strive in every way to diminish their number, and to reduce their influence to the lowest point. The Directors, therefore, have felt their special need of Divine guidance and Divine help. And on the occasion referred to, they met to lay their petitions with peculiar earnestness before “the throne of the heavenly

grace," that such wisdom and grace may be poured upon them in fullest measure in this important period of the Society's history.

The wise selection of suitable men, the careful training of missionary students, the establishment of true centres of usefulness, sound and true economy in the management of the funds contributed by the Churches, are ordinary duties pressing upon them through every year of the Society's history, and always needing Divine help for their right fulfilment. But the Directors are doing more than all this now. In recent years they have been called to reconsider the entire range of their work. They have had to determine the principles and the policy which, under God's blessing, shall most directly stimulate the growth and consolidate the life of the native Churches and communities, which past efforts have drawn from heathenism. They have had to consider the most effective methods of calling forth the teaching power of those Churches—of training, settling, and supporting the native ministry, and, in a word, of securing for those Churches strength, resources, and permanence, from within, and not from without. In the case of Madagascar, in which the forces at work are so great and so widely applied, the wise settlement of these important problems must determine for a long period the course and character of the Church's history, and seriously affect their progress and prosperity. How needful, then, that as the Lord's work in that island is beginning to command a powerful influence upon a nation's life, they should have wisdom to choose only the Lord's men, and to direct the work only in the Lord's way! Seeking help for themselves, they appeal to the Churches, on whose behalf they act, and they say, "PRAY FOR US."

The MISSIONARIES of the Society also may justly make the same appeal. Their "perils of waters," "perils among the heathen," and even "perils among false brethren," are not few. At the present moment our brethren in the North of China are the objects of special anxiety and interest. In many cases a tropical climate proves a severe trial to health; many a missionary and missionary's wife has suddenly broken down under its power; though in general it is by slower work, and in the course of years, that its exhausting influence is felt. It is no easy task to learn a foreign language. The duties of missionary life are of a high order; and in the full application of the Gospel to old and young, to Christians and heathen, great grace is needed "rightly to divide the word of truth." Many a missionary stands alone, amid a vicious heathen community, unaided in his Christian life by that healthy public opinion and that high standard of character which uphold all in Christian lands. He receives little help from others—he is always giving out knowledge, stimulus, and power to

those around him. How needful that the fountain within shall be fresh and full, fed by that Spirit of Life for whom his work is done !

A missionary needs great wisdom in respect to all the forms which his plans assume. The Gospel is provided for him ; but there are a thousand ways of bringing it to bear upon the people whom he is to instruct. Some men are specially fitted to be preachers ; some to raise children and scholars ; some are admirable men of business ; others make excellent pastors and advisers of their people. It is well that all the varied gifts of the Spirit shall be employed in the Lord's service, and be as fully applied to the spread of the truth as circumstances allow. But, apart from personal temptations, against which Divine grace is needed, a missionary is liable to great mistakes in the plans to which he devotes his strength. That rapid development of character and abilities which often follows the great opportunities in which he is placed, may easily tempt him to vanity, to an overweening sense of his personal importance, and lead him to adopt a supercilious bearing toward others. Finding himself, as an Englishman, greatly superior in common sense, in practical experience, in the knowledge of the world, to the simpler natives of other lands around him, and finding them ready to cling to him and wait for his commands, he becomes "a lord over God's heritage," especially in a small community ; and, instead of employing his superior wisdom in evoking and developing strength in them, he keeps them children, and leaves them weaker as to self-management than before. Should we not pray for men so tempted, that Divine wisdom may lead them to help and not to hinder the growth of Christian manliness in these willing and submissive converts, and so bring to an earlier conclusion that missionary work which, as a foreigner, he was appointed to carry on ?

With great opportunities always opening to their efforts, and with the heavy charge already laid upon them, may not the Directors and the Missionaries of the Society earnestly ask all the Churches, at this season specially, to PRAY for them ? Men, money, health, protection, wise plans—all are needed in this great era of the Lord's work ; but He has them in abundance for His Church's use. "The silver is Mine," He says, "and the gold is Mine." His Spirit can say, "Set apart Saul and Barnabas to the work whereunto I have called them." Let us pray with renewed fervour that He will give us all these gifts, and that they may all be most wisely employed—that so His kingdom may come. The excellency of the power will be of God, and not of us. And to His name shall we, with one voice, give the praise.

II.—Madagascar.—The Children's Church.

SEVERAL years have passed since Mr. Ellis first proposed that Churches should be erected in memory of the martyrs of former days. They were to be four in number, and the erection of one was specially undertaken by the children of our English Churches, who collected for it the sum of £2,850. The project has been but slowly realised, so numerous have been the social and material difficulties which lie in the way of such a formidable undertaking, among a people but partly civilised. The AMBATONAKANGA Church, erected on the site of the first prison in which the martyrs were confined, was opened on March 22nd, 1867. That at AMBOHIPOTSY, built on the ridge above the ditch where RASALAMA and others were speared, was opened in November, 1868. And now the Children's Church at FARAVOHITRA has also been completed and set apart for worship.

The FARAVOHITRA Church is built in a commanding position at the north end of the capital; and from the height and solidity of its walls, is a very striking object. On its site, in February, 1849, four Christian nobles, including a lady, were burnt alive; and the bodies of fourteen others, who had that day been thrown over the lofty precipice, were also consumed. In digging the foundations of the Church, Mr. Cameron laid bare the charcoal and ashes which had remained from the fire; and the first stone of the Church was laid under the very spot where the stake was planted. It has taken three years to erect the building, and it was opened in September last.

1.—CONGREGATIONS GATHERED. REV. J. PEARSE.

"The opening of the 'Children's Memorial Church,' at Faravohitra, took place under most favourable circumstances, on Thursday, September 15th. Much interest was manifested on the occasion, and the building was filled to overflowing at both the morning and evening services. In fact, at the former, great numbers of people had to return to their homes, unable to gain admission. Announcements had been made on the previous Sunday,

in our various chapels in this city and the immediate neighbourhood, and on the day of opening the people began to assemble as early as four o'clock in the morning; and by seven o'clock, when I had occasion to go to Faravohitra, I found the chapel crowded, and an eager multitude outside pressing around the various entrances, although the time for the service to commence was not till nine o'clock!"

2.—MESSAGE FROM THE QUEEN. THE SAME.

When the AMBOHIPOTSY Church was opened, the Queen and her principal nobles were present. On the opening of the Church at AMBATONAKANGA, she was represented by a body of officers; and the same arrangement was carried out at FARAVOHITRA. In her name, these officers presented the following message :—

"I thank the missionaries and the friends beyond the seas who have helped to finish this house; for the completion of this stone building as a place in which to pray to, and for praising God and giving glory to Jesus, on account of the redemption He has wrought, is a thing which rejoices both me and you. But not this building alone is called a 'House of God,' but our hearts too, for Paul says in the Corinthians, 'Ye are the temple of God,' and again, 'Ye are the temple of the living God.'

"Therefore it rejoices my heart when we all do what we can to ex-

tend the kingdom of God upon earth, for that was commanded by Jesus Christ, saying, 'Go ye into all the world, and preach the Gospel to every creature.' And our friends from beyond the seas have come here, and do all they can to benefit us, that we may know Jesus Christ; much more ought we (who live in the land) to do so. Therefore, let all, whether men or women, be diligent, for every one has a work to do; and let all of us strive to extend the kingdom of God to the very utmost of our abilities, for Solomon says, 'Whatsoever thy hand findeth to do, do it with thy might.'"

3.—SERVICES OF THE DAY. THE SAME.

"At the close of this message from Her Majesty, the 'Hasina' * was presented by the Church assembling at Faravohitra, and then the Morning Service commenced, which was conducted in the following order:—A short account of the manner in which the money had been raised, and the circumstances under which the Church had been built, was read by myself; the Rev. J. Sibree read the Scriptures, and the Rev. W. E. Cousins offered the dedication prayer. An address was then delivered by one of the Native preachers, who chose as his text Psalm cxix. 9; and at the close of this address, Rabezandrina engaged in prayer. The Rev. B. Briggs fol-

lowed. After the example of Philip of old, he 'preached Christ' to the people from the words: 'This is my beloved Son; hear Him' (Matt. xvii. 5).

"The Afternoon Service commenced at 2.30 P.M. The Scriptures were read by Rainitresias, a Native pastor of the Church at Avaratr' Andohalo; prayer was offered by the Rev. G. Cousins, and an address given by Andrianaivoravelona, one of our most eloquent and powerful Native speakers. Prayer was again offered by Ramaroanaka, a man who in the time of the persecutions lost and suffered much for the sake of Christ; and the engagements of the day were brought to a close by a thoroughly practical sermon from Mr.

* Usually a dollar, the presentation of which to the Sovereign, is a formal proceeding observed by the Natives on nearly all public occasions.

S. S. Sewell, founded on the words: 'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost' (Romans xiv. 17), and in which 'Mr. Sewell endeavoured to counteract a tendency too prevalent among our Churches, to

rest in the purely outward observances of Christianity.

"As the sun was setting in the West, the meeting broke up, and the crowd dispersed to return to their homes, the feelings of not a few being, 'We have seen great things to-day.'"

4.—CONTRAST WITH FORMER TIMES. THE SAME.

While devoutly rejoicing in the completion of the Church in which he is appointed minister, Mr. Pearse naturally contrasts the circumstances of the opening with those dark times which, only twenty-one years back, saw the Christians given over in persecuting rage to the precipice and the flames:—

"How altered the circumstances of the people, and how marvellous the contrast in the proceedings of the day, to what had taken place on the spot twenty-one years ago! Then, cruel and relentless persecution raged against the Christians; their very name was hated, and they scarcely dared to meet together to unite in prayer and praise—not even in secret places, and under cover of the darkness of night. To-day, in quietness and confidence, a great multitude had assembled, not only undisturbed and unmolested, but encouraged by the Sovereign of the Island, and exhorted in a message from her to be diligent in seeking to extend the kingdom of God!

"Twenty-one years before, the sentence of death had been executed, and the bodies of eighteen Christians consumed in the flames which merciless persecution had kindled. To-day, eternal life had been offered to hundreds upon the very spot from which the spirits of the martyrs had returned to God, who gave them!

"Shall we not thank God for these things? And while perusing such facts, will not the Christians in England arise once more on behalf of Madagascar, and plead yet more fervently for a fuller outpouring of God's Spirit upon its people?"

5.—COUNTRY WORK. REV. J. SIBREE.

Writing from his new station of Ambohimanga, twelve miles north of the capital, our brother Mr. Sibree shows how important it is for the English missionaries to watch over the country congregations. The excitement of recent times, and the various influences now acting upon the people, have led vast numbers to attend Christian services, who are extremely ignorant of the truths of the Gospel. The Directors remember that more than a hundred thousand such persons placed themselves under instruction in 1869; and they will not be surprised to hear that as large

a number have come in during the year which has just closed. They are therefore most anxious that several stations shall be established in the very midst of these people in the country districts; and five of the missionaries now in the island have been appointed to occupy them. Notwithstanding their ignorance, their many errors, even their moral deficiencies, these myriads are the most willing and attentive scholars a Christian missionary can desire:—

“Yesterday I preached at each of the three city churches, as well as at a large village chapel, and was much gratified to see the large numbers of people gathered together in all the places of worship. All seemed anxious for instruction, which, indeed, they much need; for the Christianity of the very great majority is of a merely nominal kind; and they require to be taught ‘what are the first principles of the oracles of God.’ There can be no doubt, also, that pressure, either of a direct or indirect kind, is often used to enforce the attendance of many, and that the external advantage of a profession of Christianity is now producing a fearful amount of hypocrisy in our Churches and congregations. Still, we have the people, whatever may be the motive that brings them to attend Divine worship, and cannot but rejoice that such a wide door is opened to us. In a few days I expect my friend, the Rev. G. Cousins, to

come and arrange with the people what villages should be detached from the guardianship of the Churches in the capital, and be united with those at Ambohimanga. In many of these places the moral darkness is still greater than that in the capital and larger towns; and the evils that are creeping in, from want of European help and guidance, are in many cases very serious. And yet I have seldom felt greater delight than I experienced yesterday afternoon at Imeri-tai-mifindra, a village about a mile or so south of this city. The neat new chapel of sun-dried brick, about eighty feet long, was densely crowded with people, the great majority being of the slave class. There could hardly have been less than a thousand persons present in the building; and this, I believe, is but a specimen of what is now to be seen all over Imerina and the other central provinces.”

6.—ALLEGED GOVERNMENT INTERFERENCE.

The second letter of Mr. Sibree, recently published in the *English Independent*, refers at length to the influence exerted by some Government officials in localities distant from the capital, in urging the people to become Christians. These statements are not so carefully made, nor so connected with the other side of the question, as the extracts given above. Neither the Government nor the missionaries desire such interference: it is not employed in the capital or the neighbourhood, and it only arises in the cases of ignorant officials who are over-zealous. It does not really affect the character of the great movement in the island, which has sprung from truly spiritual causes.

7.—RAPID SALE OF SCRIPTURES. REV. B. BRIGGS.

From recent letters we learn that a portion of the edition of the New Testament, consisting of 20,000 copies, had safely arrived at the capital. But the cry still reaches us, "What are these among so many?" And the British and Foreign Bible Society have now in preparation another and a cheaper edition of 50,000. Mr. Briggs thus describes the eagerness of the people after the precious volume:—

"I expect Mr. Cousins is writing to you, and also to the British and Foreign Bible Society, about the arrival of the New Testaments. It has been quite an event, and has caused great excitement in the capital, but the number received was so small that but very few of the people wanting them could be supplied.

"We found it necessary to divide the Testaments among the missionaries having charge of a district, so that each district might have a few. Some were sold to the people in the capital, and the rest kept for the country; but there were not sufficient to allow of one each to the country churches. The people came not only from the capital and surrounding places, but

from distant parts of the country, bringing their money with them, and begging most earnestly to be allowed to buy a Testament, but were obliged to go without. It has been both pleasant and painful to us who have been eyewitnesses of the excitement. It has been pleasant to see such a thirst among the people for the Word of Life, but most painful to have to send—and, in some cases, even to *drive*—them away without it, so unwilling were they to go without obtaining the treasure they were seeking.

"We are asking the Bible Society to send out the remainder at the very earliest opportunity, and trust that no time will be lost."

III.—India.—Bengal Mission.

THE Society's MISSION in BENGAL is carried on in two stations—CALCUTTA and BERNAMPORE. CALCUTTA is the capital of the British Empire in India, and, with its suburbs, contains about 800,000 inhabitants. Five important missions are maintained in it by different Missionary Societies. The Society's mission is situated at the south end of the city, in the suburb of BHOWANIPORE, a compact town a mile square, containing 80,000 people. The missionaries are the Rev. Messrs. JOHNSON, ASHTON, PAYNE, NAYLOR, SLATER, and WILKINS. BERNAMPORE is situated on the River Hooghly, a hundred miles north of Calcutta. It contains 80,000 inhabitants. The missionaries are the Rev. Messrs. BRADBURY and HILL, and the Rev. NONDOLAL DAS.

The Christian education of boys and young men, in the English and native languages, has for many years formed an important part in the missionary labours carried on in the great cities of India. And in all

missions it has been found that, apart from the influence which it exercises in the conversion of individuals, in the most powerful manner it leavens the middle classes with Christian truth, and completely breaks down the power of idolatry. The share taken by this Society in this department of Christian effort has occupied the time of many missionary brethren, and has been carried on at great expense. But it has received a great blessing from above, has drawn many converts into the Christian Church, has effectively helped the spread of the Gospel among the educated classes, and has secured for the Society several excellent and well-trained native pastors and missionaries.

The station at **BERHAMPORE** has, for a considerable period, given the Directors considerable anxiety. There seemed to be little spiritual life stirring in the native community; and they were seriously considering what new efforts might be made, or new arrangements introduced, which might render the work more fruitful for good. Just at this time they have received a most gratifying letter from the Rev. S. J. Hill, informing them of the conversion and baptism of a young man, who was a member of his Bible-class, the particulars of which, with pleasure and thankfulness, they lay before their constituents:—

1.—BAPTISM OF ATOOL KRISHNO NAG. REV. S. J. HILL. Nov. 1.

"Little did I dream when I was penning my reply to yours, that the hope expressed in passing, that fruit would not be long delayed from my Bible-class, would be so soon realised. One, the most consistent young native I have met, is now, with his wife and infant daughter, residing with me. His application for baptism, his own composition, will give you some idea of his acquirements in the English language. He was formerly a student of the Government College at this place, and has been a member of my Bible-class for five years on and off. His friends living close at hand, he went back, and stated his determination to his friends, and at 2 a.m. he left the house with his wife and baby. I kept him for two days, and, observing signs that all

attempts to take him back were over, at 4 p.m. of the second day, in the presence of two of the gentlemen and two ladies of the station, the Rev. N. L. Dass, and all the Christian residents of the compound, I had the privilege of baptising him. Another of my Bible-class came forward, but expressed himself unable at present to stand. He has not gone back, but deferred the fearful undertaking of taking up the heavy cross. There are others, I hope, not far from the Kingdom of God; and my prayer to the Directors is, that they would renew their supplications for poor Berhampore, and immediately strengthen our hands with another European labourer, and pecuniary aid, to work efficiently in every branch of mission labour.

2.—DIFFICULTIES IN HIS WAY. THE SAME.

The social difficulties placed in the way of a young Hindu, when anxious to profess his faith in Christ, are of the most formidable kind. Visits from parents and friends, remonstrances, threats, specious promises, bribes, appeals to law-courts, are often employed to induce him to change his purpose. Many, through God's grace, have borne them all, and remained steadfast. Not a few have been afraid, and have gone back. The new convert in this case now remained firm :—

“One of Atool's friends, to whom he revealed his purpose of speaking to me, betrayed him. On his return, therefore, he found all known, and his parents and friends in a terrible state. To these he confessed his determination; in fact, this was scarcely necessary, for they were long aware of the state of his mind. He took his meal, and then came and told me of the state of affairs; adding that his uncle, once almost prepared to become a Christian, now a bitter foe, had asked him to go and see him, but that he had declined. I said that was a pity, and, if he were not afraid of personal violence, to go and tell them all his firm determination. He went after we had prayed together, and came back in the evening. According to my advice, he asked them to allow him to be baptised and live with them. This was refused. His wife, a most sensible girl, had long known his intentions, and was determined to follow him. A dark and stormy night favoured the plan, and at 2 a.m., with their little baby daughter, they joined us. During the whole of that day, friends and distant relatives came and tried to shake his purpose. Two of their friends told me yesterday, ‘Why delay the baptism till Sunday! Why lengthen the suffer-

ings of both parties! Since he is determined, conclude the matter.’ I replied, ‘True, and then you will charge me with indecent haste.’ Soon after this the parents sent, saying that his wife had brought away an ornament belonging to her mother-in-law, and required it. This fact I looked upon as a sign that they had given up all hope of shaking his intention, and therefore determined, after consultation with Nondo, that the privilege should be granted to him. To witness the ceremony, I obtained the presence of two gentlemen not connected with Government, and two ladies; and in the presence of these and the three catechists—Nondo, and the school-children, baptised the young disciple. Of his conversion I have not the slightest doubt. This morning the parents sent and demanded all the jewels, and, to my surprise, his very sensible wife said, she had been thinking of sending them back herself. This last step makes me hope that all active persecution of them is at an end.

“His friends are very influential, but our Heavenly Father, in pity for our weakness, and our isolated position, has not suffered the slightest personal insult.”

3.—CALCUTTA. A SIMILAR BAPTISM. REV. W. J. WILKINS.
NOVEMBER 16.

On many occasions we have chronicled in these pages the baptism of young men, trained among the five hundred scholars and students of the

Institution at Rhowanipore. Now, as in the previous case, we hear of a medical student, led by the personal influence and instruction of a missionary and his native colleague, to make the same profession :—

“On the very day after I wrote my last letter, I had the pleasure of baptising a young man from the class who now seem to be in need of Christian effort, and a class, too, who promise to yield considerable fruit. To me it was a most interesting occasion, being the first time I have had the opportunity to baptise a Hindu into the Christian name.

“The young man of whom I am writing, by name Jogesh Chunder Datta, is a student in the medical college. He passed the Entrance examination of the Calcutta University three years back, and is about twenty-one years of age. He was for several years in the Free Church Institution, where he was well instructed in the truths of Christianity, and was so impressed by them, that on two occasions he lived for some days in their compound awaiting baptism. But the persuasions of his friends proving too strong for him, he was induced to return home, and, for a time, to live contrary to the dictates of conscience.

“About a year back he first came to me asking to be baptised. He entreated me to comply with his request at once, lest his friends should take

steps to prevent it. But on clearly pointing out to him the sacrifice he would be called upon to make in his worldly prospects, he again went back. It was not so much the giving-up of home, friends, &c., as the relinquishing of his medical studies. Had I assured him of assistance until the end of his collegiate course, giving merely subsistence allowance, he would gladly then have confessed Christ. But I told him that he must expect no such help; that he must work for his livelihood from the time of his baptism. As you well know, this was a most severe test. Could he only finish his course at the college, his position and emoluments through life would be far superior to anything he would be able to gain if his studies were interrupted. I felt that I was calling upon him to make a far greater sacrifice for Christ than the very great majority of our English Christians would be prepared to make. He knew, of course, that the moment he joined the Christians all help from his father and family would cease. As I say, the trial was more than he was able to bear.”

4.—ATTEMPTS TO HINDER HIM. THE SAME.

Similar efforts to those at Berhampore were employed to hinder the way of this young brother, and the belief in charms was amusingly allowed to have its share in furnishing inducements and influences which might prevent so great a calamity as the baptism of a Hindu.

“Since that time I have often met with him both at our Bow Bazaar chapel, and more frequently at our services at Union Chapel. He has been

very much distressed in mind. It was evident, to all who knew him, that some great trouble was pressing upon him. After many struggles with his

conscience, he came to me, five days back, with Babu W. C. Mookerjee, asking me again to baptise him, as he had fully resolved to give up all for Christ. He went at once to reside with Womesh Babu, and, at my request, wrote to inform his friends of his intentions. On the following day about seven of his relatives and friends went to see him. They tried, by arguments and promises and threats, to induce him to change his purpose, but he steadfastly adhered to his determination. Again, the following day, others came to see him, and remained for about three hours, using every endeavour to lead him back with them. But all was of no avail. I was delighted with his calm and cheerful demeanour. His father never came near him. I could not but contrast the attitude of *his* friends with that of those whose relatives were inclined to Christianity in years gone by. They said, 'If he really, of his own will, wishes to be a Christian, we shall do

nothing to prevent it, besides showing the folly and *selfishness* of such conduct.' On the second day that his friends came there was a slightly ludicrous event. On a previous occasion, when Jogesh went to be baptised, the priest of the family, at the request of some of his friends, uttered a *mantra*, and gave some salt, saying, 'If Jogesh eat this, he will return to you.' Some sweetmeats were prepared in which this salt was placed. He ate all together, and returned. This was of course a great triumph for the priest. On the second day an old nurse of the family came with some salt in a similar manner. She entreated him to eat some sweetmeats, and was greatly delighted when he consented. The salt was concealed in some of the things she brought, and though he saw it, he ate it in her presence. But this salt had certainly lost its savour, for he regarded it as a joke, and it did not produce the desired effect."

5.—THE CONVERT'S ACCOUNT OF HIMSELF.

Each of these converts has given a written statement of the grounds of his faith, and the circumstances which led to his conversion. We select the latter, which shows the growth of conviction during many years. It is written in English, and is in his own words:—

"In my boyhood, while I was totally ignorant of Christianity and its Divine Founder, I loved our Krishna and Ram, and fancied that the religion of the Hindus is of God. But as my age advanced, and knowledge increased, I gave myself up to the examination of popular Hinduism; and, after fair examination, I perceived that it (Hinduism) cannot be the religion of God, inasmuch as it gives a very absurd, or rather wrong idea, of God and of His attributes, and tends to

make a man immoral. Being disgusted with the religion of the Brahmins, I gave myself up to the study of the Bible. At the very outset I was much pleased to read of the transcendent moral character of Jesus, and of the moral tendency of His soul-saving religion. Indeed, the Divine character of Jesus charmed me very much. The more I grew familiar with the Word of God, the more I began to feel the Divine mission of Jesus, and the heavenly origin of His

creed. I then next gave myself up to meditate on the character of Jesus, on His miraculous works, on His transcendent moral teachings, on the authoritative tone with which He taught and reproved men, on the moral tendency of the doctrines of Jesus, on vicarious atonement, and on the plan of Christian salvation. The result of my prayerful meditation was, that I came to know that Jesus was not only the moral instructor of mankind (as the Brahmos take Him to be), but He was 'God in flesh'—the Emanuel.

"Again, when I think over the theory of Christian Atonement, then I cannot but say, with exultation, that in Christianity alone God's mercy and justice are to be found in harmony. It teaches that man has sinned, has rebelled against his most mighty King, and therefore he deserves eternal punishment. And as God is just, so He should inflict penalty on sinners. As merciful He sends His Eternal Son to suffer punishment in the place of the sinner, and to proclaim forgiveness to all living under the sun.

"Having known Jogesh for so long a time, and feeling sure that he was sincere in his desire for baptism, I did not think it necessary to keep him in suspense longer; on the evening of the third day after he called upon me, I baptised him. He was quite old enough to judge for himself, and sufficiently instructed in Christianity to be fully aware of the importance of the step he was taking. His reading of the Scriptures led him to believe that immersion was the right mode of administering baptism, and as he said he

"The acts of God's love do not stop here; He gives His Holy Spirit to all sincere believers. It is that Spirit which makes us holy and pure in heart. It is He who fits us for the kingdom of heaven.

"In fine, Christianity teaches that men are sinners; that Christ Jesus, the Eternal Word, suffered in their stead the penalty due to their sin; and that, satisfied with the atonement made by Christ, God is ready to forgive our sins, and to give us His Holy Spirit.

"Being convinced of the Divine origin of Christianity, I feel it my bounden duty to obey and love Christ. And He distinctly says, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Giving way, or listening to the words of Jesus Christ, I have come to take baptism—that baptism which was in vogue among the apostles and the primitive Christians; I mean the baptism of immersion.

(Signed) "JOGESH CHUNDER DATTA."

preferred this mode, I gladly consented to immerse him; for I suppose there can be no doubt that if sprinkling is baptism, immersion is also baptism. The Rev. Mr. Kerry, of the Baptist Mission, very kindly placed at our disposal the tank in his compound, which is admirably suited for such purposes; and in the presence of Rev. Mr. and Mrs. Kerry, Rev. J. Ross, of Union Chapel, Revds. W. Johnson, J. Naylor, and S. C. Ghose, of our own Society, and several others, I baptised him."

IV.—South Seas.—Samoa.

IN the Samoan Group the most prominent islands are TUTUILA, UPOLU, and SAVAIH. UPOLU is the centre of the three. It is a fine island, and contains 560 square miles, with a population of 15,000 people. On the north side is the port and town of APIA. Farther west is the seminary at MALUA for training the native teachers and missionaries. The missionaries in UPOLU are the Rev. Messrs. DRUMMOND, NISRET, WHITMEE, and G. A. TURNER, M.D. The Rev. Dr. TURNER, sen., is in England.

Last year it was with great regret that the Directors heard that war had once more broken out among the Samoan people. Petty questions of precedence among the chiefs, deemed by them of high importance, constantly endanger peace and goodwill among a sensitive race, anxious to maintain old customs, and proud of their ancestral name. For many months the two parties encamped in the neighbourhood of the Malua Seminary, and made formidable but secret requisitions on its well-stocked provision-grounds. Our latest letter brings the glad intelligence that the war is over.

1.—RECENT PROGRESS OF THE WAR. REV. DR. G. A. TURNER. SEPTEMBER 3, 1870.

"The vessel which will take this leaves much sooner than we expected, so I must defer writing a full letter till a future chance; but I must send you a few lines, to tell you the good news, *the war is over!* You are aware that during the past five months the fighting has been in our immediate neighbourhood; the one war party (Unionists) being encamped just beyond us here—the nearest of their houses not a stone's cast from where

I [now write—and the other party (Tuamasaga) about two miles farther down. The fighting during the above-mentioned period has gone decidedly against the Unionists. They have failed to dislodge the Tuamasaga party from the position which they took up in the early part of the year, and have lost more men. The number of killed during the present year's fighting is, of the Unionists 74, and of the Tuamasaga 62."

2.—EFFORTS AT MEDIATION. THE SAME.

"About the beginning of last month, Mr. King and I heard rumours that both parties were tired of fighting, and would be glad if the missionaries would mediate between them, and thus give them a pretext for stopping the war. We had interviews with several chiefs of both parties, and found that very many of them were anxious to

see the war at an end. We accordingly sent circulars round the mission, inviting our brethren of the London Missionary Society, and also those of the Wesleyan Society, to meet here on Thursday the 18th ult., and try what could be done. On the appointed day the following gentlemen assembled here:—Messrs. Murray, Powell, Whit-

me, and W. G. Lawes, of our Society; Messrs. Brown and Wallis, of the Wesleyan Society; Captain Fowler, of the *John Williams*, which had arrived two days previously; J. C. Williams, Esq., H. B. M. Consul; and Mr. George Pritchard, a son of Mr. Pritchard, who was formerly missionary in Tahiti. A goodly number of teachers from the various districts also came, and we all went down to the camp of the Union-

ist party. After waiting for about three hours, till the chiefs had assembled, we told them the object of our visit, and asked them to declare peace, and make up matters with their opponents. They replied that the subject was one not easily decided on, and requested us to give them a few days to think of it, and agree on what answer they would give us."

3.—FINAL SUCCESS. THE SAME.

"On Wednesday the 24th ult., we again met here, and went down to receive our reply. It was given us by Inu of Lufilufi, and was to the following effect: 'We have decided to agree to your request. We hereby declare the war over, and invite the chiefs of the other party to meet us here and make up matters.' This answer we took down to the Tuamasaga party. We told them of the interviews which we had had with the Unionist chiefs, and of the reply given us by Inu. They at once declared their willingness to make up matters, and so on the following day, the 25th ult., we had the pleasure of seeing the chiefs of both parties meet and shake hands. It has since been arranged that the Unionist party are at once to break up their camp and retire to Mulinnu (where the war broke out last year). The Tuamasaga party are then to come on and again take possession of their own lands, out of which they were driven by the Unionists last year. This being done, the chiefs of both parties are to meet again to conclude the terms of peace, and, if possible, agree upon some united government for the whole group.

"6th September.—Since writing the above the Unionists have broken up their camp, many of them going straight home to their own lands, and some, with all the chiefs, going on to Mulinnu to wait for the Tuamasaga party, as mentioned above. It is said that the latter party is coming on tomorrow—in fact, I spoke to some of their chiefs this morning, who have come on in advance, and from the hip of one of them I extracted a bullet which he has carried about with him for the last three months. God grant that we may now have peace established on a firm and lasting basis! There are many difficult questions still ahead, which must be settled ere there can be permanent peace, and so we 'rejoice with trembling.' We feel thankful for the improvement in affairs, and though there are some who loudly prophesy further troubles and bloodshed ere things are settled, we thank the God of Peace for having humbled the proud and haughty spirits who gloried in the strife, and for the future would trust Him who 'maketh wars to cease unto the end of the earth.'"

V.—Recent Deputation to America.

WHEN the Conference of Evangelical Christians in New York was first determined on, and it was found that certain Directors of the London Missionary Society would be visiting America, it was suggested that advantage should be taken of the occasion to plead the cause of the Society before the Congregational Churches in Canada. Two or three of these Churches have long contributed to its funds, and supported native preachers among its agents; but the largest number have known little about its work, and have given to it almost no help. It was felt that these Churches were likely warmly to approve the plan, and gladly take the opportunity of assisting the Society's efforts. The Foreign Secretary, the Rev. H. ALLON, and HENRY WRIGHT, Esq., Directors on the London Board, were therefore deputed to press the claims of the Society on our Canadian brethren, and also to represent the Society at the Anniversary Meeting of the American Board of Foreign Missions, a Society very closely resembling our own. The Deputation left London on August 18th, and returned on the 19th of November.

In reporting the results of their visit, they state that the meetings of the AMERICAN BOARD were held in the city of BROOKLYN from Tuesday, October 4th, to Friday, October 7th. On the morning of Wednesday (5th), the Deputation were formally presented to the Board, and received a most hearty welcome from the President and the Assembly. The terms in which they were assured of the esteem in which the Society is held, and of the interest felt in the work which it is doing and the blessing which it enjoys, expressed by the officers of the Board and its many members, were gratifying in the highest degree. Two members of the Deputation were invited to take a prominent part in several of the Anniversary Services. During their visit to Boston, the Deputation were invited to attend the usual meeting of the Committee of the Board, the Foreign Secretary was requested to preach missionary sermons in two of the influential churches, and all the members of the Deputation received in private and social life the most cordial welcome.

The arrangements for the reception by their CONGREGATIONAL CHURCHES in CANADA were made by the Chairman and Secretary of the Congregational Union of the two provinces of Ontario and Quebec; and in carrying them out, the Deputation are specially indebted to the Rev. Dr. Wilkes of

Montreal, and the Rev. F. H. Marling of Toronto, for the warm sympathy they evinced in the object had in view, and for the efforts which they made to secure its complete accomplishment. In the course of their journey the Deputation visited twelve of the principal cities and towns of these provinces—including Quebec and Montreal, Kingston and Toronto, Hamilton and London: they conducted twenty-three missionary services, and delivered thirty addresses. In these services they asked not only for present collections and gifts to the Society, but for the establishment of auxiliaries, the remittance of annual contributions, and that the Canadian Churches should take their due share in the propagation of the Gospel in the world at large. The attendance at these services was large, and the interest manifested in the Society's work was deep.

Of the kindness and hospitality with which the Deputation was received, it is impossible to speak too highly—the welcome given was so hearty on every hand. In this welcome also the ministers and members of other Churches shared. On every side the exhibition of Christian feeling, and of interest in their mission, was most generous and warm-hearted.

Many notices of these missionary services were inserted in the public papers of the various cities and towns in which they were held; and in the *Canadian Independent* for November, a full outline is given of the lectures or addresses given by the English brethren in Toronto and Hamilton, Paris and Brantford.

The Canadian Churches have expressed themselves as greatly gratified by the visit of the brethren, and they are anxious to receive a similar visit, not only from ministers and members of the Congregational Churches in England, but also from missionaries of the Society.

At the close of the public meeting held in Toronto, on Tuesday, October 18th, the following Resolution was passed :—

"That this meeting hails with peculiar gratification the visit to Canada of the honoured Deputation from the London Missionary Society, and receives with much thankfulness and hope the statements made by Dr. Mulens concerning its work.

"That we recognise the claims upon

our sympathies of the heathen abroad, and pledge ourselves to earnest effort on their behalf by systematic contributions to the London Missionary Society, either through the medium of local auxiliaries, church organizations, or in such other mode as may seem best fitted to accomplish the object."

The Editor of the *Canadian Independent* earnestly presses the claims of the Society upon his brethren in the following earnest words :—

"Our space is so largely occupied this month with the account of the visit of

the Deputation from the London Missionary Society, with which we have

been favoured, and the work which, under God's blessing, it has been honoured to do, that we can do but little more at present than refer to the claims which it has thus established upon the confidence and support of all Christians, and especially of British Congregationalists. To those who had the privilege of listening to their able advocacy of foreign missions, any words of ours were almost an impertinence. The facts which they narrated constitute, of themselves, a most eloquent appeal to all who love the Lord Jesus Christ, and long that all flesh may see His salvation. God is working wonders in the earth; 'a great door and effectual' is everywhere opening for the introduction of the Gospel; and it

is the bounden duty of His people to follow the leadings of His Providence and enter in and possess the land.

"But few, comparatively, of our Churches, however, have had the opportunity of hearing the Deputation or of responding to their appeal. We have done the best we can to supply their loss by our report of several of the addresses delivered, and we earnestly hope that *every Church in the Dominion* will feel it to be its privilege and duty forthwith to organise an auxiliary, and send, through the Secretaries of the District Missionary Committees, or otherwise, as they see fit, an annual contribution to the London Missionary Society."

VI.—Notes of the Month.

1.—THE REV. SAMUEL JONES, late of Coimbatore, South India, having been transferred to the TRAVANCORE mission, embarked in the *Ferdinand de Lesseps*, via the Suez Canal, on the 16th of December.

2.—CHRISTIAN MUNIFICENCE.—It was only in December last we acknowledged a valuable investment, which had been made on behalf of the Society by its well-known and tried friend—EDWARD BAXTER, Esq., of Dundee. We have now the further pleasure of announcing the receipt of a donation from MISS BAXTER of £1,000.

3.—FATSHAN.—Referring to the article in our December number respecting the burning of a native chapel in the above Chinese city, the following extract, copied from the *London and China Telegraph* of the 24th November, will be perused with pleasure by our readers :—

"According to the *China Mail*, the destruction of the chapel at Fatshan appears to have resulted in a more satisfactory arrangement than might have been anticipated. The mission chapel is to be rebuilt, the destroyed furniture replaced, and compensation in some additional form also awarded. The good offices of Mr. Consul Robertson have been engaged in bringing

about this desirable result, which was easily arrived at through the recognition of its importance by the Chinese authorities. Some members of the foreign community took the opportunity of addressing a letter to Mr. Consul Robertson, explaining their apprehensions of the growing animosity towards foreigners, and requesting information as to what steps were

ely to be taken for their security until Her Majesty's Government shall have concluded such arrangements as will restore confidence. Referring to the reports of fresh disturbances, Mr. Robertson wrote in reply:—'My own view is, and always has been, that the less notice taken of these reports, and the less action taken with reference to them, the better, for

if the Chinese think we are getting nervous, it will be an inducement to them, either in a spirit of mischief or perhaps worse, to rush into that state of turbulence which is to be avoided.' Mr. Robertson at the same time expressed his conviction that no overt act of hostility was intended towards foreigners in Canton."

4.—GOSPEL WORK IN MEXICO.

"There are now in the Republic of Mexico about forty different gatherings of Christians, where the Bible is read and loved, and where God is worshipped in spirit and in truth, and where the sweet Gospel psalms are heartily sung. There are some able Christian preachers in these meetings of Evangelical Christians in the capital of Mexico. We publish an Evangelical paper weekly. A very large number of Christian pamphlets have also been published in the city, and have been circulated far and wide throughout the republic. The finest church in the city of Mexico, except the Roman Catholic cathedral, is now in the hands of Evangelical Christians. An effective Bible work has been commenced in that land, and the Word of God is greatly becoming the rule of faith and conduct to men.

"There has been some Christian work done in the neighbouring Republic also. I found, on arriving in Mexico at the beginning of the year 1869, a Christian work going on there like the Gospel work that the early Christians were engaged in at the time Paul wrote his epistles.

"I found myself there surrounded by some, poor in worldly gifts, but rich in faith. Let me mention a fact. The general Government, which has intensely favoured the Christians of

Mexico, gave us a building on the outskirts of the city. It was hardly suitable for our purposes, but we went out there. We could not afford to repair the building, but the Christians asked the privilege of refitting that building as best they could. One of our congregation, an architect, and another painter, offered to paint it for a merely nominal price, and they set to work. One evening I was suddenly called on to see that master-painter.

"He had been painting at the very ceiling, and had broken through the planks and had fallen to the floor, and was taken up mangled and dying. I found him with a firm faith in his Saviour. He said to me, 'My only trust is in Jesus.' The next day they were to amputate his arm, and he gathered his little family around and said, 'I may soon die and be with my Saviour.' He asked them to sing a hymn together with him, in which he joined, and then asked the doctors to perform their operation. The arm was amputated, but he lingered only a short time and died. Can you imagine my feelings, as he said to me, in his mangled, broken condition, 'I know how poor our church is, and offered to do that work for so low a price, that I could hardly pay for the paint and the workmen. For nine days I had only been able to afford myself one meal,

and that I took at dinner. I fell at 12 o'clock; I was so weak and hungry, that I grew dizzy and fell.'

"I feel, when you know that there are such noble Christians struggling for Christ, and for truth in that country, that your hearts will go out to them, and as far as you may be able you will stand by them. Let me, in the name

of my fellow-Christians in Mexico, thank you sincerely for what you have done. I trust that Mexico and Cuba and Spanish America will not be lost sight of or neglected by the Protestant Episcopal Church, and by the Christian men in this Society."—From "*The Register*" of the *American Church Missionary Society*.

5.—WIDOWS' AND ORPHANS' FUND—NEW YEAR'S SACRAMENTAL OFFERING. —When this Fund originated, £1,350 sufficed to meet its expenditure; last year it required £4,294; and during the year on which we are entering, it will probably need £5,000. Though actually called the WIDOWS' AND ORPHANS' FUND, it should be distinctly understood that it seeks the comfort, not only of the families of DECEASED MISSIONARIES, but also of RETIRED MISSIONARIES themselves. During the year the Fund will have to provide for THIRTY-SEVEN WIDOWS of MISSIONARIES, for TWENTY-NINE CHILDREN, and for TWENTY MISSIONARIES, who, by length of service or through broken health, have been compelled to retire from their accustomed work.

The Directors venture to ask, therefore, on behalf of this Fund, the increased resources of which it stands in need. It is also hoped that, should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of the *present month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

VII.—Contributions.

From 22nd November to 19th December, 1870.

LONDON.		Greenwich. Maize Hill Ch.		Bishops Stortford Auxiliary..	
	£ s. d.		£ s. d.		£ s. d.
E. M. E.	100 0 0	Hornsey. Park Chapel	2 15 8	Boisover	2 19 9
G. A. Western, Esq. ....(A.)	2 2 0	Horton Academy Chapel	7 0 0	Brigg. Auxiliary	29 6 19
Ditto	20 0 0	Jamaica Row Chapel.....	12 17 9	Bristol. Auxiliary	170 19 6
Mrs. Banyard, per Mrs. Sewell, for Lydia Griffiths, native Bible-woman, Bangalore	20 0 0	Kingsland Cong. Chw. Young Men's Auxiliary	8 7 0	Blahopaton. Miss Gould's Pu- pils, for Native Girl, Sing- rowill	4 0 0
A. S. Hobson, Esq. ....(A.)	1 1 0	Peckham. Clifton Chapel	12 15 6	Bury St. Edmunds. North- gate Street.....	1 2 6
Ditto, for Madagascar	1 1 0	Surbiton Auxiliary	7 19 9	Cannock. Mr. E. B. Hall, for Young Men's Auxiliary	1 0 0
Mrs. Edmunds	1 0 0	Surrey Chapel Auxiliary	10 15 10	Charmouth	4 0 0
Legacies. Of the late Mrs. Whittingham, per Rev. Dr. Burns, less duty and expenses	41 6 9	Sutton. Mrs. E. Hull.....	0 5 0	Chesterfield. Auxiliary	28 15 0
Of the late Mr. J. W. Baker, less expenses.....	19 10 0			Corby. Per Rev. E. Starrow	0 12
Clapham Cong. Church. G. F. White, Esq., for Waltham- stow Mission School Prize Fund	2 0 0	COUNTRY.			
Deptford. Mr. and Mrs. Pres- tige	10 0 0	Atherstone. Colleshill St.	14 0 0		
Mr. J. T. Prestige	0 5 0				

[illegible]

	£	s.	d.
<i>Helensburgh.</i> Per Rev. J. Troup	4	0	0
<i>Inverness.</i> Per Hugh Rose, Esq. Payment on account of the Residue of the late Colln Davidson, Esq.	3000	0	0

IRELAND.

<i>Hibernian Auxiliary.</i> Per Rev. George Pritchard	123	0	0
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CANADA.

<i>Montreal.</i> Zion Chapel Juvenile Society	4	0	0
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Per Rev. F. H. Marling.			
<i>Montreal.</i>	Dols.		
Zion Church	200.00		
St. St. James's Wesleyan Ch. ..	63.00		
Anonymous	20.00		
	283.00		
<i>Sherbrooke</i>	15.00		
<i>Quebec</i>	42.25		
<i>Ottawa</i>	38.00		

<i>Kingston</i>	20.00
<i>Toronto.</i>	
Zion Church	53.30
Bond-street Church	64.75
Northern Church	63.91
Collection after Lecture	47.11
William-street, Yorkville, Sabbath-school	5.00
G. S. Beardmore, Esq.	10.00
	244.07
<i>Manilla</i>	15.36
<i>Bowmanville</i>	45.00
<i>Hamilton</i>	50.00
<i>Queb.</i>	
Collection	36.71
C. Mickle	20.00
J. Mickle	20.00
	76.71
<i>Brantford</i>	42.25
<i>Paris</i>	25.00
<i>London</i>	51.08
	957.72

AUSTRALIA.

Per R. Smith, Esq.	£	s.	d.
Mrs. Gibbs, for Mrs. Jones's School, Mare	9	0	0
X. Y.	5	0	0
Mr James Story, as token of admiration of Budget Despatches	2	0	0
<i>Melbourne.</i>			
Collins Street Church	12	9	6
<i>Geelong.</i> McKillop Street Church	7	12	6
<i>Williamstown.</i> Cong. Church ..	7	18	0
<i>Jan Juc.</i> Cong. Church	4	3	4
<i>Prakran.</i> Ditto	4	19	3
<i>St. Kilda.</i> Ditto	6	0	6
	59	3	1

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ramsome, Bouverie and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.

London Missionary Society.

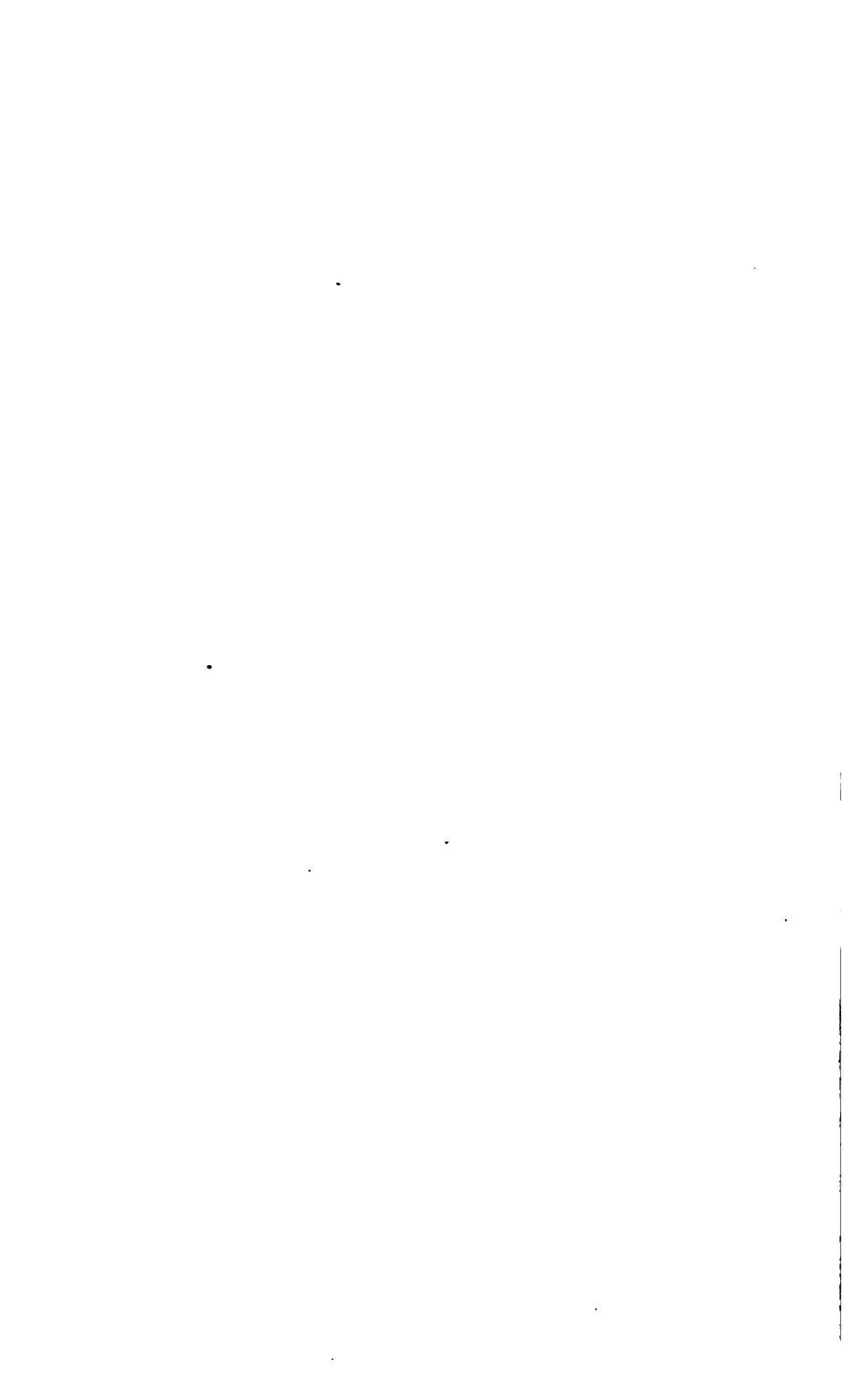
THE REV. A. BUZACOTT, B.A., is prepared to deliver

LECTURES ON SOME OF THE SOCIETY'S MISSIONS,

Illustrated by a New Series of Large and Splendid Dissolving Views, exhibited by the Oxy-Hydrogen Lime Light.

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Applications to be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, Finsbury, E.C.





William Clark Photo
Engraved

Yours very truly
Saml W. Smith

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FEBRUARY, 1871.

The Divine Method of Answering Prayer.

ALL our Lord's conversations are interesting. Starting from commonplace incidents, and flowing along with a naturalness which no dramatist can imitate, they always either elicit new truths, or, at least, set old ones in new and striking lights; and not unfrequently a depth of meaning is hidden beneath the surface, which has not even down to the present time been fully explored. We open, for example, in the fourth chapter of the Gospel of John, and we find a way-worn traveller seated for weariness by the side of a well, and asking for its simple refreshment from a Samaritan woman, who had come to draw water—an every-day kind of occurrence, which might have given rise to an every-day kind of talk. But as that traveller happened to be the Son of God, the little incident of the meeting becomes the occasion of an outflow of Divine wisdom, which has ever since been to the Church of Christ as the water of life.

We select two of the least promising of these verses; and we find in them and their connections a remarkable illustration of the readiness of our Lord to answer prayer, as well as of our frequent blindness to the real nature of His methods of answering it. The woman says:—"Sir, give me this water, that I thirst not, neither come hither to draw."

Jesus replies:—"Go call thy husband, and come hither."

The petition of the woman is very simple, and we cannot doubt her sincerity in preferring it. The stranger, around whose bearing and character a haze of mysteriousness had already gathered, had spoken to

her of a kind of water which had very wonderful properties. It would always be at hand without the trouble of drawing it; it would slake all thirst once and for ever, and in some manner, as yet unexplained, be within the soul itself as "a well of water springing up into everlasting life." It was evidently a wonderful and precious thing, would prove an immense boon, and the woman desired, no doubt with all her heart, to come into the possession of it. And what was the immediate reply of Christ? "Go, call thy husband, and come hither!" ["Go, call my husband, and come hither!" an Englishwoman might have said, "What has that to do with Thy giving me this living water?" "This is an impertinence, or an evasion—an excuse, in order to escape from the fulfilment of an impossible promise." In truth, this is, at first sight, a singular reply to the woman's request, and it might appear as if the Saviour was trifling with her simple faith. Yet the narrative shows that He was, in uttering these words, just taking at once the first step in a course of action, which, in reference to His promise, was pre-eminently wise and gracious.

In order to understand this, let us ask ourselves this question—Assuming that Christ was really most anxious to give to this Samaritan the "living water" as speedily and effectually as possible, what course ought He in the nature of things to have pursued? In other words, What are the necessary conditions of such a spiritual bestowment?

1. In answer to this question, we say, the Saviour must first do something to arouse the whole spiritual nature of this woman. It was evidently fast asleep. Not a single ray of heavenly light had as yet dawned upon the eyes of her soul, for they were closed and sealed. The words of Christ had conveyed to her mind nothing but the lowest material and earthly ideas. Her thoughts rose no higher than to some sort of pure, refreshing water, such as she needed daily to use, unlimited in quantity, ceaselessly gushing from some exhaustless spring close to her dwelling, and saving her a long, dusty walk, under a burning sun, and the labour of drawing and carrying to her home. No spiritual conceptions had glanced into her soul, no yearnings and thirsting for God—the only fountain of living waters. Now, the living water cannot, in the nature of things, be poured into the soul, as you might pour a precious liquid into a vessel. There must be first a stirring and awakening of the soul itself; new ideas and emotions must be called into life to render it receptive of the Divine gift; its own intuitive and apprehensive powers must be drawn forth to take hold of what is presented to it, or else it is as if you would point out and display all the charms of a beautiful landscape to a blind man before you had opened his eyes.

2. But if the spiritual nature of the woman needed thus to be raised, as it were, from the dead, then the farther question presents itself—

In what possible manner could this be done, except by awakening the moral consciousness? It is the office of conscience to reveal to us the real character of our actions, and the actual relation in which we stand to God, as our sovereign ruler and judge, to expose our sins in their native deformity, to set them in the light of God's countenance, and, by awakening self-reproach and alarm, to bear its witness within us to a righteous judgment to come. If it fulfils not this function, conscience is unfaithful to its mission; it is a sentinel asleep at its post, a judge colluding with the criminal; the very light within us is darkness, and then "how great is that darkness!" The indispensable condition of all spiritual life is, that conscience, if it has sunk into slumber, or has never been awake, must be aroused. There must be a loud knocking at its gate, for it affords the only access to the soul. But if it awakes and rekindles its lamp, and thereby flashes all the enormities of sin into the soul's own view, so that it trembles before the sight of a rigorous judge and a final sentence, then the ideas of pardon, cleansing, and salvation are suggested; or, if supplied from an extraneous source, are at once apprehended and understood. The possibilities of mercy and of condemnation pass and repass before its eye; the desire after the Divine forgiveness rises into a passion, and sends forth its heaven-piercing appeals, while trembling hope alternates with guilty fear; and, in a word, if there is anywhere a fountain which may afford the "living water" to quench the burning thirst of the soul, or to impart the refreshment of Divine peace, the soul is now able, as it is eager, to drink deeply of its streams.

These two conditions—the resurrection of the spiritual nature from its grave, and the awakening of conscience, as it were the rolling away of the great stone which covers and closes it—limit all possibility of complying with the woman's simple-hearted request for the living water.

Now, let us look at the course which the Saviour actually pursued. He first said, "Go, call thy husband, and come hither." These words, pronounced, we may suppose, with a significance of manner and tone, and with that piercing spiritual power which accompanied all the Lord's words, touched the woman's conscience, and compelled the answer, partly honest, partly evasive, "I have no husband." But this, so far from serving the purpose of evasion or concealment, just laid the soul open to the startling disclosure:—"Thou hast well said 'I have no husband;' for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly." What an agitation of the whole soul must these words at once have produced! Words, simple enough, which, had they been falsely addressed to an honest wife, would have had no more effect than a gleam of morning sunshine upon an innocent flower, serving just to light up its beauty and to call forth its fragrance. But

here the effect was more like the shattering of a noxious plant by a stroke of lightning. The truth glanced like a sunbeam into a chamber of horrors, like a spark of fire among explosives. It darted like an electric shock, suddenly inducing a new order of thought and experience. "Sir, I perceive that thou art a prophet." Ah, she might well confess this; for he had opened the windows of her soul; he had raised her sins from the graves of oblivion, in which she had vainly thought them for ever buried, and had given her a sight of herself such as she had never had before.

Now her thoughts are turned upon sacred themes. "Our Fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." These words have been regarded as an evasion, an attempt to change a conversation which had become too painfully personal, a refuge taken in a sectarian controversy, in order to escape from a practical appeal. It may have been so; though the Saviour does not so deal with it. But it may also have been, that under an awakened sense of personal guilt and pollution, her thoughts turned towards God, alternating between the fear of His wrath and the hope of His mercy, so that she was naturally led to enquire for the place where He was to be found, and the manner and spirit in which He was to be addressed. Be all this as it may, the Saviour embraced the opportunity of shedding some of His own Divine light on these vital questions. He explained the true nature of worship as related to the character of God, revealed God as *the* Father and Himself as *the* Messiah. He spoke of a salvation, which was to be effected and provided in connection with the Jews, and, in a word, so touched and absorbed the whole soul of the Samaritan, that she forgot her earthly errand to the well, left behind her the water pot, and hurried back to the city to fetch others, probably as guilty as herself, to the same entrancing presence of Christ. It is, therefore, no extreme or unnatural inference, from all the facts of the case, that this woman became a humble, penitent, believer in the Saviour, and so drank of the living water from the very fountain itself.

It thus appears, then, that no sooner had the words:—"Sir give me this water," passed from the woman's lips, than our Lord took the first step in the most direct course of action in order to supply the complicated blessing; and the words, "Go, call thy husband and come hither," which at first sight appear wholly irrelevant, or even sound like a repulse, turn out to have been from the first divinely wise and gracious.

It is easy to apply the lesson thus taught to the daily incidents of Christian life in connection with prayer. We often seek blessings from God, with the most imperfect conceptions of their real nature, of the conditions under which alone they can be given to us, and of how, if

bestowed, they would affect our characters and conduct. This may explain how it is, that the Divine procedure, in relation to our prayers, is often so enigmatical. If we ask for we know not what, how can we understand whether God is bestowing it or not? If we know not how to pray as we ought, how much less is it possible for us to know the way in which our prayers are to be answered? Still more generally are we utterly ignorant of the conditions of spiritual receptivity. We seek to become the subjects of Divine love, and expect our souls to become suddenly impassioned with general kindness and charity. We pray for heavenly mindedness, as if we supposed that a veil might be supernaturally spread over the whole earth, while the things of God and heaven are flushed with a celestial splendour. We want to annihilate all time and space in religion, and to leap with one bound from earth to heaven. A student might as well ask for the treasures of learning without the condition of persevering and painful study. A farmer might as well pray for fields of corn, waving in golden ripeness, apart from the labour of tilling and sowing, and the long patience which waits for the early and latter rain, and the appointed weeks of harvest. These spiritual fruits are to grow in us under the similar conditions of providential air and sunshine, the genial shower, the freshening breeze, and even the occasional storm; and if our Lord, in answer to our prayers for the ripest fruits of the Spirit, at once proceeds to prune our branches, or *only* to insert the root, or even *only* to sow the seed, or, still more remotely, only to prepare the soil of the heart to *receive* the seed, or even but to crush some hard clods by the pressure of heavy affliction, as the very first act of the *preparation*, He is, even in the last of these suppositions, really taking the shortest and surest course to grant us the best and richest desires of our hearts.

C.

A Child's Voice ; or, Individual Influence.

MANY years since the See of Milan was vacant, and the position was eagerly sought by two parties, who disputed the election with strong and bitter feelings. The prefect of the town, who was a celebrated young lawyer, was called in to quell disorder and settle the dispute. In very earnest and affectionate strains he addressed the excited assembly. But during one of the momentary pauses in his speech, a child's voice was heard exclaiming "Let Ambrose be our bishop!" That tender utterance was accepted like a Divine instruction; the youthful lawyer was forthwith chosen to the occupancy of the episcopal chair, and became a useful servant of the Church. Thus the voice of the child secured the ministry

of St. Ambrose ; St. Ambrose became the means of the conversion of St. Augustine, and St. Augustine, by his writings, still speaks to Christendom.

This historical incident is recalled to our memory by the testimony not long since borne by a working-man in London, when describing the means by which he had been induced to abandon his drunken habits. His own words were these :—" I was a drunkard ; but, as I did not like to go to the public-house alone, I used to carry my child. As I approached the public-house one night, hearing a great noise inside, the child said, ' Don't go in, father ! ' ' Hold your tongue, child ! ' ' Please father, don't go ! ' ' Hold your tongue, I say ! ' Presently I felt a big tear fall on my cheek. I could not go a step further. I turned round, and went home, and have never been in a public-house since, thank God. I am now a happy man, and this little child has done it all."

Now, in the presence of these two cases we are reminded that influence for good or for evil is the possession of every member of the world-family ; that there is not one too young, too poor, or too ignorant to wield some degree of power ; that there are no neutral characters in society. It matters not to what sequestered spot he may repair—in what lonely occupation he may be employed—or in how few years his earthly history may be completed, man cannot fail to exert an influence immeasurably beyond the region of his own observation, and far beyond the boundaries of his mortal life. Every man sows good or bad seed, the blessed or baneful fruits of which must be gathered, not only by his own generation, but by the brotherhood of all subsequent ages. Parents have often been reformed by the tears and entreaties of their children. Families have been led to entire consecration to Christ by the timely advice of one member of the home circle. Societies of lasting importance have been formed and made to flourish by the indomitable energy of one humble person. Nations have been enriched and saved by the persevering labours of one comparatively unknown subject. And, on the other hand, homes have been desolated, hearts broken, societies ruined, churches divided, nations paralysed and panic-stricken by the stubborn wills and sinful practices of one or two comparatively unimportant personages. It is impossible to look to what is written on the pages of sacred or profane history, or to what is being taught us by the events daily transpiring at home and abroad, without conceding that " none of us liveth to himself," that no denizen of earth can detach himself from the influences of those who have lived, or himself live, without augmenting, or diminishing the happiness of present and future generations.

Very often the influence man exerts is silent in its operation. Insensibly exercised, and unknowingly obeyed, it very frequently is as the condensation of the dew—silent as the killing frost—silent as the kingly

sunbeams. But its potency is not diminished by its quietude. The most effective forces in the universe are the silent forces.

So day by day, silently and secretly, every reader of this paper is aiding to bind the hearts of his fellow men closer to the earthly, or to loose their bonds, and give them true and lasting liberty. Indeed the power of influence is very often greatly augmented by the silence of its operation. It gives a direction to the tastes, the judgment, and the habits of another, before that other is aware that he has been the subject of any influence from without. If the unconscious power of a man were as easily discernable as his conscious influence, many a man would be wholly forsaken by his fellow men. He would be shunned as one affected with the leprosy. But because the outgoing of his power is insensible to himself, and the operation of that power insensible to those around him, a man of most ruinous influence is allowed at large to scatter the contagion of evil.

The influence of which humanity takes the fuller cognisance, is that which is open and manifest—that which is purely voluntary, and which can be set in motion, directed in its movements, or checked by the authority of the will. This kind of influence varies in its effects according to the qualifications, possessions, or position of the party exerting it. Thus, for example, mental power adds to a man's conscious influence. Whether he seek to spread truth or error—to raise men from the ruins of the fall, or bury them in the deeps of vice—the man who has intelligence stands on vantage ground. He steps into the arena like one well disciplined and armed. The advocates on the opposite side to himself may be earnest, persevering, and numerous, but the victory is morally certain to rest with him. Feelings and impulses will not stand before approved principles and ascertained facts, wielded as weapons by an enlightened and well balanced mind. How much of mental power has been devoted to the advocacy of evil? On the other hand, how many thousands have been, and are being, won to Christ by the influence of those who have laid their mental force and furniture at the feet of Jesus? Perhaps there is nothing that illustrates how mental power increases the force and duration of a man's conscious influence better than the history and fruits of a printed book. An author publishes a volume designed either to subvert the faith of the masses or to enforce the truths of Christianity. That book is read far and wide, where the voice of the writer would never otherwise reach. It is passed from hand to hand. Cheap editions appear; and thus, age after age, though the author has gone to his long home, he is influencing the thoughts and actions of mankind. Nor can all the power of humanity stop the on-flowing stream of good or evil influence which he has thus set in motion. When "heavenly" Richard Sibbes published his "Bruised Reed" he

little thought to whom, and through whom, he should be a blessing in after generations. To that book Richard Baxter owed his conversion. Richard Baxter wrote his "Call to the Unconverted," which was rendered useful to Philip Doddridge. Philip Doddridge wrote the "Rise and Progress of Religion in the Soul," which was the first book to impress the mind of William Wilberforce. Wilberforce was the author of the "Practical View of Christianity," which was made a blessing to the Rev. Leigh Richmond and to Thomas Chalmers. Leigh Richmond published the "Dairyman's Daughter," which has long been a most useful little volume ; and the voluminous productions of Dr. Chalmers are too valuable to need a word of commendation. Thus Richard Sibbes, though dead, yet speaketh ; and it is impossible to say where his voice is not heard. As it is with a printed book, so, only to a less extent, it is with orally expressed opinions and counsels. Intelligence increases our power for good or evil.

Position, or social connections, add to a man's conscious influence. So long as the God-ordained grades of society exist, so long one man will be able to exert a stronger and wider influence than another. Advice, however excellent from a poor man's lips, is deemed still more worthy of attention, repetition, and circulation when uttered by a prince. History illustrates how monarchs, inculcating a base policy, or exhibiting a vicious course of life, have produced profligacy, not only in the court, but in all grades of society. Only lately it has been proved how a word from a prime minister will arouse the nation to a combined action in a direction toward which humbler individuals had for years been working unsuccessfully. And it is every year seen that a decision from the woolsack satisfies contending parties, even though the same decision has been given in subordinate courts without contenting either side. It must be confessed that rank or position gives a man a larger company to influence, and contributes authority to his words, or works. Pope well puts it thus :—

"Though the same sun with all-diffusive rays
Blush in the rose, and in the diamond blaze,
We prize the stronger effort of his power,
And justly set the gem above the flower."

Again, *wealth*, or personal belongings, will add to our conscious influence. The good man possessed of wealth has it in his power to accomplish more good than the poor man. The immoral man with a full purse is able to commit more evil and spread more vice than the man with barely enough for his subsistence. It is proverbial that money will enable its possessor to do almost what he pleases—good or bad. It is marvellous how quickly it will enlighten the minds of men, dissipate

their doubts, convince their judgments, dispel their opposition, and silence their clamour. How grand is the opportunity for usefulness before the owner of riches! How manifestly wealth augmented the influence for good in the lives of Lord Chief Justice Hale, Howard, the Countess of Huntingdon, and Peabody, with many others who were eminent for their judicious, charitable, and faithful employment of their possessions.

But the reader may feel that his mental power is not above the average; that his position is only mediocre; that of wealth he has but little; and that hence his influence cannot be very considerable. Let us, therefore, beg him to note that one of the surest, shortest, and easiest methods of increasing his conscious influence is by combining with it that which springs from character. If a man be good his spontaneous and constant influence will be good. If a man be evil he insensibly affects others for evil. When character will bear the investigation, and the life is consistent with the words, then the utterances, or efforts of the man, become wondrously effective for good. Admiring the excellencies of the man, onlookers exercise more confidence in him, and are more ready to imitate him in all he does. It is said of the first Emperor Alexander of Russia, that "his personal character was equivalent to a constitution." Benjamin Franklin, referring to his career, attributed all his public success to the force of his upright character. He says:—"Hence it was that I had so much weight with my fellow citizens. I was a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in my language, and yet I generally carried my point." The world has again and again learnt that poverty, ignorance, and want cannot veil the beauties or wholly check the influence of a virtuous, consistent, transparent life. Excellency of character has brought out into the sunshine of human approbation many a man who was located in some shady bye-way of society. Socrates wisely said:—"The way to gain a good reputation is to endeavour to be what you desire to appear." Our first advice, then, is, be good, consecrate all your powers of mind to the work of fostering truth and righteousness in your own heart, let your daily aim be to do justly, to love mercy, and to walk humbly with God. Then begin to use all your physical energy, mental vigour, worldly belongings, and social circumstances in influencing others toward goodness.

Perhaps the reader is already exerting himself for the advancement of truth among men. Then let him remember that the cultivation of his conscious influence, even for good, is attended with many perils. On the right hand and on the left there are dangers. This paper would be very incomplete if we did not in a few words point out these perils. A glance at them may set us on our guard, but need not deter us in discharging what is our imperative duty.

There is, then, the exposure to personal vanity. He who finds himself contributing in any form or degree to the happiness of others, is in danger of being puffed up with self-esteem—in danger of parading his powers before, and attempting to prove his superiority to, others. This has sometimes marred the life and labours of earnest and successful workers. It may do so again. The part of wisdom will be for the reader carefully to watch against this fatal fault.

Allied to this is the danger of presumption. Desiring to be useful, men have often attempted much more than they have been able to accomplish, and saddening failure has resulted. The wise man of old said : "I have seen servants on horseback, and princes walking by their side." That sight has been witnessed in every age since. Sometimes from very laudable anxiety, but without adequate reasons, men have stepped out from their proper spheres only to be a hindrance to others who were working efficiently. Whilst every good man should do his best to benefit his race, he should do his best where Providence has placed him. Let us not presume, because we are Christian men with a desire for usefulness, that therefore we are equal to any other Christian men, and as justified in undertaking work in as lofty places as they.

Once more, there is the danger of cherishing impure motives—undertaking a work because it will influence others, rather than because it is right. A sincere follower of the Lord Jesus would as faithfully discharge his duty to his Master if placed in a position where no human eye could see, and no human ear listen, as he would in the midst of an applauding crowd. If it were possible to place us in such a position that we were never brought into contact with our fellow creatures, and were debarred from influencing any human being, our obligation to do right would be just the same. Right should be maintained and pursued for its own sake. If, however, we do a thing simply because of the influence it will exert on others, or omit doing what we know to be wrong, not because it is wrong, but because it would injure others, our motives are not pure.

Let us shun these dangers, but not be backward in exerting our influence to the utmost in every good cause. When we consider how great is the evil which needs to be checked, and how vast is the good which needs to be effected—how many are the sad hearts which crave for sympathy, and how numerous are the poor and helpless who perish for lack of help, we must be impressed with the necessity there exists for all right-minded men to serve their generation to the farthest possible extent. We may be young, or poor, or untaught, or inexperienced, or infirm, but we have each an influence. What to us may be very trifling in itself may accomplish great results. Let, then, all who read these words endorse the language once used by a worthy man of God, "I am but one, but I am

one. I cannot do much, but I can do something ; and all I can do I ought to do, and, by God's grace, *will do*." Cecil beautifully says :—"God has given us four books—the Book of Grace, the Book of Nature, the Book of the World, and the Book of Providence. Every occurrence is a leaf in one of these books ; it does not become us to be negligent in the use of any of them."

J. HILES HITCHENS.

English Translations of the Bible.

BEDÉ, the first ecclesiastical English historian, born A.D. 673, commonly denominated the Venerable Bede, made the first translation into his native tongue, of the Gospels, if not of the whole Bible. By order of King Alfred the Great, the whole Bible was translated into the Anglo-Saxon ; and the King himself, about A.D. 890, undertook a version of the Psalms, but died before it was completed. Coming down to the fourteenth century, we are informed that John Wiclif translated the whole Bible from the Latin Vulgate into English about A.D. 1370. This was *written*, but not *printed*, as that was before the introduction of the art into England. This translation was made nearly one hundred and fifty years before the Reformation under Luther, and great objections were made by the Romish clergy to allowing the laity to read this version ; and, indeed, by the decree of the Archbishop of Canterbury, many persons were committed to the flames for reading Wiclif's translation of the Old and New Testament. The only portion of this version of the Scriptures which has appeared in print is the New Testament, published in 1731 by the Rev. John Lewes, an Episcopal clergyman of Kent.

In the reign of Henry VIII., William Tyndale made an excellent translation of the New Testament. It appeared in 1526, being the *first* that was ever printed in the English language. This was in the time of the Reformation, which had been commenced by Luther in 1517. It was published at Hamburg or Antwerp, but was freely circulated in England. Tyndale, belonging to the party of the Reformers, made some severe strictures upon the bishops and clergy of his day, and the Bishop of London and Sir Thomas More bought up the *whole* edition and *burnt* it at St. Paul's Cross, and severely and ignominiously punished those who had vended it. But Tyndale, undismayed, began to translate the Old Testament, for which he was at length seized in Flanders, and having been *strangled* by the common hangman, his body was consumed to ashes.

Soon after the death of Tyndale, John Rogers, who was the first to suffer martyrdom in the reign of the bloody Mary, completed the revised translation of Tyndale's Old Testament, and, after correcting,

published it, with the New Testament, at Hamburgh, under the name of Thomas Matthew, and hence it is sometimes called the *Matthew Bible*. This edition was published in 1537. This was further improved by Miles Coverdale and Archbishop Cranmer, who had it printed in England by public authority, and a copy of it was ordered to be placed in every church by King Henry, secured by a chain, to be read by every one that pleased. But, by the advice and influence of the Romish priests, Henry soon revoked this order, and prohibited the Bible.

Then Coverdale, John Knox, and others, leading Reformers in England and Scotland, who were exiles during the persecution in the reign of Mary, made another translation, with short *explanatory notes*, and got it printed at Geneva, the home of Calvin. This was called the *Geneva Bible*, and long continued to be the favourite version among the English Puritans and Scottish Presbyterians. The translators were distinguished scholars in the Hebrew and Greek languages. It was published in 1560, soon after the accession of Elizabeth, to whom it was dedicated.

It was not, however, adopted by the Church of England, on account of the notes accompanying the edition, advocating the peculiar theological sentiments of Calvin.

Matthew Parker, Archbishop of Canterbury, one of the most eminent among the fathers of the English Church, assisted by others, furnished with ample resources of learning—theological, classical, and Oriental—undertook the task of revising the former translations, and, in 1568, published their edition of the Scriptures, which was called the *Bishops' Bible*, a majority of the fifteen translators having been selected from the bench. This and the Geneva Bible were in common use, the former being commonly read in the churches and the latter in families.

No other attempts were made to revise the Scriptures, or to bring forward new translations for about forty years. But in the reign of James the First, a celebrated Conference was held at Hampton Court, for the settling of an ecclesiastical uniformity between the two countries of England and Scotland, and when "the Puritans suggested unanswerable objections to the Bishops' Bible, and the King and his friends similarly objected to the Genevan translation, thereupon the learned Raynolds, the leader of the Puritanical party, and then president of Corpus Christi College in Oxford, proposed to the King that there should be a new version," hoping that one might thus be produced so faithful and accurate that it would satisfy all classes. Accordingly, in 1604, a royal letter, addressed to the Primate Bancroft, announced "that the king had appointed *fifty-four* learned men for translating the Bible, and ordered that measures should be taken, by securing the co-operation of eminent Greek and Hebrew scholars, for the commencement and progress of the undertaking." The labours of these persons, however, did not commence till the spring

of 1607; they lasted about three years, and their version, the fruit of their labours, was published in 1611. This is known as *King James' Bible*, and is the one now in use, and so highly prized by all the Protestant Churches. Among the instructions given by the King to the translators are articles "directing that the Bishops' Bible shall be followed and as little altered as the original will permit; but that the translations of Tyndale, Matthew, Coverdale, Cranmer, and the Geneva Bible shall be used when they agree better with the text than the Bishops' Bible. The names of forty-seven of these translators are recorded, and were among the most learned men in a learned age. Oxford, Cambridge, and Westminster supplied these most eminent scholars. They were ranged into six divisions, every individual of each translating the portion assigned to the division, all of which translations were collected together; and when each company had determined on the construction of their part, it was proposed to the other divisions for general approval. When they met together, one read the *new version*, while *all* held in their hands copies of the original, or some reliable version, and when they observed any objectionable passage, the reader paused, until they had considered and agreed to it." Thus this Bible, which is our authorised version, must be pronounced an excellent translation, remarkable for the general fidelity of its construction, as well as for the simplicity of its language. In 1651 a committee of the Protector's Parliament, after consulting several profound scholars, among them the philosophical Cudworth, and Brian Walton, the distinguished compiler of the Polyglott Bible, reported to the House that, "taken as a whole, King James' is the best of any translation in the world." Dr. Adam Clarke also remarks that those who have compared most of the European translations with the original have not scrupled to say that "the English translation of the Bible, made under the direction of James the First, is the most accurate and faithful of the whole." How unjust, then, to affirm, as has been done, that those who translated our present version of the Holy Scriptures with such *care* and *accuracy* were "a godless pack of knaves or fools."

Roman Catholics acknowledge, of course, that Protestants have the same Greek Testament as themselves. No Romanists in our day have done for the Greek Text what the labours of the Protestants, Tischendorf and Tregelles, have done. Any Greek scholar who will carefully compare the Greek text with our authorised version must confess the general accuracy of our translation. The main desire was to make the version as literal as possible, and this literalness, not regarding the idioms of the two languages, often make passages obscure. There can be no doubt, however, that the authorised version is capable of improvement, and it is to be hoped that the present labours of the Revision Committee will be eminently successful in the great work on which they are engaged.

The Latin Vulgate, the only version the Church of Rome acknowledges to be authentic, was made by Jerome in the fourth century, or the Old Testament was revised from the ancient Italic version, translated from the Septuagint. It has, however, received many changes since his time, and has been so worded as to sanction certain peculiar doctrines, approved by various Councils of the Church. But this did not receive the full approval of the Church until the Council of Trent, in 1545.

An edition of the Vulgate was published by Pope Sixtus V. in 1590, and was declared "to be corrected in the very best possible manner;" also, a tremendous excommunication was announced of every person "who should presume ever afterward to alter the least particle of the edition thus authentically promulgated by his Holiness sitting in the chair of St. Peter." In two years, however, by the authority of Pope Clement VIII., another edition was published, so different from that of Sixtus as to contain two thousand variations, some of whole verses, and many clearly contradictory in sense; and yet this edition is also pronounced authentic, and enforced with the same sentence of excommunication as the former. Thus we see how infallible are the Popes of Rome! The Douay Bible, which alone the Romish Church allows the laity to read, and even this with reluctance, is a translation of this Latin Vulgate, altered and corrupted, and is not a translation from the original text. The New Testament of this Bible appeared in 1582, and the Old Testament in 1610.

The Praise of the Lord's Goodness.

THERE is one of the Psalms—the 107th—which describes, in strains of true poetry, God's wonderful condescension to men in deep distress. Cases are supposed—such cases as are continually occurring in life—in which men are brought to the utmost extremity, and then, when no human helper can aid, God hears the cry of the suppliant, and sends him deliverance. The intent of all is to awaken in men's hearts the spirit of loving gratitude, and to lead them to praise the great Deliverer; for four times the refrain occurs, "Oh that men would praise the Lord for His goodness, for His wonderful works to the children of men!" Let us see, then, how much there is in the way in which God delivers us to call forth our praise.

There are painted in the Psalm to which we have referred some of the most vivid pictures of depression and suffering. The writer first takes us into the desert, and we see God's Israel on their return from captivity, with the burning sand beneath their feet and the scorching sun above their heads, hungry, and thirsty, and faint, the wilderness affording them no food, and the springs of water dried up, or far away. The harassed travellers are so downcast and weary that they would gladly lie down and die. The next picture is that of the oppressed bondman, pining in his bondage, sitting in darkness and in the shadow of death, bound in affliction and iron, and

his heart brought down with labour. We are then led into the chamber of sickness, and we see the sufferer cast down, prostrate and helpless, on his sick bed, his soul loathing all manner of meat, the gates of death apparently opening to receive him, and his life in deadly peril. The last, and perhaps the most graphic picture of the whole, represents the sailor overtaken by tempest, which raises the billows mountains high, rending his sails and breaking his masts; his vessel now on the crest of some high wave and now deep in the trough of the sea, the man himself reeling to and fro on his straining and heaving ship, every moment in fear that plank will break away from plank, and that he and all who are with him will perish. Of all these distresses, it is most likely that few who read these pages know anything of more than one. We never even saw a desert; we were never oppressed, or in captivity; and we were never out, either as sailor or passenger, in a storm at sea: but we can most of us recall a time of severe sickness. Perhaps it was some burning fever which racked our frame, and made us helpless as a child: how long the days were, and how wearisome the nights! We could not sleep, or if we did sleep at all, our rest was broken by horrid dreams, which filled us with unutterable terror. The anxious looks of those around us confirmed our fears, and we felt what was really true, that life was trembling in the balance. It was hard to die, for there were those whom we loved, whom we were unwilling to leave; and then possibly we might be scarcely prepared to meet our Judge. Such recollections naturally fade away; but now and then all comes up again as vividly as though we had only yesterday left the sick room—what we felt, what we dreaded; how we shrunk back from death, and how passionately we longed for continued life; and how we would have given all we possessed to be assured that all was well for eternity.

Yet when the Psalmist drew those pictures, we may be quite sure that, beyond the circumstances thus literally described, it was intended that we should regard them as emblems of every kind of trial. Could any images, indeed, have been chosen more fitly descriptive of the varied troubles of life than those of the wearied traveller in the hot and trackless desert, the captive pining in his bondage, and the sailor on a storm-tossed sea? Each sufferer has his own experiences of trouble known to few save himself, for "the heart knoweth his own bitterness;" and each has some one time which stands out from all times besides as "the day of his distress:" and we now remind you of that time, not that we may bring back the pang of a buried sorrow, but that we may recall to you God's great goodness in preserving you from fainting and despair.

In every case which the Psalmist describes, the deliverance is complete. The wanderers in the desert have not only their hunger and thirst relieved, and are not only delivered from the hand of the enemy, they are "led forth by a right way to a city of habitation." The gates of brass are broken for the captive and the bars of iron are cut in sunder, and the power of the oppressor is so completely destroyed that he can oppress no more. The same hand that stills the tempest for the storm-tossed mariner brings him to the shelter and peace of his desired haven. So it is often, through God's great mercy, in the trials of life. The trouble passes entirely away, and the soul is "compassed about with songs of deliverance." The sufferer is

raised up from his sick bed, and restored to perfect health ; the tempest, which threatened to scatter his worldly fortunes in ruin, passes away ; the life, whose extinction would have made such a blank in everything, is spared ; and it may be that since the great trial which was endured long ago, there has been a long season, perhaps even years, not indeed of entire exemption from trouble, but of scarcely interrupted prosperity and of large enjoyment. True, it is by no means always thus. The last sickness must come to every one of us ; in the wise and righteous providence of God the stroke is permitted to fall which desolates the fortunes of truly good men ; and such men are sometimes visited by sore trials which continue without mitigation till death. But then, God vouchsafes such abundant mercy that sorrow is turned into joy ; whilst the outward man perishes, the inward man is renewed day by day ; and amid all the wrecks of earthly fortune the soul rejoices in the calm and certain hope of an incorruptible inheritance. Still, how often God Grants to us deliverance from trouble !

One thing stands out very prominently in respect to such deliverance, it is granted in answer to prayer. In almost the same words the fact is four times commemorated : "Then they cried unto the Lord, and He delivered them out of their distresses." There are cases, no doubt, in which men are delivered from trouble, even though they offer no prayer, and even though they steel their hearts in positive rebellion. As in the gifts of rain and sunshine, God thus displays His compassionate forbearance to the unthankful and the evil. It is the tendency of deep trouble, however, to bring men to their knees who never prayed before. A Volney and a Shelley in the presence of overwhelming peril, obeyed what we call the instinct of their hearts, and lifted up their cry to the God whose very existence they had denied. So numbers sick, or in great danger, have cried passionately for life, though they were all the while unhumbled and impenitent ; and who will say that in no case has God heard their cry ? But when the souls that cried to Him were believing souls, how completely has God put it beyond all doubt that the help they sought was granted in answer to their prayer ! Jacob cried in the day of his distress, and God heard him. Hezekiah prayed and wept sore when the prophet Isaiah took him that startling message, "Thus saith the Lord, Set thine house in order : for thou shalt die, and not live ;" and God's reply to his supplication was, "I have heard thy prayer, I have seen thy tears ; behold I will add unto thy days fifteen years." The apostle Paul besought the Lord thrice that the "thorn in the flesh" might be removed, and his prayers were answered by the assurance "My grace is sufficient for thee." So we have still the command, "Is any afflicted ? let him pray." Nor let us suppose that all the efficacy of prayer is to be found in its influence on our own minds, bringing us into closer fellowship with God, and preparing us to submit to His will. If there be meaning in words, God really and directly answers prayer. Trace, then, in any deliverance you may have experienced, God's condescending regard to your prayer. Trace it in your own restoration from sickness ; in the sparing of the life of your husband, or wife, or child ; in the manner in which that calamity which seemed so inevitable was averted ; in the way in which your path was cleared before you when all seemed hopeless. Have you not reason to say, like the Psalmist, "In the day when I

cried thou answeredst me, and strengthenedst me with strength in my soul."
 "I cried unto the Lord in my trouble, and He delivered me out of my distresses."

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" It is assumed that we are prone to forget God's goodness in our deliverance from trouble; and we need only look into our own hearts to see how just the assumption is. Do we not often lose sight of the great First Cause in the agencies by which He works? Restored from sickness, we praise the skill of our medical adviser, or the unwearied attention of those who ministered to us on our sick bed, or the fresh breezes from which when health was returning we inhaled new life. Delivered from impending loss or ruin, we think of the friend who interposed to help us, or of the opportune change in external circumstances which averted the calamity we so greatly dreaded; and thus we lose sight of God. Nay, even though when the mercy had just been vouchsafed to us, we acknowledged with glowing gratitude the interposition of heaven, and vowed an entire and life-long dedication, how often we suffered time to wear away our impressions, and to make us forgetful of our vows! It was not till God had appeared to Jacob and said, "Arise, go up to Bethel, and dwell there, and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother," that Jacob remembered his vow that Bethel should be God's house, and that he said to his household and to all that were with him, "Put away the strange gods that are among you, and be clean, and change your garments, and let us arise and go up to Bethel, and I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went." Hezekiah, good as he was, "returned not to the Lord, according to the benefit which he had received." And how apt we all are to forget the deep emotion with which we sang, whilst God's mercy was fresh in our recollection:—

"How happy all Thy servants are!

How great Thy grace to me!

My life, which Thou hast made Thy care,

Lord, I devote to Thee."

We need, then, to be reminded, and we should remind ourselves of God's great mercies, that we may praise Him for His goodness. There are recollections of the past which are neither good nor wise. If we recall it just that we may bewail lost friends and departed joys, the remembrance can only serve to fill us with gloom and murmuring; but if we recall it that we may gather up such recollections of God's mercies as will call forth our praise, the review will be on every account a blessing.

A praising spirit is essentially a joyous spirit. The sunlight does no more effectually chase away the darkness than a thankful spirit chases away depression and discontent. Who can murmur or give way to gloom, when his heart is filled with gratitude, and his lips with praise?

A thankful, loving spirit—the only spirit from which true praise for God's goodness can spring—is an obedient spirit. The child whose heart is

full of grateful love to his parents will scarcely be a disobedient child. His love will prompt him to avoid everything which will grieve them, and to do everything by which they will be honoured and pleased. It is the same in relation to God. Men are unholy just in the degree in which they are unthankful ! and they are pure and earnest in God's service, just as they see in His great and many mercies the proofs of His love. The "living sacrifice," "which is our reasonable service," is only presented as we are filled with gratitude for the priceless "mercies of God."

And a praising spirit is a hopeful spirit. We can never say we have done with trial till we have done with life. We have no wish to darken the future needlessly, still it is possible that God may see fit to visit us with troubles altogether new, and far more grievous than any which have yet befallen us. But it is possible to enter the darkest valley with a song of praise ; and if we can do that it will chase away all its gloom. The grateful recollection of past deliverance will inspire us with joyous hope, and we shall say, "Because Thou hast been my help, therefore, in the shadow of Thy wings will I rejoice ;" "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me ; Thy rod and Thy staff they comfort me."

It is "a right way," along which God leads his people ; and its issue is "a city of habitation." Arrived there, retracing the way by which He has led us, we shall praise Him, as we never praise Him on earth, with our whole souls, and without weariness ; and our praise will ascend to Him for ever !

S. GOODALL.

Scenes in the Life of Luther.

NO. I.—RISE OF THE PAPACY—ITS CORRUPTIONS—PRECURSORS OF THE REFORMATION.

We propose to sketch, in a very brief series, the principal scenes in the life of Luther, and, as involved in these, the leading events of the Reformation. No chapter in human history is more spirit-stirring ; and, since the age of holy apostles, none has developed a profounder or more influential religious life. It is especially illustrative of all that is Evangelical, that watchword under which we write, and which the Church of Luther has taken up into its name. Always interesting and spiritually animating, the study of the Reformation, however simply conducted, has a superlative significance in these days when its final plot is unfolding before our very eyes, and the Papal apostacy is seen rushing headlong to its doom.

How that mystery of iniquity arose and culminated, we took occasion lately in this Magazine, when writing on the Councils, to explain. The seedling of this venomous Upas was Prelacy, and its life-sap was pride, the sure pledge of its eventual fall. Its first stage was the Lord Bishop rising on the shoulders of the presbyter, and then bishop rising over bishop, till they tapered up, though the patriarchates, into one supreme, which, for obvious reasons, shaped itself into the Papacy, and seated itself in Rome.

Not content with the supremacy of the Universal Church, the Roman

Pontiff must grasp the world. He made what capital he could out of the debris of the dissolving Empire, and snatched at the falling sceptre of the Caesars. In the year 800, for due considerations of this kind, the Empire was restored, in its Frankish form, under Charlemagne. "The two great ideas," says an able writer, "which expiring antiquity bequeathed to the ages that followed, were those of a world-monarchy and a world-religion." Henceforth history transacted itself under the firm of Pope and Emperor. Co-working or counter-working, they are ever prominent as the two foci around which events surge in the vortex of mediæval history. As the Western Empire rose the Eastern waned, till it sunk in the overflowing flood of Mahometan conquest. The carcase of the old Roman Empire, thus brought above ground in the West, was first galvanised and then absorbed by the aspiring Papal Church. The climax was reached in the eleventh century by Hildebrand (Gregory VII.); and that strange Babel of Papal Christendom, which is now tumbling everywhere into ruin, was established. How, and under what conception, a few words will show:—

The Pope claimed, as Christ's vicar, to be more than imperial; claimed honour, in short, that were nothing less than Divine. Already, to Papal optics, the millennium had come. The world-wide theocracy had been set up; and lo! Jesus, in the person of His vicar, the Pope, sat enthroned in old Rome, and swayed his sceptre over the nations. The conception was complete. As Christ has His counterfeit in Anti-christ, so Christ's millennial kingdom has its counterfeit in Papal Christendom. To arrogate Christ's names and honours was the next step, and it was an easy one; for behold now the Priest upon the Throne, and a boundless sisterhood of nations, from the Mediterranean to the North Sea, all Christianised under his feet;—after a rough fashion, indeed, Christianised, namely—by the sword, by royal intermarriages, by wholesale baptisms; but all doing homage to the Pope, and that was Christianisement enough. There was a linear grandeur about the system that fascinated even godly men. The holy St. Bernard was so borne away by it as to say to the Roman Pontiff, "You are in primacy, Abel; in government, Noah; in patriarchate, Abraham; in order, Melchisedec; in dignity, Aaron; in authority, Moses; in judgment, Samuel; in power, Peter; and in unction, Christ." To the Pope and his dominion were freely applied such well-known millennial passages as these:—"The mountain of the Lord's house shall be established on the top of the mountains." "There shall be one fold and one shepherd." "Thou shalt have dominion from sea to sea, and from the river to the ends of the earth." "I saw the holy city, New Jerusalem, coming down from God out of heaven"—that holy city being Rome. "Gird thy sword upon thy thigh, O Most Mighty"—that most mighty being the Pope. For the Pope had at his girdle both swords, and all the keys. It only remained to go up and possess the land.

And nothing loath was he at any time to give the word. It was a Pope, for example, that sanctioned and egged on the English invasion of Ireland. Let not the Church's sons shrink from bloodiest devotion to the holy tigress, their mother. Let not their heart relent, or their eye spare. Down with the unbeliever. Let wrath to the uttermost be poured forth on the caitiff

Jew. Let the outlying regions of the world be dragooned into Christendom. Let the entire west surge eastward, in vast tide-waves of invasion, to wrest from the infidel the holy city and the holy sepulchre. It is done. Crusade follows crusade, and million on million rush to Palestine, to find—a grave ! And let the same rigours be exercised at home. Let all the sparks of light, and life, and liberty, that have sought an asylum in the secluded valleys, be persecuted and stamped out. It is done. Sardinian hordes ruthlessly hurl Waldensian mother and babe over the Alpine precipices, and crimson the virgin snows with the blood of thousand upon thousand. Let the Inquisition plot in darkness, and weave its nets, and kindle its fires, and baptize these devilish deeds as “acts of faith.” It is done ; and in these and other ways victims have fallen to the Roman Juggernaut to the number, it is computed, of at least fifty millions.

Amid all churchly zeal, it is true, vice and violence everywhere reigned. But that is little matter, so long as profligates, yea, and brigands, can count their beads and kiss their crucifix in homage to the Supreme. For Supreme, by this time, the father of Christendom is now called. They call him “*alter deus in terris*,” “a second god on earth.” Without rending his garment, nay, with all complacency, he hears himself addressed as “*Dominus Deus*,” our Lord God the Pope. This blasphemous arrogation and attribution of Divine honours reached its climax in the time of Leo the Tenth, and found ample vent in the Lateran Council, where, among many audacities of the same kind, we find a bishop thus apostrophising the Roman Church as the heavenly Jerusalem : “Weep not, daughter of Zion, for God hath raised up a Saviour for thee, the Lion of the tribe of Judah (meaning Pope Leo, whose name means Lion) ; the Root of David hath come, and shall save thee from all thy enemies. On thee, most blessed Leo, we have fixed our hopes as the Saviour that was to come.” Leo himself speaks (these are his own words) “from the topmost height of the apostolate, as from the summit of Mount Zion” (*tanquam ex vertice Montis Zion*). Portuguese ambassadors, in praying for a right to the countries they might discover and conquer, addressed the Pope as the “Supreme Lord of all,” and described their conquests as helping to fulfil these neatly garbled Messianic predictions “Thou shalt rule from sea to sea, and from the river Tiber to the ends of the earth ; the kings of Arabia and Seba shall bring gifts to thee ; yea, all princes shall worship thee, all nations serve thee.”

Papal Christendom was now complete. Human pride could no further go. Its Babel defied the heavens, and therefore toppled to its fall. That Lateran Council of 1517 closed with the mutual congratulation, “*Jam nemo reclamatur, nullus resistit*.” “No one reclaims, none resists.” Vain boast ! For, startling to relate, the terrible earthquake shock began to thunder under the Papacy in that very year. It was in 1517 that this boast was uttered. How striking to add that it was in that same 1517 that Luther commenced to deal those blows at apostate Rome that soon broke it, to its remotest extremity, into rents never to be healed.

We pause here an instant just to notice the no less striking portents of providential coincidence that signalized the culminating act of Papal pride which has been reserved for these days. We refer, of course, to the declaration,

six months ago, of the dogma of Papal infallibility by an overwhelming majority of the heads of the church, assembled at the Œcumenical Council at Rome. We lay no stress on the terrific thunderstorm which burst at the very moment, and to which such prominence is given by Dr. Cumming in his newly-published volume, "The Seventh Vial;" though it is but right to add that this was unhesitatingly described by more than one correspondent of the leading journals as having shaped itself, both in point of time and in point of violence, into an elemental portent of the most awe-inspiring character. It may suffice to note the far more startling coincidence, that the blaspheming dogma was declared at Rome on one day, and on the very next day war was declared by France against Prussia, which, in a few short weeks, had the effect of hurling the Pope from the last vestige of his temporal supremacy at Rome, and preludes yet direr plagues, which the day, no doubt, will soon declare.

To return. The Papacy towered not higher in pride than it sunk deep in corruption. The superstition it fostered was absolutely boundless. Bones of saints, particles of soot from the furnace of the three young men in Daniel, bits of the Bethlehem manger, feathers from the wing of the Archangel Michael, and thousands of relics more were got up in quantities limited only by the sale. These and all other practices were shaped steadily for gain. As for morals, what need to stain our pages with the intrigues, debaucheries, and assassinations of which Rome was the focus, and often the Pope the prime actor? If ever there was a time when restraint might be looked for, it might be presumed to have been when the Popedom was divided between the two rival thrones of Rome and Avignon. Of Rome there is no need to speak. Let the name Borgia symbolize it all—a name which, while wearing the highest and holiest of titles, designates as copious and concentrated a devilism as ever embodied itself in human form. Of Avignon, Petrarch, writing in the middle of the fourteenth century, says, that it had become "a terrestrial hell, a residence of fiends and devils, a receptacle of all that is most wicked and abominable." After stating how vain it was to look for anything like piety or reverence toward God, he adds: "Why should I speak of truth, when not only the houses, palaces, courts, churches, and the thrones of popes and cardinals, but the very earth and air, appear to teem with lies! A future state, heaven, hell, and judgment are openly turned into ridicule as childish fables." This heavy impeachment he confirms by facts. Such a maturity of corruption had Rome attained; she was rotten-ripe for doom, and the axe was already at the root of the tree.

Into the career of the early reformers, the pioneers of the reformation, we forbear minutely to enter. It would carry us away from our specific purpose, already too wide to be of easy management, even when restricted to brief delineations of Luther and his times. Of these precursors of the reformation, none was greater than our own Wickliff in the fourteenth century, the first in modern times to give the Bible to the people. This lion-hearted man, like Luther after him, was only spurred by opposition all the more to gather himself up into a thunderbolt, and ere long to denounce the Pope as "Antichrist, the proud, worldly priest of Rome, the most cursed of clippers and purse kervers." Who will say that this is too strong, who considers what

the pretensions of the popes, and too often their lives, have been? One of Wickliff's contemporaries openly declared the Pope to be incapable of mortal sin.

Bellarmino, the greatest of Papal champions, brings out the same sentiment with charming candour when he says: "Though the Pope should err in enjoining vices, and prohibiting virtues, yet would the Church be bound to believe the vices to be virtues, and the virtues vices, if it would avoid sinning against its own conscience." (De Pontif., iv. 5.) How refreshing to turn from this doctrine of devils, and bathe our spirits in these sentiments of Wickliff: "If thou art a priest, and by name a curate, live then a holy life. Pass other men in holy prayer, holy desire, and holy speaking; in counselling and teaching the truth. Ever keep the commandments of God, and let His Gospel and His praises be ever in thy mouth. Ever depise sin, that men may be drawn therefrom, and that thy deeds may be so far rightful that no man shall blame them with reason. Let thy open life be thus a true book in which the soldier and the layman may learn how to serve God and keep His commandments. For the example of a good life, if it be open and continued, striketh the rude men much more than open preaching with the Word alone. And waste not thy goods in great feasts for rich men, but live a frugal life on poor men's alms and goods. Thus shalt thou be a true priest both to God and to man."

These great and good men—including such honoured and familiar names as Savonarola, Huss, Jerome of Prague, and John of Wessalia—were lights shining in dark places, and each nobly conceived and valiantly fulfilled his mission of reform in vindication of "the truth and faith upon the earth." One general observation applies to them all: In proportion as they were clear on the central verity of the Evangelical faith were they effective in their several contendings against the corruptions of the Papacy. In this measure of Evangelical clearness they were far from equal: "one star differed from another" in Gospel lustre and glory. And here it was that the great German Reformer outshone them all, and, mainly for this reason, outdid them all.

Luther's biography is in great part the religious annals of his times. It was an embodied Religion, and that in the twofold sense of a *Life* and a *Theology*. A *Life*: for his was a very marked and decided conversion. A *Theology*: for never by uninspired man was doctrine grasped more firmly, expounded more clearly, and maintained more fearlessly than was, by Luther, the grand cardinal doctrine imperishably associated with his name. The doctrine of Justification by faith, and not by works—through the merits of Christ, and in no respect through our own—on the ground of a righteousness viewed as imputed and not as of one implanted, which we do not achieve, but simply receive—this was the heart and pulse of the Reformation movement, the throbbings of a spiritual life which shook and shattered the Papal power, and vibrated over half the world. The Reformation was not a crusade, or mere invasion from without, but the throes of a young life, that had begun to wake up in the very heart of the Romish Church, and was already struggling, like an infant Hercules, to disentangle itself from the serpent-folds which the Man of Sin had coiled around it, to strangle it in its cradle.

In previous conflicts with the Church of Rome, the pioneers of the Refor-

mation had directed their assaults mainly against the flagitious practice of the clergy. Their cause was good ; their aim was good ; but the grand Gospel lever being in too many cases either wanting or imperfectly worked, their blow recoiled and crushed them down. Luther and his co-workers simply exhibited the Gospel, the truth of which, like a flaming sword or a lightning arrow, went to the heart of the Papal Church ; and thus, like a tree withered at the core, or a fortress undermined, many portions of the Papal superstructure sunk by their own weight to the ground. What could be more clear and convincing, as an experimental proof, that the Reformers were armed against Rome with the very sword of the spirit—the very rod of Christ's strength—even with that Gospel which is “the power of God unto salvation to every one that believeth,” and which is “mighty through God to the pulling down of strongholds !” Well might Luther pronounce the doctrine of justification by faith to be “the test of a standing or a falling church.”

This had been verified all along. It was because the Church of Rome quenched this doctrine under floods of foulest abomination, that, in a spiritual point of view, she sunk deeper and deeper in the mire, while externally she came, in the very zenith of her power, and by the voice of a single monk, to be rent and torn by convulsions, which, though patched up at the time by one of the most remarkable reactions in history, have long broken out anew, were never more ominous than at this hour, and from which it may certainly be affirmed she will never recover, till, after festering her time out in her own corruption, (and her knell does seem to be all but rung out,) her cup of iniquity shall be filled, the death-blow shall descend, and the shout be heard, “Babylon is fallen !”

In our next paper we shall sketch the early years of Luther.

JOHN GUTHRIE.

The Genius of Science and the Demon of War.

In the last days of the last ever memorable year, when the snow was lying deep on the ground, when we were shivering even in our own warm homes, when the sentinels were frozen to death on their posts as they kept watch round Paris, when women and children, without food, without fire, were dying by hundreds within the besieged city of the bitter cold, when the Germans were tightening around it the band of steel which is slowly crushing it, when their bomb shells were beginning their murderous work ; the telegraph flashed the news through Europe that the tunnel under the Alps was at length completed, that the Italian engineers had met in the heart of the mountain, and that the road would soon be open for mails and passengers, without break, from Paris to Florence, Brindisi, and Rome. It is one of the most splendid triumphs of engineering genius and courage which has been won in our times ; and it is laden with such promise of blessing to Italy, and to mankind. The work is Italian on both sides the mountain. Italian engineers planned it, Italian labour and machinery have executed it. Italy has

vindicated her ancient reputation for consummate engineering, hardihood, and skill. It seems incredible that the two parties, starting from opposite sides of a vast mountain range, at points seven miles asunder, and burrowing for long years in the dark, with only the compass to guide them, should meet at last in the centre of the mountain, within a yard of the appointed spot. But it is more wonderful still that the compass should be there to guide them, that everywhere about the world—our seas, our lands, and through the heart of granite mountains—there is this stream of magnetic fire setting steadily to its pole, so delicately precise in its movement as to guide men to a hair in their obscure track through seven miles of mountain; so invisible that granite rock is as permeable to it as the air. Yet thus it has happened. The work has been so truly laid out, and so perfectly executed, that one day, a few weeks ago, the workmen on the French side caught the sound of a distant rumbling in the bowels of the mountain; they recognised it as the blast of their comrades, who were working towards them from Italy. In a few days they were able to exchange signals, and before the end of the year the last barrier of rock was burst asunder, and the parties exchanged joyful greetings three and a half miles from the light of day, while above them thousands of feet the crest of the mountain towered, covered with the everlasting snow.

And thus the Italian engineers have abolished the Alps; after a far nobler fashion than that whereby for ages the French have been endeavouring to abolish the Pyrenees. From Louis XIV. to M. Guizot, it has been the constant aim of French ambition to abolish the mountain barrier which has stood for the defence of the independence of Spain. Blood and treasure have been freely squandered on that enterprise, and squandered in vain. The Pyrenees are there, firmer and stronger than ever. Spain and France were never more hopelessly sundered in interest and in destiny than at this moment. The Spanish throne was never more utterly beyond a Frenchman's reach. War and statecraft have been the instruments of France. Again and again have they recoiled and cut the hand that wielded them. The Italians have wrought more nobly under the peaceful inspiration of the genius of science and progress; and the Alps have ceased to offer the faintest barrier to the political and commercial intercourse of mankind. The interests affected by the opening of the Mont Cenis route are large, and the result cannot but be important. The French Company which commands the first stage of our route to the Levant and India, the Paris, Lyons, and Mediterranean Company, has for years past pursued a very selfish, narrow, and shortsighted policy. The route to Italy branches off from their Marseilles line at Maçon, passing through Culoz, Chambery, by Mont Cenis to Susa. They have studiously made the connection of the line as inconvenient as possible, in order to draw as many passengers as they could to Italy and the east by Marseilles. Foreseeing that Brindisi would be a formidable rival before long to Marseilles in competition for our Oriental traffic, they have made all Italy suffer the delay of some hours in the conveyance of mails and passengers, that they might throw into the French Mediterranean port all the traffic in their power. This policy has been as shortsighted as it was selfish. It has but stimulated the Italian engineers to

increased exertions, and made travellers sigh for the time when the control of the great highway of modern traffic should pass out of French into Italian hands. There can be no question that the effect of the opening of the through route to Italy will be seen speedily in the development of Italian commerce. The Italians have had no fair chance for generations, for ages. Fair Italy has been the prize for which the Northern races have contended, and the iron crown of the conqueror has for her been a crown of thorns. But her star is now in the ascendant. She possesses the whole borders from the Alps to Capo Passaro. A bloodless revolution has delivered Rome into her hands. She has gathered the spoils for which her northern oppressors have been contending. The clear advantage in all recent European contests have remained with her. And now the piercing of the Alps opens to her the prospect of a commercial development as rapid and brilliant as the political, which is now complete. The Italian race is at bottom commercial and industrious. Mr. Swinburne is a fanatic about Italy, but there is some truth at the bottom of his raving in "Songs before Sunrise." There is a great wealth of faculty, both political and industrial, yet undeveloped in Italy, and a gloriously productive land. If the through Indian traffic settle finally into the Brindisi route, which abridges the sea passage to something under a hundred miles, it will do more than the whole Italian army can do to extinguish brigandage in the South of the Peninsula, and will bring a quickening civilising power to bear on those districts which are most difficult to reach by the light of intelligence or the hand of the law, so buried are they in ignorance, superstition, indolence, and hatred to all that is comprehended in the term "the progress of mankind." *Italia fara da se*, is the proud motto of the new kingdom. The enterprise which she has just accomplished will help her rightly to maintain her boast.

We have said that the Alps have ceased to present the faintest barrier to the political and commercial intercourse of people. We are reminded sadly enough, by the booming of the guns around beleaguered Paris, that the routes which are constructed for the peaceful traffic of nations may be made to serve, with terrible success, the uses and purposes of war. The demon of war has taken strong-handed possession of all the facilities for rapid and fruitful intercourse which the genius of science has toiled to construct through the last generation, and is using them at this moment with ruthless determination to waste wide provinces, to annihilate great armies, and to crush a great nation down to the depths of humiliation and despair. It is science, and science alone, which makes this winter campaign possible. A hundred years ago, great armies would have simply thought it madness to keep the field in such bitter weather. The leaguer of Paris through the mid-winter months would have been beyond the power of the combined forces of Europe, and all the horror and destruction of this tremendous winter campaign would have been spared. But for the railroads, months since, the armies must have gone into winter-quarters, and spring would never have assembled them again for such a festival of carnage as this.

It is science then—peaceful science—which is ministering to the devastations and destructions of war. The lavished interest and energy which were made manifest in the Great Exhibition of 1851, are lending all the most terrible

features to this most destructive and fearful of all the wars that are recorded in history. It was not without some sad, ominous prevision that men noticed that the master-piece of manufacture in that exhibition was the Armstrong Guns. Science has constructed since then the Mitrailleuse, to mow down whole companies as corn-fields before the reaper; and, during the siege, the mitrailleuse has literally been mounted on an armour-plated railway-carriage, propelled by a locomotive to a point where it might discharge with advantage its death-dealing storm of balls, and then swiftly draw back under shelter to reload and repeat its murderous work. Men pleased themselves with the thought a generation ago that the implements of war were becoming so fearfully destructive that none would dare to engage in the bloody game. The wars of 1866 and 1870 have dispelled that illusion. However deadly artillery may become, men will be found to stand up and face it. The German troops have stood before the fire of a battery of mitrailleuses as coolly as our forefathers stood before the muzzle of Brown Bess, in the good old days when it was reckoned that it required about a man's weight in lead to take a life. There is no way out of this martial madness by increasing the destructive power of the engines of war. Fear will not save men. Men will never be frightened into peace. We are driven back by the failure of all lower considerations and influences on the nobler methods. Men can only be led into the ways of peace by being led into the ways of righteousness; and the way of righteousness still is, and ever will be, the old way of submission to the righteousness of God. But it does suggest very solemn reflections to see how every development of the genius and industry of humanity may be turned as easily to a devilish as to a benign use. Men are becoming fearfully wise and strong with the wisdom and strength of the lower sphere. There is a possible future looming before us which makes us shudder at the outlook. A world armed with such deadly weapons of destruction, if selfishness reigns in it, may become more like a hell than anything which has hitherto darkened the sad history of mankind. What need have we to pray and strive that the higher wisdom, the nobler strength, may be added in due measure—that the genius of progress may at length tame and bind this deadly demon of war.

J. BALDWIN BROWN.

Household Treasury.

AUNT NELLY.

(THE LAST DAYS OF AMERICAN SLAVERY.)

SHE is no creation of the fancy, nor have I gone out of my way to obtain materials for this sketch. Its only merit is simple, unexaggerated truth, and the lesson that lies in the story of such a brave Christian soul.

From the first morning we awoke in this Southern summer land, Aunt Nelly has been a familiar figure among the dusky servitors around us, and the presiding genius of our comical but very satisfactory cuisine. Not having the fear of Deacon Pogram and his ilk before our New England eyes, we have

sometimes talked with her, and thus learned the story of her life from her own lips. I give it as nearly as possible in her own language, which lacks the peculiar accent of the field negro, since Nelly has always been a house servant among educated people. I add nothing to its pathos, and I know too well that her race can furnish many a counterpart of its record.

Her early home was in "ole Virginny," and, like all freed people who came from that region, her intense desire is to return thither. "For," as Nelly says, in a moment of confidence, "there aint no place like it in this low-down South country where I've been homesick these twenty years. 'Pears like I'm afraid when my last hour comes I'll be longing so for Virginny that I'll lose sight of the gospel city."

"A better country, that is, a heavenly," suggested my sympathetic companion.

"That's so, missis; I've been lookin' toward that blessed land all my life, and when my summons comes I know the Lord won't hide it from me. But I do pray He'll show me the ole home in Norfolk first."

"How come you to leave it, Nelly?"

"The sake of my *chile* brought me to it, ma'am. My master was a good man; he come of a fine family, too. But he got in debt and had to sell some of his hands. My girl was the first to be took, she was so han'some and smart. 'Peared as if I couldn't stand that no how. So I up and tole Mass' Frank to sell me 'long of Katie."

"Get out, Nelly," says he.

"I'm a goin' sure," I says. "My han'some girl don't go way down South without her mammy to look after her." Well, there was a heap of trouble. But I held to my way, and the trader he was glad enough to get me. I was a mighty fine cook in them days. And Mass' Frank he couldn't stand out when my blood was up. 'Peared as if they'd had to get Katie over my dead body if they hadn't let me go with her, and I reckon they knowed it!"

There is a toss in Nelly's head and a fire in her luminous eyes that make us think it very probable.

"Was Katie your only child?" we asked.

"Well, missis, that was the pain of it. I had four more, but they was boys. She was my only girl, just sixteen and pretty. It was this way, you see. The rest was little, but they could shift for themselves better; anyhow, shame and sin could not come to *them* like they could to Katie. Oh missis, those ole times! they made us women pray the good Lord to give us all boys for children! So I kissed my boys and Jim—he was my husband, he cried; but I just says, 'Jim, you mind them, and I'll mind our girl.' I'll keep off the misery if a mammy can, and bring her 'long pure to the gospel city where you shall meet us by and by.' It come hard, but he knowed 'twas best."

There is a silence while Nelly rocks pensively to and fro, until I ask:

"Did you have a good home down here?"

"Well, God's will must be done, and it ain't allays like ourn, missis. We was comfortable awhile; folks seemed to know what brought me, and Katie wasn't bothered. I prayed strong every day, and may be that was the reason. But, only one year—a short year—and she died. You see, she was put to field

work, and she wasn't used to it. She couldn't stand it, and broke right down. When she first took to her bed, I couldn't tend her on account of all my work, but finally misses told me I might. But laws! when I went into the room I see how it was. They said Katie would not know me, but I just went up to the bed and says 'Honey!' 'It's my dear ole mammy,' says she, right off.

"Yes, honey," I says; 'and how is you, chile of my heart?' 'Mammy, I'm gwine where I'll never pick no more cotton;' and with that she kinder smiled up at me. 'Honey, if that's so, can you see the Lord Jesus? He's here sure; put out your dyin' hand, my chile, and let him lead you through the flood.' 'So I do, mammy,' she says: for I had raised her a prayin' girl.

"I held her in these arms all that day, and at sundown she whispered, kinder soft: 'Mammy, heaven is better'n Georgy—I'm glad to go;' then she kissed me, and I hadn' no chile on earth, for she'd gone up to the Lord Jesus. My only girl,—and I was alone in a strange land!"

Sympathetic Nan's eyes are hidden, and I find the moisture on my own cheek; but Nelly sheds no tear, only her voice softens in pathetic cadence.

"Thank you, missis. A human heart *can't* break, so mine didn't. But all the world looked to me like a pine clarin'; I didn't see nothin' but blackness and ashes nowhar. However, the Lord was good: He showed me how I'd hoped to keep Katie safe by my pore strength; but He had done far better, and hid her from evil in *His* arms, that were a heap mightier than mine. The Lord never lets His chillen alone until they feel His love just as dear in tribulation as any other time. So He brought me through, and I can think of Katie and thank Him."

Truly if ever eager faith and love glorify any face they do Nelly's, as she thus sums up this tragedy of her mother-heart. And though all her life is woven of such trials until its colours are as dusky as her ebon skin, one golden thread of heavenly hope runs through the whole.

It would take too long to relate her story in its details—how, two years after Katie's death, came the one letter from Norfolk announcing the death of Jim, her husband—how, though she longed after her four boys, she never heard of them again, and is to-day uncertain of their fate—how, when five years had passed, she married again, and found some clouded happiness. Two boys were given her, and the patient sadness of the mother's voice is very touching as she relates how they grew strong and bright, and were her pride, only to be taken from her. One was sold during the war; every day she prays he may come back to her. The other was killed by a chance shot in the Confederate camp, where he was attending his master.

"But the war brought us joy at last," Nelly goes on, presently. "If I ever 'spected to die of sorrow in ole times, I certainly thought I'd die for joy when freedom come!"

"Had you thought much about it before, Nelly?"

"Bless you, missis, I'd prayed for it all my life, and I *knew* the Lord would send it when He got ready. If you hadn't seen how things were, then you couldn't understan' how hard we prayed. But there! don't let's say

no more. I want's never to member those days save to thank and bless the Lord, and that I do every hour I live and draw free breath !"

The one pet lamb, the only child living of Nelly's eight, is a witness to the boon freedom has been to Nelly and her husband. "Josephine Caroline Napoleon Bonaparte," as her mother proudly calls her, has had two years' schooling. She reads in a sweet mellow voice, and with expressive ease, and can vie with many a New England child of her age in arithmetic and geography. For her the mother toils early and late. To dress her tidily, to guard her from rough associates, to see her studying and sewing, is the passionate pride of Nelly's heart.

"She's my last care on earth," Nelly remarks in earnest tones. "When she's learned to earn her livin' in an honest Christian way, knowin' books and walkin' in the Lord's own path, I shan't have no more to ask."

It is the watchword of the Pograms of to-day that "you cannot idealize the African." It is true enough, heaven knows. The dirt and degradation, the moral obtuseness and incapacity that years of slavery have fastened on him, are practical facts which must be met with practical, patient teaching. But a race that displays such lives as Nelly's, exceptional though they be, has some germs of good within it. And all the more for the universal degradation, should such self-abnegation and Christian faith, such delicate womanliness and mother-love, be published to cheer and stir all charitable hearts.

A WISE REPROOF.

IN that beautiful part of Germany which borders on the Rhine there is a noble castle which, as you travel on the western bank of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees which are about as old as itself. About forty years ago there lived in that castle a noble gentleman, Baron B. The Baron had an only son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion, when this young man was from home, there came a French gentleman to visit the old Baron. As soon as this gentleman came into the castle, he began to talk of God in terms that chilled the old man's blood, on which the Baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner ?"

The gentleman said that he knew nothing about God, for he had never seen Him.

The Baron did not take any notice at this time of what the gentleman said, but the next morning took occasion first to show a beautiful picture which hung on the wall.

"My son painted that picture," said the Baron. "Then your son is a very clever man," replied the gentleman.

Then the Baron went with the visitor into the grounds and showed him many beautiful flowers and plants.

"Who has the ordering of the garden ?" said the gentleman.

"My son," replied the Baron ; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron took him into the village, and showed him a small neat cottage, where his son had established a school, and where he caused all the poor children who had lost their parents to be received and nourished at his own expense.

The children in this house looked so happy and innocent that the French gentleman was very much pleased, and when he returned to the castle he said to the Baron :

"What a happy man you are to have such a good and noble son."

"How do you know I have a good son?"

"Because I have seen his works, and I know that he must be both clever and good if he has done all you have shown me."

"But you have never seen him."

"No; but I seem to know him very well, because I judge of him by his works."

"You do; and please now draw near to this window, and tell me what you observe from thence."

"Why, I see the sun travelling through the sky, and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods, and I see pasture grounds, and orchards, and vineyards, and cattle and sheep feeding in green fields; and many thatched cottages here and there."

"And do you see anything to be admired in all this? Is there anything pleasant or lovely or cheerful in all that is spread before you?"

"Do you think that I want common sense? or that I have lost the use of my eyes, my friend?" said the gentleman, somewhat angrily, "that I should not be able to relish the charms of such a scene as this?"

"Well, then," said the baron, "if you are able to judge of my son's good character and talents by seeing his good works, how does it happen that you form no judgment of the goodness of God, by witnessing such wonders of His handiwork as are now before you? Let me never hear you, my good friend, again say that you know not God, unless you would have me suppose that you have not the use of your senses."

WHY NOT I?

THIS is a wise or a foolish question, according to the spirit in which it is asked.

"Here is one who has health; *why not I?* Another has beauty; and *why not I?* A third has family-joys; then why are they withheld from me?" So Rachel envied Leah. But so to complain is to complain against God. Be silent, my discontented heart. Argue not against thy Maker. Be still, and let Him do what seemeth Him good.

"Some have wealth, position, reputation, influence; *why not I?* Might not a like portion become mine, if I were to be industrious, upright, thrifty, persevering?" So reasoned and so acted Sir Humphrey Davy, Edmund

Cartwright, and a score of others. Speak then, my heart, speak on, in tones of firm resolve. Bid me so to run that I may obtain, and so to strive that I may win.

As in temporal, so in spiritual things; there is a time to ask, and a time to refrain from asking, *why not I?*

"Some around me have died at a moment's notice; *why not I?* and in that case what would become of *me?*" Such was the conviction which startled Luther into earnestness on the sudden death of his friend Alexis. Speak, speak, my conscience, as with a voice of thunder, and give me no rest till I turn to Him whose sparing goodness still gives me space for repentance.

"Many of my companions are rejoicing in the light of God's countenance; then *why not I?* what lack I yet, that the blessing should be their's, not *mine?*" So the pharisaic elder son grudged his brother the fatted calf and the father's forgiving smile. Hush thy repinings, my self-righteous spirit. God is just in all His dealings. Thou hast no claim to His blessing but that which His free grace gives thee, and that claim thou art unwilling to urge, because it rests on the obedience and death of another. Humble thyself before God; own that without Christ thou art helpless and hopeless; consent to receive mercy on God's own terms; and accept pardon through the merits of the Crucified.

"Not a few, once proud like me, have mourned at the foot of the cross; not a few, who long stood aloof, have found their place at the marriage-feast; and *why not I?*" So Cowper wrote,—

"The dying thief rejoiced to see
That Fountain in his day,
And there may I, as vile as he,
Wash all my sins away."

Come then, my soul, come with trembling hope, if thou canst not yet come with the full assurance of confiding trust. The invitation is for thee; the door is open to thee. Only come—now, even now—just as thou art, and take Christ as He is, a perfect Saviour, a loving Saviour, a Saviour able and willing to save thee.

"Here is work to be done for God; some one must do it; *why not I*, weak and insufficient though I am in myself?" Thus David came forward in the name of the Lord, and with his pebble from the brook smote the forehead of the giant. Stir thee up, my soul, with a "*why not I,*" and come to the help of the Lord.

"I am working, but I see scant fruit of my labour; others are blessed who do less work; *why have not I a large reward?*" Such was the complaint of the labourers who were discontented with their "penny." Oh, my rebellious heart, shall thine eye be evil because God is good to others? Verily, thou art not straitened in Him, but in thyself. Work the work He gives thee; be more faithful, more earnest, more diligent, and thou wilt reap a harvest far beyond thine expectation or the deserving.

Reader, ponder these few lines. They have a message suited for many. They may be a blessing to some. *Why not to you?*

Poetry.

THE MINISTRY OF SORROW.

I said in my heart, "Oh, Sorrow,
Thy service is harsh and sore,
What availeth the wealth of the banquet,
When the guest, thereto, cometh no more ?

Most rosy the Apples of Hesper,
And tempting and beauteous their glow,
But the longing hath died for their flavor,
I have proven them dust, long ago."

Then softly spake Sorrow, and straightway,
Her face grew transfigured and bright ;
"Woulds't thou bide in the valley of shadow,
So near to the fullness of light ?

Why tent on the sands of the Desert,
Hard by the cool shade of the palm ?
Cast anchor ! Faith fathoms the tumult,
And *holds* in God's infinite calm !

Most gracious my service. E'en a King
Shall come, at thy table to sup.
For the vessels thou mournest, the Highest
Shall give thee His own royal cup !

Can ought but *His Love* fill thy longing ?
His hand graspeth thine in the flame,
And short is the way through its kindling,
And worthy the Lamb that was slain,

To receive all thine honor and blessing—
To grant thee His fullness of rest,
And as child on the heart of his mother,
To hush all thy griefs on His breast !"

R. P.

Obituary.

WE record with much sorrow the death of Dr. Alford, the Dean of Canterbury, which took place on Wednesday, the 11th January, after an illness of only three days. His decease is a great loss to all sections of the Church of Christ. In the field of New Testament criticism and exegesis he had gained a reputation far beyond the limits of his own country. But his learning and literary labours did not constitute his highest title to esteem. No member of the Church of England did more to conciliate Nonconformists, to soften and remove what might be viewed as their prejudices against the Established Church, and no one more faithfully warned the clergy of that Church of the dangers to which they exposed it by ecclesiastical exclusiveness. In his occasional intercourse with those Dissenters who had the privilege of his acquaintance, there was the utmost frankness and an entire absence of anything like a patronising tone. *Multis ille bonis febilis occidit.* We hope to be able in our next to supply a more lengthened notice of Dr. Alford, from the pen of one of his friends.

MRS. KNILL, WIFE OF THE LATE REV.

RICHARD KNILL.

MRS. KNILL was born in St. Petersburg, in the year 1796. Her parents, Mr. and Mrs. Notman, were members of the Society of Friends, and, accordingly, sought to give their children an education suitable to their habits and beliefs. At the age of eight she was sent to England, and placed in the Friends' Schools at Ackworth, in Yorkshire, where she remained four years.

When she was twelve years old she returned home, and a few months after went with the rest of the family to Kazan, on the frontiers of Asia, where her father was appointed overseer of a large tannery belonging to the Russian Government. Two or three months after their arrival, Mr. Notman took the ague, and died after a long and painful illness. His wife and children returned in sorrow to St. Petersburg, a distance of nearly 2,000 miles.

Mrs. Notman longed to see her old English home, and they accordingly came to England in the autumn of 1809, and settled in Newcastle-on-Tyne.

Here they remained until Sarah was

seventeen, when the illness of her sister obliged them to return to Russia. A short time before they left, an incident occurred to which Mrs. Knill often looked back with thankfulness.

She and her sister, with several young companions, were returning from the Friends' Meeting one Sunday evening, when they were attracted to the door of a church by the sweet song of praise. The congregation was singing "There is a fountain filled with blood." Sarah wondered what it could mean. The hymn concluded, and the young Quakers moved on; but Sarah lingered—long enough to hear the clergyman announce as his text, "The blood of Jesus Christ, His Son, cleanseth us from all sin." Then she followed—with a new name in her memory, a new thought in her mind. "I do not know that I had ever heard before of Jesus Christ," she would say, when relating the circumstance; "Good Mr. Tyson little knew that his text was to me as the grain of mustard seed—the beginning of the kingdom." From this time Sarah set herself to find out what was the meaning of that verse, but it seemed to elude her grasp.

On their return to Russia, the sisters were welcomed by the English residents, and invited to balls and fashionable assemblies of all kinds. The elder sister sometimes went, but Sarah never.

She procured a Bible, and while others slept, she read, and wearied herself with thinking, often until morning surprised her. On one such occasion, she had fallen asleep, worn out with uneasy thoughts, and dreamed that the end of all things had come. Rocks were crumbling, houses falling, people flying in crowds along the perilous streets, the very air full of dust and darkness. She looked wildly around for help and shelter, when, near at hand, she saw a majestic being, with a beautiful compassionate face, moving calmly through the uproar. She sprang towards him, and clasping her arms about his feet, cried, "Oh, save me." He looked kindly down, laid his hand upon her head, and replied, "continue thus, and thou need'st not fear." The feeling of intense relief awoke her, and from that hour she began to see, though dimly, that salvation can only be obtained by clinging to another, and that other, "Jesus Christ His Son," of whom she had heard in the church at Newcastle. She told her sister, who now, like herself, was passing through deep waters of spiritual anxiety. "Oh, Sarah," said she, "what would I not give for such a dream. I should think all was well."

"I am thankful for the dream," said Sarah, "but I cannot rest with dreams." She soon found a more secure resting-place.

Just at this time, Dr. Paterson came out to St. Petersburg to superintend the Bible Society's operations there. One Sunday morning, a drawing-room was placed at his disposal by an English gentleman, for a service. Amongst his hearers were the Misses Notman, and from that first sermon both sisters went on their way rejoicing, having found the Saviour, whom in darkness they had sought so long.

Sarah Notman's life, always an

active one, now became occupied with work for God. She had a special aptitude for nursing the sick, and in the little community at St. Petersburg, if any member was suffering, it seemed natural to send for her. If any were in trouble or in need of help, they invariably looked to her, not for money—that she had not—but for the aid of apt and willing hands, and a loving heart.

Mr. Knill came out to St. Petersburg in 1820, and saw her thus quietly and unobtrusively working. He has often said, that in any difficulty the instant suggestion was—"Had we not better send for Miss Notman?"

In 1822, they were married; and while home cares increased around her, she did not cease to care for her Master's cause and people. Her knowledge of the Russian language made her the principal channel of Mr. Knill's intercourse with the people. "The Russian Nurse" is an illustration of one among many of her quiet and effectual missionary labours.

Leaving three dear children at rest in Russia, Mrs. Knill returned with her husband and one son to England in 1832, and after some time settled in London.

In 1842, Mr. Knill removed to Wotton-under-Edge, in Gloucestershire. There she threw herself with fresh vigour into all kinds of Christian work.

In 1848, Mr. and Mrs. Knill went to Chester. There Mr. Knill died; and, after some three or four more years of comparative retirement, Mrs. Knill went with her son-in-law and daughter to reside in Bath.

In the early part of December she broke a blood-vessel, and was much weakened. When gradually recovering from that she took cold, and congestion of the lungs ensued. That affection, however, was subdued, and great hopes were entertained that she would be raised up again; but it was not so. The last few weeks were especially sad and painful, from the constant wanderings of the once strong and active brain. Sometimes

not for a moment in the day was there a lucid interval.

"My dear," she once said. "What should I do if I had to seek the Lord now? I cannot think sometimes, I cannot even pray. But I thank God, my Saviour and I made friends years ago." One of the last things she noticed was the portrait of her dear husband. "Ah,

he is happy now," she said, "but he will be happier soon when he has me with him again." At another time, to her eldest grandson, "My precious boy, follow me where I am going." With her hand in that of her daughter, she gently passed away from all pain and weariness to the rest and home of the people of God.

Notices of Books.

Rain upon the Mown Grass, and other Sermons. By SAMUEL MARTIN, Minister of Westminster Chapel. (London: Hodder and Stoughton.)

Works of art, moulded by taste, and distinguished by the harmony of essential beauty, never command the attention of the multitude, nor are their high qualities at once fully seen by those who are competent to understand and admire them. They gradually unfold themselves, and at length their power and charm are felt and appreciated. So it will be found with regard to these sermons. They are chaste, and full of beauty and silent force. There is nothing in them rhetorical, or sensational, nor is there anything of pretentious criticism, or speculative dogmatism to excite the multitude, and draw the attention of restless theorists. The power of the volume lies in the grand and solemn truths which it enforces, and its charm consists in its repose, reality, and persuasiveness. These will not be felt at once; but let the reader carefully peruse the volume, as we have done, and we venture to affirm that, before he has finished, his understanding, his heart, his conscience, will acknowledge the power, the charm, the persuasiveness of these sermons. Did our limits admit we could adduce passages of singular force, and exquisite beauty. The general tone is calm and serene, but occasionally there is an outburst of thrilling appeal, or indignant rebuke, reminding one of a thunder peal, or

gleaming lightning, in a cloudless heaven. Throughout Mr. Martin has been ruled by his own ideal—"The utterance which is useful in the kingdom of Christ is subdued and chastened speech;" but this does not impair his force, or hinder his employment of the numerous analogies and resemblances with which his pages so frequently sparkle. The volume, as a whole, characterised as it is by soundness of doctrine, clearness of thought, and a style at once chastened and forcible, we recommend to our readers as a fitting and worthy illustration of a ministry which has been singularly useful, and widely admired.

Baptist History: from the foundation of the Christian Church to the present time. By J. M. CRAMP, D.D. With Introduction by Rev. J. ANGUS, D.D. (London: Elliot Stock.)

Our readers will heartily accept the commendation of Dr. Angus; though most of them will, we suspect, be conscious of a certain unpleasant restriction of their expected gratification as the title stares them in the face. Nor will they be assured of a large-hearted treatment of the theme in hand by the opening chapters. These chapters contain the usual assumptions, and the usual array of scrap concessions and partial statements of eminent writers which so enfeeble and disfigure "Baptist" literature. We think the "wish was father to the thought," when Dr. Cramp wrote

"the observance of infant-baptism is dying away among our Paedo Baptist brethren." *We* are not aware of such fact at any rate.

While we thus write, we gladly add that the volume furnishes no mean store of ecclesiastical incidents and instructions for them who have not access to kindred works composed on broader principles.

The Writings of Quintus Sept.

Flor. Tertullianus, Vol. III. With the extant works of VICTORINUS and COMMODIANUS.

The Clementine Homilies, and The Apostolical Constitutions.

These volumes constitute the first issue of the fifth year of the Messrs. Clark's *Ante-Nicene Library*, completing the works of Tertullian and Clement. The publications of this library bring within reach of all the works of the early fathers, and cannot fail to show those who examine these works, that their authors might generally be designated the infants of the Church with more propriety than the fathers. As records of early opinion, and books of ecclesiastical reference, they are of much value.

The Theology of the New Testament. A Hand-book for Bible Students. By J. J. VAN OOSTERZEE, D.D., Professor of Theology in the University of Utrecht. Translated from the Dutch, by Maurice J. Evans, B.A. (London: Hodder and Stoughton.)

Dr. Oosterzee defines his subject as "that part of theological science which presents in a summary form the doctrine of the New Testament concerning God and Divine things, and expresses the same in systematic order." It belongs to the domain of historic theology, and the method pursued in the investigation is, "the genetic, chronologico-analytic," by which we suppose is meant an analysis of the contents or doctrines of the New Testament viewed in their chronological development from the utterances of Christ and His apostles, and with regard

not only to their substance, but also to their genesis, or manner of origination. The book is akin to that of Dr. Schmid, of Tübingen. It is an endeavour to state and analyse the theological teaching of the Lord Jesus, and that of the apostolical writers, to distinguish them from each other, to show their relation to each other, and their general harmony with each other. The book, which is well translated, will be welcomed by theological teachers and students. In truth, it has an interest for all intelligent Christians, as an instructive and able work.

Memoirs of Patmos; or, some of the great Words and Visions of the Apocalypse. By J. R. MACDUFF, D.D. (London: James Nisbet and Co.)

Dr. Macduff tells us, in his preface, that he does not in this volume profess to expound the book of Revelation, or formally to accept any of the different prophetic theories, "historic," "preterist," or "futurist," which apocalyptic expositors have adopted. Avoiding what is ambiguous and unscriptural, he takes up isolated passages of unmistakable spiritual significance and grandeur, and founds his meditations on them. Five-and-twenty such passages, beginning with the "scene and spectator," and ending with "closing chimes," form the themes of his book, and in his own attractive style he writes on these themes a great deal that is in the highest sense edifying and consolatory. It is a book which all Christians will read with advantage.

Myra Sherwood's Cross, and how she bore it. By the author of "The Object of Life," &c. (London: Religious Tract Society.)

The cross which Myra Sherwood had to bear, was the surrender of her time, her property, and her energies, to the care and education of her half-brothers and sisters, who, with herself, were left orphans; and she bore it nobly. The book is rich in the most important prac-

tical instruction for young people generally; virtue and vice appear in their true colours, and the happy influence of real religion is portrayed in a way to attract and interest the reader.

The Treasury of David: containing an original exposition of the Book of Psalms, &c. By C. H. SPURGEON. Vol. II. Psalm xxvii. to lii. (London: Passmore and Alabaster.)

This second portion of Mr. Spurgeon's great work fully confirms the high estimate we formed of it on the appearance of the first part. No good commentator on the Psalms—scarcely any writer on any particular Psalm has been overlooked in his research, and the result is a collection of comments, remarks, and opinions so rich and varied that, with Mr. Spurgeon's own admirable, pointed, and practical utterances, the work is one of very high value to students of the Psalms, as well as to ordinary Christian readers.

The Metropolitan Tabernacle; or, an Historical Account of the Society, from its first planting in the Puritan era, to the present time. By GODFREY HOLDEN PIKE, Author of "Ancient Meeting Houses," &c., &c. With an introduction by the Rev. C. H. SPURGEON. (London: Passmore and Alabaster. 1870.)

Mr. Pike is well-known as a most painstaking and judicious searcher of old records, chiefly in connection with the religious and ecclesiastical history of our country. The pages of this magazine have frequently been enriched by contributions from his pen. The Metropolitan Tabernacle is worthy of such a writer and such a volume as that now before us, for, as our readers are probably aware, though the building is but of recent date, the church connected with it had its origin in old and often stormy times. We are here carried back to the days of the Long Parliament, when, according to Fuller, "Southwark produced the first fruits of Anabaptistical

indolence;" from which expression we gather that Baptists were noted then, as they are now, for a peculiar stubbornness in maintaining their opinions, and for a great zeal, sometimes not very pleasant to others, in trying to propagate them.

The volume is full of striking details and facts, and cannot fail to interest the reader. It will do this all the more from its being enriched with an introduction from the pen of Mr. Spurgeon, and with copies of the very remarkable letters which he wrote on being invited to occupy the pulpit at New Park-street, Southwark.

Congregational Year Book, 1871. (London: Hodder and Stoughton.)

This is really a marvel among annuals. The amount of information and valuable matter it contains is truly astonishing. Its general and denominational information is singularly complete. Every one should possess it. Its editor merits the highest praise for the ability and skill with which he has accomplished his annual task.

The British Quarterly, January. (London: Hodder and Stoughton.)

This number of the "British Quarterly" is fully equal to any of its predecessors. There is great breadth, variety, and fulness in its articles. Those on The American Press; The Coinage; The Malmesbury Papers; Dr. Tregelles' Greek Testament; and The War of 1870, are full of interest, and will repay perusal; but those on The Early Sieges of Paris; The Established Church, in Wales; and The Explorations in Palestine, will doubtless command the greatest amount of attention, and perhaps be deemed the most valuable. That on The Explorations in Palestine, which is illustrated with plans of Jerusalem and the Temple, will be highly prized by all Biblical scholars, and students of sacred history. The number merits a wide circulation.

Our Chronicle.

MR. GLADSTONE'S LETTER TO MR. DEASE,
M.P.

THE committee of the Protestant Alliance have had under their consideration, the letter addressed by the Prime Minister to Mr. Dease, M.P., in reply to the Stradbally Memorial, in which it is said—

"Her Majesty's Government consider all that relates to the adequate support of the dignity of the Pope, and to his personal freedom and independence in the discharge of his spiritual functions, to be legitimate matter for their notice. Indeed, without waiting for the occurrence of an actual necessity, they have, during the uncertainties of the last few months, taken upon themselves to make provision which would have tended to afford any necessary protection to the person of the Sovereign Pontiff."

The committee had heard it rumoured that the Government had placed one of Her Majesty's ships at the Pope's disposal, should circumstances require his flight from the indignation of the long-oppressed people of Rome; but, although considering the act as one more appropriate to a Roman Catholic than to a Protestant nation, they did not regard it as requiring any resolution on their part. But the Premier's letter gives a deeper significance to the act, as apparently part of a professed policy of the Government towards the Pope; and the committee, in the name of the Protestant religion, which recognises no "Sovereign Pontiff" upon earth—in the name of loyalty to the Sovereign the only legitimate source of jurisdiction in this empire,—in the name of that civil and religious liberty at home and abroad, which is emphatically denounced in the Papal Syllabus,—energetically protest against its being deemed the duty of the British Government to take any action, direct or indirect, for the adequate support of the dignity or the independence, in the discharge of his spiritual functions, of the so-called "Sovereign Pontiff."

The committee earnestly hope that all classes of Protestants, both Church and Nonconforming, Conservative and

Liberal, will at once urge their representatives in Parliament to take such action as may effectually prevent the utterances of Mr. Gladstone's letter being regarded as the accepted policy or sentiment of the nation.

This unhappy letter about the Pope will, we expect, cost Mr. Gladstone some trouble in the next Session. The Scotch Presbyteries find in it a congenial subject for warm debate, and are unappeased by Dr. Candlish's statement that he had received a polite letter from the Premier. The words "Supreme Pontiff" have especially given offence. What do we know of any such person? The Ministry have been using, it is said, their good offices with the Italian Ministry to make good terms for the Pope, who finds the Protestants his best friends in need. What have we to do with him? Mr. Gladstone owes the country an explanation.

THE IRISH EPISCOPAL CHURCH.

THE Irish Protestant Church is now formally disestablished, the Act effecting this having come into operation with the year 1871. Reference was made to it on the first Sunday of January in almost every Episcopal place of worship; and in their sermons the preachers congratulated their congregations that, during last year so much had been done with tolerable success to reconstruct the Church on a new basis. The Lord-Lieutenant has been already called upon by Mr. Maguire, M.P., to state the intentions of the Government with respect to the appropriation of the "surplus funds;" and he has been informed by the Irish Chief Secretary that as the Commissioners of Church Temporalities in Ireland have been obliged to avail themselves of the borrowing powers conferred by the Act to such an extent in order to redeem the annuities of the Nonconformist ministers, and as they expect that this year they will require to

exercise these powers still more extensively for the benefit of the Irish Protestant clergy, there is no prospect of there being any surplus funds for a very considerable period. It appears that a large number of new curates were ordained last year in anticipation of the Act, all of whom, it is understood, will be entitled to claim a life interest on the condition that the rector by whom they were appointed consents that a proportionate reduction shall be made from his annuity. The Irish clergy have been disappointed in the little practical sympathy as yet shown towards them by their brethren in England, and are not slow in attributing this to the coldness of the Prelates and High Churchmen on account of the decided stand they have made against Ritualism, and their strong desire to effect reforms in the Prayer-book.

THE CHURCH REFORM UNION.

The first meeting of this association was held on the 9th ult., in the rooms of the Social Science Association, Adam-street, Adelphi. The Right Hon. W. Cowper-Temple, M.P., the president, occupied the chair. At the opening of the proceedings, the Chairman read a statement of the scope and object of the Union, in which he laid it down that the object of the society was, not to decide questions of theological difference or religious discipline, but to regard the Church only as a national establishment, bound to respect the law of the land; and to endeavour to procure the adoption of such measures as would enable that institution to meet the wants of the majority, to adapt the establishment most effectually to the purpose for which it was created, to retard as long as possible the day—if it must come—of disestablishment, and, at the same time, to prepare for those measures which might be necessary if the Church of England ever came to be disestablished. The special subject of the "conference" of last evening was, "The

admission, under proper safeguards, of persons not in Anglican orders to preach in the pulpits of the Church of England," and upon this question short papers were read by the Rev. J. Llewelyn Davies, Mr. H. R. Droop, barrister, and the Rev. Baldwin Brown. The first of these gentlemen contrasted the strictness with which the pulpits of the Church of England are closed against nonconformist ministers with the freedom with which hymns are chosen from the books of Churches both orthodox and unorthodox, reformed and unreformed; and, while illustrating his subject by a reference to the visits to this country of the Archbishop of Syria and Father Hyacinthe, expressed a desire that the law should be so far relaxed as to admit to the pulpit, not only the ordained ministers of other Churches, but even laymen. The admission of strangers to the pulpits of the Church, however, he proposed to make dependent upon the invitation of the incumbent, and the approval, or at least the assent, of the bishop of the diocese. Mr. Droop explained the legal obstacles which prevent unlicensed persons from preaching in the pulpits, which are under the control of the authorities of the Church of England. The Rev. Baldwin Brown, discussing the question from a Dissenting point of view, condemned the Act of Uniformity as foolish and wicked, and declared that if he was a member of the Church of England, he would never rest until it was repealed. The Dean of Westminster expressed himself as highly favourable to this movement, as calculated to secure for the Church the services of distinguished clergymen of the Scotch, Roman Catholic, and Nonconformist Churches, and laymen, and to repair some of the evil effects of the vexatious and miserable policy of the Act of Charles II. The Rev. H. Allon urged upon the conference that this movement must be founded entirely upon the principle of giving the clergyman liberty under certain conditions to invite whom he pleased into his pulpit.

Meeting of Managers.

THE half-yearly meeting of the Managers of the EVANGELICAL MAGAZINE was held at the Guildhall Coffee-house, on Tuesday, January the 17th.

Present—Rev. S. B. Bergne, the Treasurer, in the chair; Revs. Dr. Raleigh, E. Mannering, S. Thodey, J. Kennedy, T. W. Aveling, H. J. Gamble, J. Fleming, W. P. Lyon, W. Campbell, W. S. Edwards, and I. V. Mummery.

The Rev. Dr. Spence, the Editor, Revs. Dr. Stoughton, T. Binney, H. Allon, J. C. Harrison, J. Viney, and others, were unavoidably absent.

Prayer was offered by the Rev. J. Fleming, after which the usual business was transacted.

The following table will show the number of each widow on the Fund, as entered in the Treasurer's book, with her age, and the sum voted :—

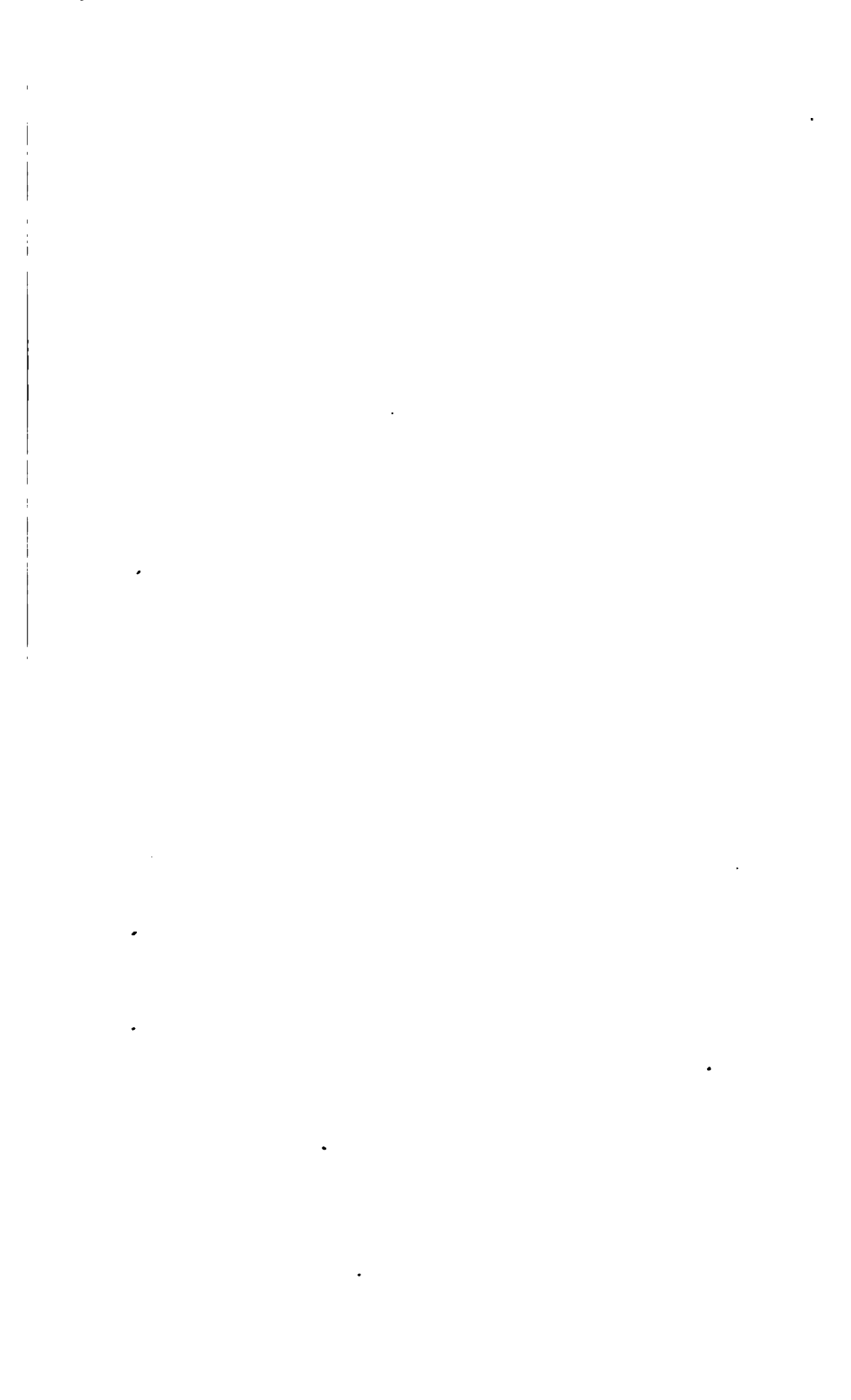
No.	Age.	Account.	No.	Age.	Account.
1	75	£8	215	71	£8
23	76	10	239	70	8
27	70	8	254	74	8
29	63	6	264	68	6
31	50	6	266	70	6
33	67	8	288	61	4
34	62	8	289	76	10
54	60	4	299	62	6
63	75	10	305	61	6
77	68	8	307	55	6
79	84	10	308	55	6
83	71	6	318	76	8
91	73	8	320	67	6
92	49	6	321	80	8
93	48	6	323	60	6
94	48	6	326	69	8
102	71	6	329	69	6
105	84	10	330	76	8
106	78	8	335	67	6
108	65	6	347	59	4
113	68	6	350	85	10
139	69	8	351	65	6
141	65	8	353	68	8
142	65	8	354	63	6
161	77	10	355	66	8
169	77	8	357	66	8
172	73	8	372	59	6
176	53	6	404	72	8
177	76	8	405	70	8
179	71	6	409	55	6
180	68	8	410	65	6
205	62	4	412	71	6
207	69	6	414	65	8

Sincere regret was expressed at the long and serious illness of Dr. Spence, while the brethren rejoiced to find that he had not been quite prevented from discharging his editorial duties. It was hoped that, by God's blessing, his health might be fully restored, and his life long spared.

It was stated that many widows were still anxiously waiting to be added to the list of grantees, which might easily be accomplished if sacramental collections were more generally made on behalf of the Fund.

An earnest desire was expressed that Christian friends would endeavour to sustain and increase the circulation of a Magazine which had rendered such service to the Churches, and to the widows of deceased ministers.

I. V. M.





FISHING SCENE AT THE PENRHYN ISLANDS.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Our Smaller Spheres of Labour.

WHEREVER Christianity is firmly established it soon spreads its influence into "regions beyond." Great centres of light and instruction become surrounded with smaller spheres of usefulness. And often such extension takes place through the voluntary efforts of the new converts made in older localities. Many illustrations of this onward progress may be seen in the Society's Missions. The country districts of Fokien have been studded with little Christian stations, established by the three Protestant Missions in Amoy. We have several such stations near Shanghai. The Shantung congregations are offshoots from Tientsin. Progress in Canton and Hong Kong led to the prosperous Churches in Fatsan and Poklo. Some of the most striking instances of this growth are witnessed in the South Seas. Numerous small groups have been evangelised from the larger islands; and it is in visiting these, and the native teachers by whom they are instructed, that the *John Williams* is found to be so useful. In very early days visitors to Tahiti carried back the Gospel to the coral group of the Tuamotus. The scattered Austral Islands were evangelised by native teachers; and it was in connection with them that Mr. Williams told the touching story of an island evangelised by a teacher *who had been sent by another native teacher*. Later on the smaller islands of the Hervey Group received the Gospel. Within the last twenty years several groups standing alone have been visited for the first time, and speedily Christianised. Our readers are familiar with the names of the Ellice and Lagoon Islands, but probably less so with those of the Penrhyns and Manihiki. The results which the Gospel has won in these isolated localities are as striking and as beautiful as those

which have sprung from it elsewhere. Laborious teachers have carried on their work faithfully for many years, almost unwatched, and the conversions among chiefs and people have strongly exhibited the power of Divine Grace. Perhaps no people in all Polynesia more consistently manifest the excellence of their faith than the orderly, loving, pure, and peaceful community, six hundred in number, in the island of Rurutu.

1.—VISIT TO THE PENRHYNs. REV. J. CHALMERS.

The PENRHYN ISLANDS, or Tongareva, are a group of coral islands, lying six hundred miles north of Rarotonga. They form a ring of fourteen islands, connected by sharp reefs, round a beautiful lagoon of blue water, which is nine miles long and six miles across. Six of the islands are large, and three of them are beautifully covered with cocoanut groves. The cocoanut, prepared in different ways, forms almost the only food of the people, except fish. An interesting account of the people in their savage state is given by Lamont in his *Wild Life in the Pacific*. It is from his work we have taken the fishing scene in our engraving. The picture shows clearly the lagoon, the small islands by which it is bounded, the shallow water on the reef, and the fishing by night so common in the South Seas. The Gospel was carried to the Penrhyns in 1854; they were nearly depopulated by the Peruvian kidnappers, but many of their inhabitants were restored, and there are now three hundred people in the group. The *John Williams* paid them a visit last year, and Mr. Chalmers sends us the following account of the converts:—

“On Friday, June 24th, we got on board provisions and presents from the people, and 4,000 cocoanuts, a present from Aitutaki to the Penrhyn islanders, as they heard the Penrhyn islanders had been fighting, and destroyed all their cocoanut-trees and canoes.

“In the evening (about five), with Mr. Royle on board, we squared away for Penrhyn, and on Thursday, the 30th, about 3 P.M., we went ashore.

“We found things not as represented, yet bad enough. They had been quarrelling, and about 240 had left the settlement where the teacher resided, leaving to the teacher about 60. The teacher was Ngatikaro, left

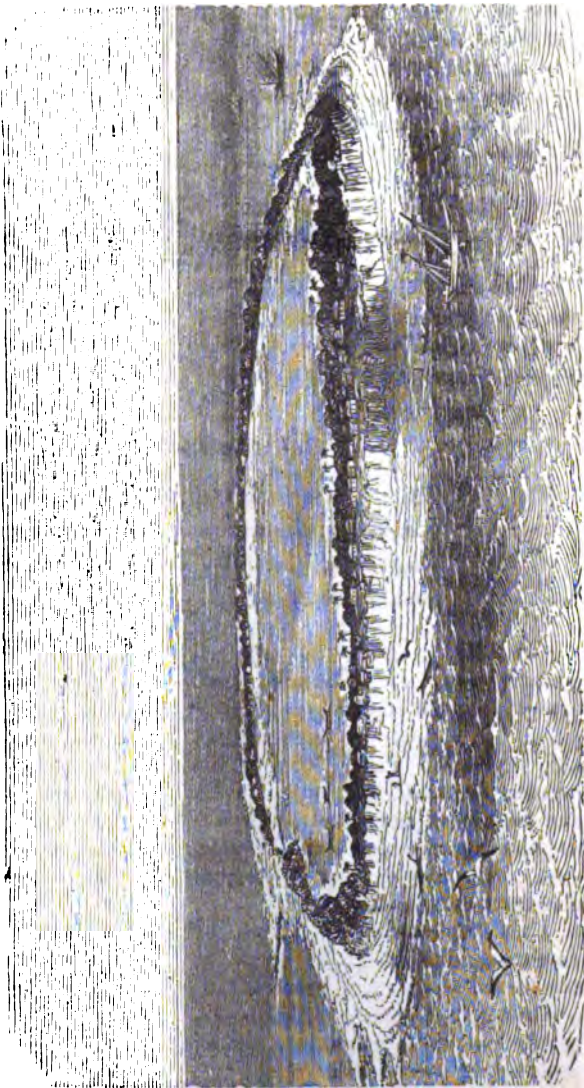
many years ago by Mr. Buzacott. All the other teachers had left or died; one or two had been stolen by the Peruvian slavers, and never more heard of. The people gathered into one settlement, and Ngatikaro became sole teacher. He is a slow-going mortal, yet careful of the many things needful here below. We found it necessary to remove him, insisting upon his return to Rarotonga, and after a hard and well-fought battle, we succeeded in getting him on boardship. He seemed to us to want to leave, but undoubtedly used every means to get his sixty followers to detain him. They put forth every effort to detain him, assuredly not for the

Gospel's sake—for the Gospel was little taught among them—but for the sake of the cloth, &c., which he had. We removed him for several reasons.

“Considering all these things, you will see it was high time Ngatikaro was removed, and another teacher left to take charge of the station. We left Vaka, a steady, upright, earnest man. I entertain great hopes of his being the means of great good among the islanders; all acknowledged that Ngatikaro was the cause of the disturbances. The 240 assured us all would now be peace, seeing they were having a new teacher, and they would return to the settlement, and finish the church which they had begun some years ago.

“Vaka and his wife received a hearty welcome from all the people. We left them, commending them to the care of Him whose they are, and whom they serve, and

about 5 P.M. on Friday, 1st July, got on board for Manihiki. Penrhyn has a population of 300.”



THE CORAL ISLAND OF MANIHIKI.

2.—MANIHIKI. THE SAME.

MANIHIKI, like the Penrhyns, is a coral ring, raised but little above the level of the sea. It lies 140 miles south-west of the Penrhyns. A bird's-eye view of it is given in the Rev. W. Gill's *Gems of the Coral Islands*, which we are kindly permitted to place before our readers:—

"On July 4th, we arrived at Manihiki; and received from Apolo, the teacher, and the people, a hearty welcome. They have got a good school and church here. The people seem attached to the teacher. I believe him to be a good earnest man, seeking the advancement of Christ's kingdom.

"Putama is a returned teacher from Lifu, and the one who, in answer to the Commandant's question, 'Who sent you here?' replied, 'My Master said, Go ye into all the world, and preach the Gospel to every creature.' 'Put him in irons!' was the instant command, and immediately

carried into action. He is a good, earnest, active, intelligent man, and his wife is one who has already suffered much in the work of Christ, being the only survivor of the band of teachers sent to Santo some years ago. Putama having lost his wife in Lifu, and she her husband in Santo, and both having returned to Rarotonga, after some time they were married.

"There are about 460 people in all, of whom 100 are Church members, and 179 children who attend the schools.

"The contributions amount to Dols. 49 35c."

3.—RAKAANGA. THE SAME.

This little island is a beautiful spot, and has on several occasions proved the refuge of wanderers who have lost their way in the Pacific. It is thirty miles from Manihiki, and the people of the two places are closely connected together:—

"About 1 P.M. of the 5th we squared away for Rakaanga, and landed at 4 P.M., a distance of thirty miles. We found our teacher, Tairi and his wife, well. This is the loveliest station in the South Pacific, and the church and school far surpass anything I have yet seen in these seas. The people seem thoroughly attached to the teacher.

"In the evening we met the deacons, and found that everything was satisfactory. The schools are in a forward condition. Slates and pencils were in great request, but we could not let them have one.

"We met three young men and their wives, who had been with Tairi for four years preparing for the Institution, and after examination we resolved to take them on with us.

"The following morning we met the people in church, when several addresses were delivered. I have seen the mission stations to the west and east, and I do not hesitate in saying that the people here are further advanced than in any other station of like standing in the South Pacific.

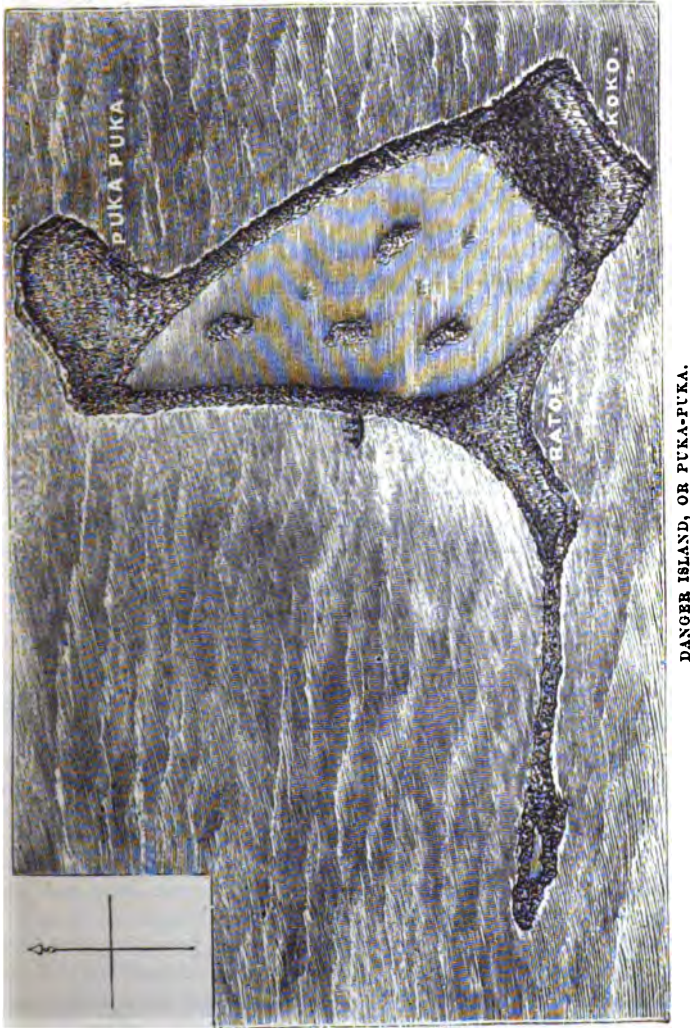
"We left at 1 P.M. for Danger Island."

4.—DANGER ISLAND. THE SAME.

DANGER ISLAND, or PUKA-PUKA, lies to the west of the Penrhyns. It is also a coral island of singular shape, being a large triangle, with a

long projecting tongue. On its western side the first *John Williams* was embayed, and in a dead calm was thrown on the reef and wrecked :—

“On the 11th we reached Danger are very ill-off for clothing, and do Island, where the first *John Williams* not look so well as the natives to the



DANGER ISLAND, OR PUKA-PUKA.

went down. We found Okotai and his wife well, but wearying to see or hear from us. They have only had one vessel within the year. The people

eastward. Okotai had been accused of getting natives and selling them to Captain H——, but on making due inquiry we found it to be false. The

chiefs and people all assured us it was false, and a foreigner residing on the island confirmed them. Okotai seems well liked by the people; he is a hard-working man, seeking earnestly the salvation of souls.

"The people are all employed, at present, building a fine new large church of coral, *not block coral*; there is not a single church in the Pacific built of *block coral*, except Titi-

kaveka, Rarotonga. The church on Puka-puka will be finished in about four months. God is blessing His work on this island. We had an interesting meeting with the people in the open air, and tried to encourage them.

"There are about 500 inhabitants on Puka-puka; Church members, 89; children in school, 250; inquirers' class, 40. Money for Society, 135 dollars, and a great number of hats."

5.—MAUKE AND ATIU. THE SAME.

MAUKE and ATIU are two of the Hervey Islands. They were evangelised more than forty years ago, and have, of course, been constantly visited from their favoured neighbours, Rarotonga, Aitutaki, and Mangaia. They have also enjoyed the instructions of excellent teachers, trained in the Rarotonga Institution. Left to themselves, these small islands have not seldom enjoyed, under their native pastors, a spiritual prosperity and peace not inferior to that prevailing in stations under an English missionary. The latter hold a more prominent place, but they are more exposed to temptations from the visits of trading-vessels, and their general contact with the outer world:—

"The wind being dead ahead, and blowing stiff, and a light ship, we were two nights from Mitiaro to Mauke, a distance of about thirty miles, arriving at the latter place on the 28th. At 7 A.M. we went ashore. Being anxious to get to Atiu that evening, so as to be ready to meet the people at their Friday morning meeting, we spent but a very few hours ashore. Our teacher and his wife are well; God has largely blessed their labours, and many have been added to the Church.

"The schools are well attended by old and young. There are altogether 240 people on the island; 108 are Church members. The whole appearance of the people speaks well for the teacher.

"The young men have formed a

volunteer corps, and in their uniform they look well. Instead of wasting their time, and ruining themselves, soul and body, with orange-rum, they drill two or three times a-week, attend school, and are at all the services on the Sabbath.

"Tutau has been the means of much good in Atiu. During his sojourn of three years, the schools have been much improved, and old and young have been greatly benefited. His preaching and visitations have been blessed to the good of many, and not a few have been added to the Church. Strong drink has been suppressed, and the laws of the land, instead of being trampled under foot, are faithfully upheld and administered."

II.—Madagascar.—The Bishopric.

WHILE our last number was passing through the press, the Directors received from the Rev. H. Venn, the Secretary of the Church Missionary Society, a MINUTE adopted by the Committee of that Society, which set forth, in clear language, the views entertained by them on the subject of the proposed scheme. This paper we now place on record. The Directors have presented their cordial thanks to the Committee, for the course they have adopted; and recognise, with special pleasure, their firm adherence to the great principle, that different Societies ought not to interfere with each other's converts. The result of this course has been that the Rev. R. H. Baynes, of Coventry, who had been selected for the office, has declined to accept it:—

MINUTE OF THE CHURCH MISSIONARY SOCIETY.

1. Seven years ago, the Society for the Propagation of the Gospel, and the Church Missionary Society, sent out each two missionaries to Madagascar. By the last year's Reports of the two Societies, the former had one missionary attached to its mission, and the latter had three—the missionaries acting under the jurisdiction of the Bishop of Mauritius.

2. The Church Missionary Society lately heard, through common report, that a bishop has been selected, to be sent out, and to be supported by the Society for the Propagation of the Gospel, to whom the jurisdiction of the Church of England missionaries in Madagascar is to be transferred.

3. The Church Missionary Society is placed in a difficult and painful position by this scheme, which its promoters could not have contemplated, or they would at least have communicated with the Society before the selection and designation of the bishop. In order to explain this position, it is necessary to revert to the circumstances under which a Christian mission was commenced in the island of Madagascar. In the year 1818, missionaries were first sent there by the London Missionary Society. They reduced the language to writing, taught the natives to read and to write, translated the whole Bible into their language, and were blessed by God in making many converts. After seventeen years the reigning Queen expelled the missionaries from the island, and commenced a most cruel and bloody persecution against the native Christians.

4. In 1861, the Church at home was electrified by the intelligence that, upon the death of the persecuting Queen of Madagascar, the native Christians had come out of their hiding-places, and that so mightily had the Word of God grown, that the 200 native converts, whom the missionaries had left in 1835, had in twenty-six years increased to several thousands. Many interesting and deeply-affecting accounts were published, testifying to the power of Divine grace in this infant Church—in supporting the courage of martyrs, and

in reforming the life and character of the converts. The case of Madagascar was universally cited as a great triumph of the Gospel.

5. The new King, himself a secret Christian, and the native converts invited the return of their old missionaries. The London Missionary Society at once raised a special fund for resuming their operations in the island, and despatched a body of missionaries, sufficient for the supply of Christian instruction to the population of the capital town, called Antananarivo. At the same time, many of the friends of missions in the Church of England urged the sending of Church of England missionaries to assist in the work; and the Bishop of Capetown proposed a mission in connection with the South African Churches, with a bishop at its head.

6. It was then almost universally admitted that the London Missionary Society ought to be consulted before any other missionary society entered the field, and that any new mission must be so conducted as not to hinder or interfere with the work of the Society whose labours had received such a signal blessing from the Lord. A remarkable evidence of this feeling was a conference held, in 1863, in the Propagation Society's House, at the instance of the present Archbishop of Canterbury, then Bishop of London, at which the Archbishops of York and the Bishops of Oxford and Capetown were present—to which Dr. Tidman, as a deputation of the London Missionary Society, and the Secretaries of the Church Missionary Society, were invited.

At this conference, Dr. Tidman candidly stated that amongst an estimated population of four or five millions there was room enough for several societies; and that even in the parts already traversed by the London Missionary Society, they would give a hearty and Christian welcome to other missionary societies who would assist in the work of evangelization, provided that the nascent native Churches should not be disturbed by rival teachers, or by the introduction of ecclesiastical controversies. He thought that these evils would arise if a resident bishop were sent to Madagascar, or an Episcopal mission were opened at the capital; but there could be no objection to an arrangement made by Bishop Ryan and Mr. Ellis when they met in Madagascar—namely, that a new mission should be commenced on any part of the coast, working up towards the capital, and occasionally visited by the Bishop of Mauritius.

The Secretaries of the Church Missionary Society stated that their Committee would act upon this arrangement. The Secretary of the Society for the Propagation of the Gospel made no statement upon the subject. In the course of the year 1863 both societies sent out missionaries, to commence a mission on the coast of Madagascar, under the superintendence of the Bishop of Mauritius.

7. The proposal that an English bishop should be sent to Madagascar was at that time suspended. But the question has been renewed from time to time; and the sending of one has been advocated by the high authority of Bishop Ryan, late Bishop of Mauritius, and even by two of the missionaries of the Church Missionary Society.

8. Under these circumstances the Committee of the Church Missionary Society have felt themselves compelled to institute a careful examination into the circumstances of the island and its missions. They find that the London Missionary Society still apprehends that a very great hindrance to the progress of Christianity would arise from placing an Episcopal mission at the capital, or

from a resident bishop in the part of the island which has been the sphere of their labours. The conclusion to which the Committee of the Church Missionary Society has also been led, is that the reasons which existed in 1863 against interfering with the work of the London Missionary Society, are stronger at the present time than formerly. The Church Missionary Society therefore remains bound by the original agreement.

9. In support of this conclusion, the Committee will refer only to the last Report of the London Missionary Society. It appears that in the year 1869 the number of adherents to Christianity were increased by 116,000. In that one year the same Society set apart sixteen additional missionaries to meet the demand for instruction, and their call upon the native Churches to supply evangelists and teachers was promptly and nobly responded to by 100 additional native teachers and preachers being selected and supported by the native Church. In the capital there are no longer any adherents to idolatry. If a new mission were opened there, it could only be replenished by proselyting those for whom Christian instruction is already provided. This fact takes the case of Antananarivo out of the category of those large centres of heathen populations—such as Calcutta, and other great towns of India—which, by common consent, are regarded as neutral ground for missionary societies.

10. These facts speak for themselves, and forbid the attempt, on the part of any other society, to interfere with a field of labour so well occupied.

11. It cannot be necessary, at the present day, to argue in favour of the principle of non-interference between the missions of different societies, which this Society has always maintained in common with most other societies. Bishop Selwyn, while Bishop of New Zealand, thus expressed his sense of the importance of this principle:—"We make a rule never to introduce controversy amongst the native people, or to impair the simplicity of the Faith. If the fairest openings for missionary effort lie before us, if the ground has been preoccupied by any other religious body, we forbear to enter. And I can speak with confidence on this point, from observations ranging over nearly one-half of the Pacific Ocean, that wherever this law of religious amity is adopted, there the Gospel has its full and unchecked and undivided power; wherever the servants of Christ endeavour to keep the unity of the Spirit in the bond of peace, there the native converts are brought to the knowledge of one Lord, one Faith, one Baptism, one God and Father of us all." (Sermons preached before the University of Cambridge, in 1854, by the Bishop of New Zealand. Serm. IV., p. 60.)

12. The London Missionary Society, in 1863, exhibited a truly Christian candour in welcoming Episcopal missionaries to the districts in Madagascar traversed by their own missionaries, which, by the strict law of amity, might have been claimed as exclusively their field. By this arrangement the Malagassy converts have the opportunity of witnessing the form of worship and discipline in our Church, without the appearance of rivalry, or the danger of collision which would inevitably attend operations in the capital, and might easily arise if a resident bishop were on the field. In a few years the Madagascar converts will be sufficiently advanced in the knowledge of Divine things to judge for themselves what form of Church worship, discipline, and government may be most suitable to the national character and habits; and so, as in the primitive

Church, we may witness the natural and gradual development of the Christian Ministry, instead of ecclesiastical controversies which have been the bane of the mother Church being propagated in the mission field. The difficulties connected with the bishopric of Honolulu afford a caution against sending a bishop into the sphere of a native Church organised upon another system.

13. Her Majesty can confer no jurisdiction beyond her dominions, except by the voluntary submission of the clergy to the bishop so appointed. Hence the Society is expected *voluntarily* to place its missionaries under the new bishop, and thus to sanction a scheme which it regards as objectionable, and contrary to an implied pledge. To this the Society cannot consent: it would rather submit to be driven from the island in which it has laboured with much success and blessing from above.

14. On these grounds the Church Missionary Society would venture to suggest, that if it be still thought expedient to send an Anglican bishop to Madagascar, it may be under an arrangement which will exclude those parts of the island which are the field of labour of the Church Missionary Society from the jurisdiction of the new bishop, thus leaving its missionaries, as heretofore, under the Bishop of Mauritius.

CHICHESTER, *President.*

F. MAUDE, *Treasurer.*

HENRY VENN (*Hon.*),

CHRISTOPHER C. FENN,

JOHN BARTON,

EDWARD HUTCHINSON,

EDWARD LAKE (*Hon.*),

} *Secretaries.*

Dec. 12, 1870.

On this subject, the Bishop of Worcester wrote the following letter, which deals not merely with the proposed appointment, but with the entire scheme. The Directors trust that the scheme itself will now be laid aside :—

Hartlebury, December 26, 1870.

MY DEAR MR. BAYNES,—After reading the paper, which I return enclosed, I have no hesitation in saying that I think it very inexpedient, in the interest of religion and of the people of Madagascar, that a bishop should be sent to reside there.

I am not fond of giving advice; I can only say, making the case my own, that nothing would induce me to go there, under the circumstances which the Minute of the Church Missionary Society describes.

I pray God to help you in a right decision.

My wife joins me in all good wishes to you and yours in this holy and happy season.

Yours very truly,

H. WORCESTER.

III.—Hankow.—Death of Yu-ki-fang.

HANKOW is the largest city in the centre of China. It is situated on the River Yangtse, at a distance of seven hundred miles from its mouth. It contains an immense population, numbering at least a million of souls, and is one of the noblest spheres of missionary labour in the world. Its trade is very great, and on the English Concession, at the north end of the native city, reside a large number of English merchants. The mission was commenced in 1861; the missionaries are the Rev. Messrs. Griffith John, Bryant, and Bryson.

The Society's mission in Hankow was commenced only nine years ago, and, from its position in the heart of the empire, derived little benefit from the impression made by missionary labour on the ports and towns of the coast. To its people the Gospel, in all its relations and truths, was quite new. Nevertheless it soon came home to their hearts. First one and another, then a little band of converts, came into the Church, until even fifty members were received in a single year, and the number of members was doubled. Some of these converts were tradesmen, and others artisans; but several also were scholars, who had won their degrees by hard study, or had made a promising commencement in a literary career. The converts came, too, from several provinces, and showed the usefulness of Hankow as a centre of Christian influence.

One of the most prominent members of the Hankow Church was the catechist, Yu-ki-fang. Tall and venerable, with his grey hair and beard, he held a conspicuous position, not only among his brethren, but among the heathen; and being very earnest as a Christian, he has proved one of the most useful workers in the whole Chinese mission. He has been the means of leading several of his countrymen to Christ. But it has pleased God to call him away to his rest, and in his dying he has only manifested more clearly the depth and sincerity of his Christian faith. Mr. JOHN, who is now in England, has given the following sketch of this devoted Christian:—

1.—HIS CHARACTER. REV. G. JOHN. JANUARY 7, 1871.

“The name of Yu-ki-fang is well known to many of the friends of the Society in this country. It is with a mixed feeling of joy and sadness that I pen these lines to inform you of the departure, on October 28th, of this genuine disciple and devoted servant of Christ. He was received into the Church at Hankow in the year 1863, when about sixty years of age. His path during these seven years may

indeed be compared to that of the shining light. He was a noble specimen of a Christian. I know of no drawback in his religious career. It is exceedingly difficult for a Chinaman to break off entirely from many of the habits in which he is so thoroughly rooted and grounded. But it is wonderful how effectively this is done in some instances. Some of the converts seem to leap over the chasm

that yawns between the kingdom of Satan and the kingdom of God, and to become visibly new men in Christ at once. We have such men at Hankow, and they stand out now before my mental eye very distinctly. Yü was the most prominent among them. At the very commencement he seemed a completely changed man. His whole being was powerfully influenced by the truth from the beginning, and his entire character purified and ennobled. His life appears to me to have been as spotless as that of any

Christian I have yet met with in this country. In the infant Church at Hankow he was a great spiritual power. Though a humble and uneducated man, he commanded universal respect. As a native assistant he was most earnest, diligent, and faithful. Every day, between the hours of twelve and five, he was to be found at his post in the chapel. It was stimulating even to the missionaries to witness the zeal and activity of Yü in the Master's service."

2.—HIS DYING. THE SAME.

Many a missionary, pained by the inconsistencies of his converts, and doubting how far their faith was real, has watched with hope and fear for their dying testimony. Mr. John has found the last days of Yü as bright as his active life:—

"What of his death? I find that in China, as well as elsewhere, the hour of dissolution is regarded as a solemn one, and that the inmost thoughts of men's hearts are generally revealed in that important crisis. It has always been to me a matter of deep interest to know how our converts die; for it is certain that if they are heathen in heart, and Christians only in name, the whole fraud will come out at that testing moment. Now, the little Church at Hankow has lost fifteen of its members by death, and not one of them, so far as I know, has apostatised on his deathbed; whilst not a few of them have, to my certain knowledge, died as every Christian ought to die—rejoicing in the hope of the glory of God. Yü-ki-fang was one of these. During the last few moments of his life, he spoke to the brethren of the love of Christ, and urged them to prepare themselves for that better land which was disclosing itself to his view. He requested them to pray with him. They complied; and whilst yet speaking,

his happy spirit took its flight to that Saviour whom he loved so well, and had served so faithfully. When they rose from their knees, Yü-ki-fang was not, for God had taken him. Thus he died, 'calling upon God, and saying, Lord Jesus, receive my spirit.'

"During his illness he enjoyed the profoundest peace and serenity of mind. He had no apprehensions in regard to his future, and seemed only concerned lest he should be burdensome in the meantime to the living. He often told his pastor and others that Christ was his only hope, and that he had found in Him an all-sufficient Saviour. When asked by Mr. Bryant how he felt in prospect of death, he replied,—'My sins are very great, but the merits of Jesus are great too. I die embracing the cross.' We are sometimes told that all the Chinese Christians are hypocrites, and that a genuine conversion in China is an impossibility. Let the life and death of Yü-ki-fang be our reply to that sneer for the present."

3.—RESPECT SHOWN TO HIM. THE SAME.

None know these converts from heathenism so well as their own people. It is, therefore, always pleasant to see a Christian evangelist held in high regard by his brethren. The affection felt for old Yü was evidently very great :—

“Many of the converts assembled to pay their last tribute of respect to the mortal remains of Yü. Among them there were some whom he had been the means of bringing to the knowledge of the truth. It must have been very affecting to see some of these shedding tears of affection and sorrow for their spiritual father. His remains were borne to the little cemetery connected with our Church by the Christians themselves, though none of them are coolies. They seem to have looked upon the dust of dear old Yü as too sacred to be carried to its last sleeping-place by heathen coolies. Two heathen friends were present,

and one of them—a young man in whom the departed had taken a deep interest—returned from the funeral a better man.

“Yü is gone to his rest, but his works remain; though dead, he yet speaketh. I feel sad when I think that I shall not see and hear my beloved friend when I return to China; but I rejoice in the thought that I shall see and hear not a few of those who have been taught to sing and pray by him. May God raise up many at Hankow, and at all the other stations in China, in whose hearts the love of Christ shall burn as brightly and steadily as it did in the heart of Yü-ki-fang!”

IV.—Opium in China.

EVERY year adds to the weight of the testimony advanced respecting the injuries which opium is inflicting upon China; and every year deepens the regret that the Indian Government still persist in growing opium, and putting it on the market in the most objectionable way. During the last month our brother, the Rev. G. John, has completed, in the *Nonconformist* newspaper, a valuable series of articles on this important question, from which we offer to our readers a few selections. The Directors petitioned Parliament during last Session upon the subject, and we trust that other efforts may be made during the coming Session, from several quarters, to induce Her Majesty's Government to place it on a proper footing. Mr. John thus describes the extent to which the opium trade has run :—

“It must have appeared to the Chinese that the trade was really under the protection of Great Britain, that the British Government had no desire to see the traffic diminished, and that any serious at-

tempt to suppress it would only involve them in difficulties, if not direful calamities. This will account for the barefacedness and impunity with which the trade was carried on after the Opium War, and, as will

be seen by the following statement, for the marked increase in the annual shipments from India:—

Year	...	1840	Chests	...	34,631
"	...	1846	"	...	40,250
"	...	1848	"	...	53,075
"	...	1851	"	...	59,600
"	...	1852	"	...	66,574
"	...	1854	"	...	78,354

"We need not proceed with these figures, as the trade seems to have been arrested in its expansive course in 1855, and as the subsequent advance has been comparatively insignificant. Even as late as 1866, the importation reached only 81,750 chests, and since then it has been falling off. In the last twelve years the average

import has not exceeded 67,000 chests. The Chinese are not indebted to the British Government for this check. Since the war, there has been nothing in the conduct of England, in respect to the traffic, to place her in a more favourable light in the eyes of the Chinese and mankind at large. When the Government of India was transferred to the British Crown, in 1858, the British Government became a producer and dealer in opium, as the Company had been. A more anomalous and degrading position it is impossible to conceive. In the same year the Chinese Government was induced, by H.B.M.'s Ambassador, to legalise the traffic."

Mr. John thus describes some of the terrible results which follow from the habit of opium-smoking, and the widespread ruin which is coming upon the Chinese people:—

"8. Opium-smoking is rapidly effecting the physical, mental, and moral deterioration of the nation, as a nation. The principal characteristics of the Chinese are industry and endurance. They are a hardworking, busy, patient, practical people, and this it is that has made them what they are. Now, this vicious habit strikes at the very root of these admirable traits, and threatens to transmute the most industrious people in the world into a nation of helpless idlers. When travelling through Si-Chwan, I could not but observe that opium was eating up the stamina of that sturdy people, and that it only required one or two more decades to convert them into a comparatively imbecile race. In the non-producing provinces, the farmers smoke less than any other class of the population, being certainly not more than three or four per cent. But in the opium-producing provinces, nearly all the

agriculturists indulge themselves in it. Then there is the rapid deterioration and present imbecility of the existing Government. This, to a great extent, is to be ascribed to opium. The late Emperor used the drug, and most of the government officers throughout the country are guilty of the practice. Nowhere has the insidious poison insinuated itself more readily than among this class, and its baneful effects are nowhere more conspicuously seen. If assiduity, truthfulness, and uprightness are essential anywhere, surely it is in this circle they are so. But the direct tendency of indulgence in this drug is to extirpate these virtues, and plant their opposites in their room. It makes the indolent, lying, mercenary mandarin ten times more so. It fosters baseness and corruption of all kinds. But opium is getting to be used generally by all classes, and the bulk of the population is falling rapidly under

is fatal spell. Unless something interposes in behalf of the Chinese, they must, as a people, sink rapidly, for the poison is destroying the very vitals of the nation.

"2. Opium-smoking and the opium trade present serious obstacles to the progress of Christianity. Opium-smokers cannot be admitted into the Christian Church. It would be a degradation and a reproach to have such men connected with us. Dr. Medhurst remarks that 'no confidence can be placed in the religious profession of an opium-smoker unless he abandon the vice; and even then the missionary should have very good evidence of his having done so, before admitting him into connection with the Church.' This is so generally true of the victims of opium, that every missionary is bound to act on this rule. Such is the moral bluntness and insensibility induced by the habit, that no appeal seems to touch their heart. Their profession of faith and repentance is generally simulated, with the view of obtaining assistance to procure the drug. And even though the victim were a sincere believer in the truth, he would find it almost impossible to

break off the habit, so that to admit him into church-fellowship would do little else than cause him to prevaricate and dissemble in order to conceal his sin. Moreover, the opium trade has created a strong prejudice against the missionary and the Gospel. The Chinese cannot see how the same people can dispense to them a destructive poison with the one hand, and a saving religion with the other. They know, too, the history of the trade; and they have their doubts as to whether a people who could carry on such a nefarious traffic have a right to talk about religion, and to exhort them to become virtuous. The missionary is often interrupted with questions such as these:—'Does not the opium come from your country? Why do you bring opium into China? How can you exhort people to be good, whilst you injure and destroy us with this poison?' &c. This horrible trade has done more than anything else to render the heart of the nation callous to our message. And yet we are often asked by the opium merchants how it is that the Gospel is not making greater progress in China!"

The petition forwarded by the Directors of the Society to the House of Commons last Session contained the following clause, and closed with the following prayer:—

"7. That your petitioners would remind your Honourable House that many able officers of the Indian Government, including Lord Lawrence, have recommended that the Government of India should impose an export duty on all the opium sent abroad, as it now imposes such a duty on the Malwa opium shipped from the harbour of Bombay. It is not for your petitioners to suggest how a revenue from opium should be raised; they cannot, however, withhold the expres-

sion of their deep conviction that it is necessary and right for the Government of India to give up altogether the production of opium; to leave its cultivation, manufacture, and sale, under proper regulations, in the hands of private persons; and, in levying a tax upon such an article as opium, rather to consider how the moral and social evils with which it is associated can be restricted within the narrowest possible limits, than calculate the amount of profit which may be derived

from it as a source of Imperial revenue.

"Wherefore your petitioners humbly pray that your Honourable House will be graciously pleased, at an early period, to take such steps as may be deemed advisable, with a view to such a readjustment of the relations of the Indian

Government to the opium traffic as may tend to the entire withdrawal, by that Government, from the cultivation and sale of opium within the English provinces of India, and thus bring to an end the system of raising a revenue from opium which has hitherto been followed in the presidency of Bengal."

V.—Notes of the Month.

1. DEATH OF MRS. MOFFAT.—It was with very deep regret that the Directors and friends of the Society heard—during the last month—of the sudden removal of their honoured and valued friend, MRS. MOFFAT. A few days' illness, occasioned by the unusually severe winter, told only too powerfully upon a constitution enfeebled by years, and by long and steadfast labours in the heat of South Africa; and at 3 A.M. on the morning of Tuesday, January 10th, Mrs. Moffat calmly and quietly breathed her last. The funeral—at Norwood Cemetery—on the following Saturday, testified, in a striking manner, to the high regard in which she was held, and to the deep sympathy felt for her sorrowing husband and family. Several of the leading ministers of the city, and Directors of the Society, with a large company of friends, gathered around her grave, thanking God for the grace which had crowned a long life in the past with such Christian excellence, and rejoicing in the hope of her future resurrection to everlasting glory.

The blue sky overhead, and the brilliant sunshine in which all around so calmly rested, after the fog and frost and gloom of the hard winter, were a fitting emblem of the joy and triumph with which a consecrated life like hers passes into the rest which remaineth for the people of God.

Mrs. Moffat arrived in Capetown, and was married to the Rev. Robert Moffat, in 1819, and henceforth, for fifty-one years, was a sharer of all the toil, the sorrow, and the joy of her devoted husband. Her object was to live for him, that he might be wholly free to live for the tribes around them. None looked upon the dark races with a more compassionate eye—none more tenderly yearned over them in their ignorance, or truly longed for the day of their redemption. During the last few weeks of her life, night and day, her soul was full of the thought that a new edition of the whole Siquana Bible is to be printed in London; and she contemplated, with intense satisfaction, the prospect of its wide circulation among the tribes, who seemed to have wakened up anew to appreciate it. The loss to Mr. Moffat of one who was his beloved companion, not only for so many years, but in circumstances which made them all-in-all to each other, is unspeakably great. Not only have the Directors offered to their dear friend and brother the expression of their deep sympathy, but from all quarters friends have hastened to assure him of the same. May the Lord Himself sustain the bereaved family with His Divine consolations, and fill them with all benediction and peace!

2. **DEATH OF THE REV. GEORGE CHRISTIE.**—Intelligence has just reached us of the death, on the 24th of November, of the Rev. GEORGE CHRISTIE, who, in the year 1830, embarked for India, having been appointed to labour in connection with the Society's mission in CALCUTTA. After a short period of service he was compelled, on account of the failure of his health, to proceed to the Cape, and thence to England, where, with Mrs. Christie, he arrived in the year 1834. After some time spent in the Society's home service, in 1849 he again proceeded to South Africa, and laboured successively at PHILIPPOLIS and HANKEY, until his retirement in the year 1853. At the time of his death Mr. Christie was in the 70th year of his age, and was residing at a village in the vicinity of Cape Town.

3. **TESTIMONIAL AT ASHTON-UNDER-LYNE TO THE REV. WILLIAM ASHTON.**

—On Saturday evening, December 24th, a public meeting was held in connection with Albion Independent Church, ASHTON-UNDER-LYNE, when an address and a testimonial were presented to the Rev. WILLIAM ASHTON, who has long laboured in connection with the Society's Bechuana mission in South Africa. The Chairman, the Rev. J. Hutchison, said:—It ought to be very gratifying to Mr. Ashton that the testimonial was not the doing of one or two rich people, but a spontaneous utterance of affection by a large society of Christian men and women. It was not an act of anything like favour they were conferring upon Mr. Ashton, but an act of favour conferred upon them, that they were permitted to acknowledge one who had been a faithful and devoted servant of Christ among the heathen for the period of twenty-eight years. From what he knew of Mr. Ashton, he considered he was quite the material out of which to make a missionary. When one such man

had been found, it was no generosity, but simply justice, to follow him to the mission-field with support and sympathy; and when such a one had come from the field of his labour, for a holiday too brief for his comfort, and for the sake of those at home, it was a great pleasure to express towards such a man their honour and regard. He was very glad to be the mouthpiece of the meeting in expressing their very kind and cordial regard to Mr. Ashton, and he had much pleasure in presenting him with the purse of money, as a mark of respect and esteem. They hoped that when he was far away among his beloved people, labouring, it might be, in loneliness and difficulty, it would be a source of great comfort and satisfaction to him that he had the sympathies and prayers, and was accompanied by the Christian associations, of that church and congregation. Mr. Hutchison then read a handsomely-framed and illuminated address, which was accompanied by a purse containing £150.

The Rev. JOHN MACKENZIE, who is associated with our African mission in a still more distant sphere, among the Bamanguato tribe at SHOSHONG, has also received from his friends at PORTOBELLO a similar expression of respect for himself and of sympathy in his work.!

VI—New Year's Sacramental Offering to Widows' Fund.

To 20th January, 1871.

LONDON AND ITS VICINITY.					
	£	s. d.		£	s. d.
Bethnal Green	2	3	9	Bath: Argyle Chapel.....	10 10 0
Bexley Heath	2	8	3	Vineyards Chapel	3 0 0
Bishopsgate Chapel.....	5	0	0	Belper	2 0 0
Blackheath	20	6	6	Billerica	1 0 0
Camberwell	18	8	6	Bishop Stortford	14 0 0
Camberwell New Road	2	0	0	Blackburn: United Communion, Chapel	
Clapton, Upper.....	25	0	0	Street	7 10 0
Craven Hill Chapel.....	20	0	0	Blackpool: Victoria Street.....	2 12 0
Dulwich, West	2	11	8	Blandford	2 16 0
Ealing	7	10	0	Bradford: Lister Hills	3 15 3
Edmonton	5	5	0	Salem Chapel	7 10 0
Enfield, Chase Side.....	11	0	0	Bridgwater	4 0 0
Falcon Square Chapel	5	0	0	Bridport	1 16 0
Forest Gate	2	0	0	Brighton: Cliftonville	2 2 0
Gravesend, Princes Street (Including				Bristol: Redland Park	10 0 0
from J. Gould, Esq., £22 0; and Mrs.				Highbury	28 4 6
Ditchburn, £2 0 0).....	14	2	0	Broadwinor	0 7 0
Hammersmith: Broadway	1	8	3	Buckingham	1 11 0
Hanover Chapel	5	0	0	Buntingford	1 10 6
Highgate	10	8	2	Burnley: Salem Chapel	2 10 0
Hornbury Chapel	8	17	0	Westgate Chapel	3 12 0
Hornsey	8	13	5	Nelson Hope Chapel	0 15 0
Kensington	20	0	0	Bothesda	3 6 0
Kingsland Congregational Church.....	12	8	2	Burton-on-Trent	1 0 6
Lewisham do.	17	0	0	Bury St. Edmunds: Whiting Street	2 0 0
Lewisham High Road	13	2	7	Bury: Bethel Chapel	1 0 0
Loughborough Park	5	0	0	Cambridge: Downing Street	3 10 0
Lower Clapton	10	10	0	Cannington	0 9 0
Ditto, United Meeting	6	7	0	Cape Town Congregational Church, per	
Marlborough Chapel: Collection 6 14 3				Rev. W. Thompson	5 5 7
Miss Pilgrim's Bible Class.....	0	13	6	Cardiff: Hannah Street. Butte Docks...	1 7 0
Bible Class of Young Men's				Charles Street	3 9 6
Association, conducted by				Cheadle	2 8 7
Mr. Hutchings	2	2	0	Chelmsford: New London Road.....	12 10 0
				Chester: Queen Street Chapel	5 1 6
				Commonhall Street	3 0 0
				Chester-le-Street	0 15 0
Merton	2	4	0	Chesham	1 1 0
Middleton Road	10	0	0	Chirk	1 15 0
New Barnet	4	0	6	Cockermouth	2 10 0
New College Chapel	8	12	0	Colchester: Lion Walk Church	10 0 0
Oaklands Chapel.....	1	1	0	Head Gate Chapel	2 10 0
Offord Road	8	3	6	Colne	1 5 0
Park Chapel, Camden Town	14	1	6	Cranbrook	1 2 0
Pockham Rye	2	11	7	Creston	1 6 5
Robert Street Chapel, Grosvenor Square:				Crediton	0 10 6
Collection	4	0	10	Dartmouth	1 0 0
Mr. Baker	1	1	0	Darwen: Belgrave Chapel	6 10 3
Miss Manning	1	0	0	Dawlish	1 2 6
Mr. Devonshire	0	10	6	Dorchester	1 6 0
Mrs. Gill	0	7	8	Droghda	1 8 0
				Earlsheaton	1 13 0
				Eastwood, Notts	1 0 0
Sutherland Chapel	2	10	0	Elswick	1 10 0
St. John's Wood Chapel.....	1	15	0	Farnworth: Market Street	4 0 6
St. Mary Cray	2	0	0	Folkestone	4 0 0
Sion Chapel, Whitechapel.....	1	12	0	Glasgow: Elgin Place.....	12 9 0
Sutton: Mrs. E. Hill	0	5	0	Mr. Wm. Ronald	1 1 0
Tottenham Court Road.....	14	3	0	Glossop: Littlemoor Chapel.....	2 0 0
Tottenham High Cross	1	10	5	Gomersal: Grove Chapel	3 3 0
Trinity Chapel, Poplar	5	14	6	Great Evernden	1 14 0
Upper Norwood	9	2	0	Greenhithe	3 3 0
Walthamstow: Marsh Street.....	8	0	0	Guildford	5 0 0
Wanstead	2	4	0	Hales Owen	1 0 0
York Road Chapel.....	3	0	0	Halesworth	2 0 0
W. C. Gellibrand, Esq.....	7	0	0	Halstead: New Congregational Chapel.....	2 15 0
H. H.	0	2	6	Hartlepool West: Tower Street	1 18 0
A Widow	0	10	0	Harwich	2 0 0
				Haalington	1 0 0
				Hawes	2 9 6
				Hermes Bay.....	1 17 0
				Hexham	2 2 0
				Heywood.....	2 7 6
				Holbeach.....	0 11 0
				Hollingworth	0 15 0
COUNTRY AND ABROAD.					
	£	s. d.		£	s. d.
Allerton	2	3	6		
Alston	0	14	0		
Andover	7	9	6		
Atherstone: Coleshill Street.....	1	6	6		
Banbury	1	3	6		
Barnsley	2	0	0		
Basingstoke: London Street	1	18	2		

	£	s.	d.		£	s.	d.
Huddersfield: Hillhouse	7	0	0	Preston—continued.			
Ramsden Street	9	0	0	Lancaster Road	3	6	11
Hall: Hope Chapel	2	11	3	Ravenstonedale	1	0	0
Fish Street	10	0	0	Rawdon: Benton Park Chapel	3	6	0
Wycliffe Chapel	8	5	0	Reigate	2	0	0
Inwich: Tacket Street	5	0	0	Ringwood	2	10	0
Kilnwood	0	17	3	Ryton-on-Tyne	1	2	10
Do. J. Griffiths, Esq.	0	10	0	Sale	5	0	0
Kilnborough	0	16	0	Sawston	2	14	0
Kirkham	1	16	6	Saxmundham	1	3	11
Kilnborough	1	0	0	Sheffield: Tabernacle Chapel	1	5	3
Lancaster: High Street	7	10	0	Shrewsbury: Swan Hill Chapel	3	9	6
Leeds: East Parade	20	0	0	Skipton	3	1	6
Leeds	5	0	0	Smethwick	2	2	0
Leeds: Mrs. Swan	1	0	0	Southminster	1	0	0
Leeds: Linsdale	1	13	0	Southport: Chapel Street Chapel	10	0	0
Leeds: Bramley Lane	3	13	10	West End	8	13	6
Leeds: Long Sutton	1	15	0	St. Austell	0	10	0
Leeds: London Road	5	0	0	St. Helens	7	10	0
Leeds: L. St.	2	4	0	Stamford	4	0	0
Leeds: L. St.	2	0	0	Stowmarket	3	0	0
Leeds: Towmley Street	4	0	0	Stratford-on-Avon	3	15	2
Leeds: M. St.	7	16	4	Stroud: Bedford Chapel	5	0	0
Leeds: M. St.	0	12	8	Stubbins	2	0	0
Leeds: Harborough	8	2	3	Sunderland: Ebenezer Chapel	6	10	0
Leeds: Weighton	1	1	0	Swindon	2	2	0
Leeds: M. St.	2	11	6	Sydney: Bourke Street	5	4	4
Leeds: M. St.	2	6	8	Taunton: North Street	18	15	4
Leeds: M. St. next Sittingbourne	2	2	0	Thatcham	1	0	0
Leeds: M. St. Old Chapel	1	0	0	Torquay: Abbey Road	4	12	0
Leeds: Rehoboth Chapel	1	7	0	Tottington	0	16	0
Leeds: W. St.	4	4	0	Tunbridge Wells: Countess of Hunting-			
Leeds: W. St.	3	0	0	don	3	6	0
Leeds: W. St.	5	4	0	Tutbury	0	5	2
Leeds: W. St.	3	1	7	Uckfield	1	4	0
Leeds: W. St. Pagnel, Stoke, and Olney	2	10	0	Upminster	4	0	0
Leeds: W. St.	1	17	4	Uttoxeter	2	12	0
Leeds: W. St.	1	5	0	Uxbridge: Old Meeting	1	13	6
Leeds: W. St.	7	9	3	Ventnor	5	0	9
Leeds: W. St.	4	10	8	Warwick: Brook Street	1	11	3
Leeds: W. St.	5	4	0	Wellington: Cheese Lane and Salem			
Leeds: W. St.	13	14	6	United Communion	3	17	0
Leeds: W. St.	5	5	0	Wells	1	0	0
Leeds: W. St.	3	0	0	West Melton	0	18	4
Leeds: W. St.	1	0	0	Whitehaven: Duke Street Chapel	3	11	7
Leeds: W. St.	1	0	0	Whitstable	2	0	0
Leeds: W. St.	3	3	0	Wickhambrook	1	0	0
Leeds: W. St.	9	2	7	Wincanton	0	17	6
Leeds: W. St.	1	1	0	Wirksworth: collection	1	18	9
Leeds: W. St.	2	5	0	Per Mr. T. W. H.	1	0	0
Leeds: W. St.	1	0	0	Wolverhampton: Queen Street Chap. l.	11	14	2
Leeds: W. St.	1	11	6	Wyke	0	14	3
Leeds: W. St.	5	5	0	Wymondham	1	0	0
Leeds: W. St.	1	5	6	Yarmouth	8	3	2

VII.—Contributions.

From 20th December, 1870, to 14th January, 1871.

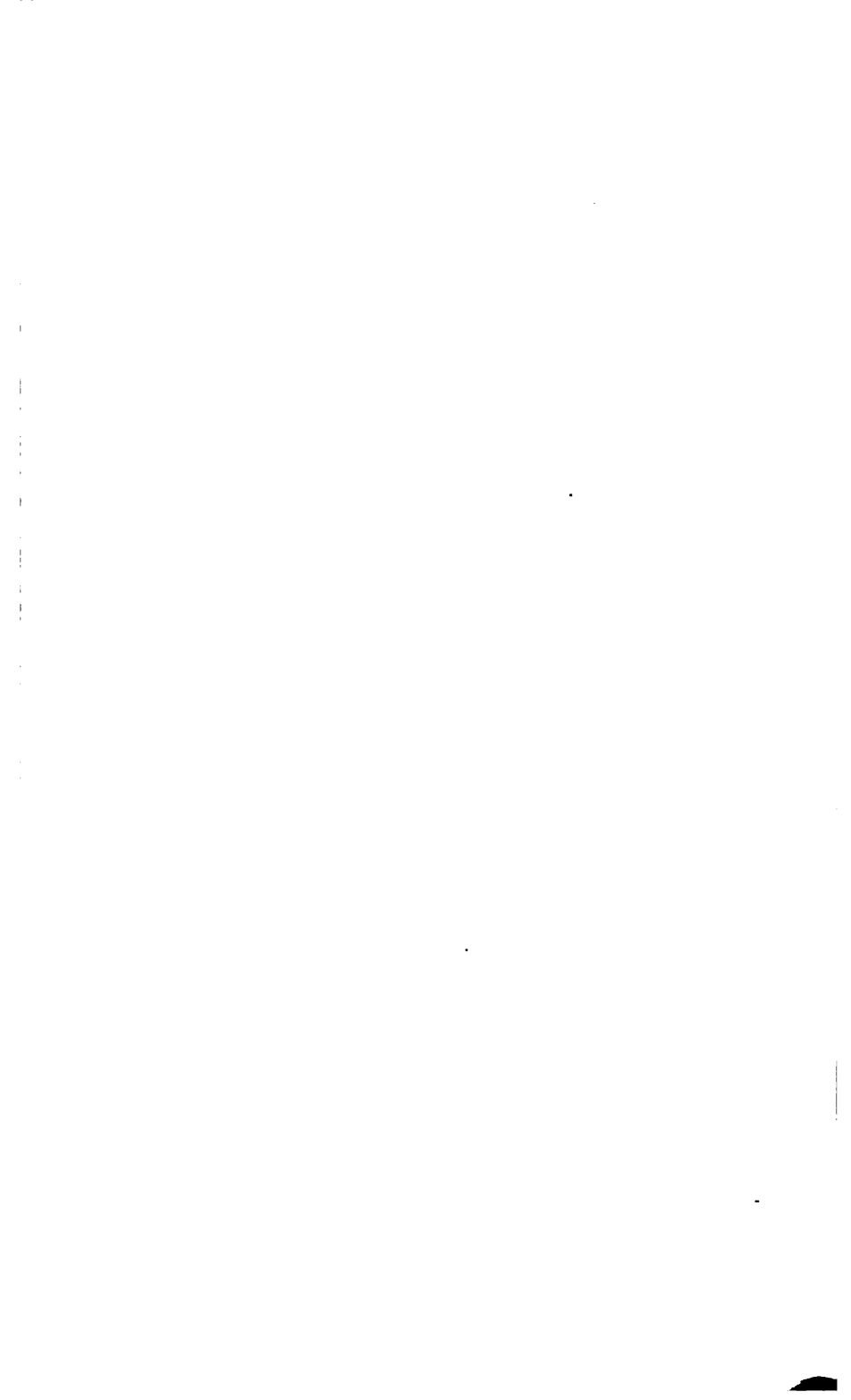
LONDON.	£	s.	d.	Rev. A. Stronach —	£	s.	d.	Harrow Road. Congregational	£	s.	d.
A Friend, for Madagascar, per				A New Year's Offering	10	0	0	Church	2	7	4
Rev. W. Ellis	5	0	0					Camberwell New Road. Auxili-			
A Senior Class Teacher	5	0	0	Miss Struthers, for School at				lary	5	10	3
				Cuddapah	10	0	0	Holloway. Auxiliary	75	1	1
A Widow	0	10	0	Do. for Native Boy, William				Kensington. Auxiliary (in-			
Ditto, for Widows' Fund	0	10	0	Samuel Struthers	4	0	0	cluding £5) for Madagascar,			
John Cuthbert, Esq. (D)	100	0	0	Dr. F. J. Wood (D)	50	0	0	from Mr and Mrs J. H.			
Mark Ellis, Esq. (D)	70	0	0	W. R. W.	400	11	6	Fordham)	60	0	0
Wm. Sawinow, Esq., a Thank				Legacies. Of the late Mr. A.				Mile End New Town. Auxili-			
Offering	10	0	0	Bobb, duty free	100	0	0	lary	9	7	0
S. P. A., per E. Pye-Smith,				Of the late Margaret Jane				Oaklands Chapel. Auxiliary	7	11	
Esq. (D)	2	0	0	Hardie, of Bow	10	0	0	Park Chapel, Camden Town.			
				Blackheath. J. Pearson, Esq. (A)	2	10	0	Auxiliary	41	3	7
								Lecture	3	15	3

	£ s. d.		£ s. d.		£ s. d.
<i>Park Church, Highbury.</i> Miss Young, per Rev. Dr. Edmond	2 10 0	<i>Chester-le-Street.</i> Contri...	5 13 2	<i>Manchester.</i> Legacy of the late Mrs Charlotte Stratford, less expenses	16 0 1
<i>Peckham Rye.</i> Congregational Church	15 5 9	<i>Cirencester.</i> Mr Wm. Smith..	1 0 0	<i>Marist Harborough.</i> Contributions	33 1 1
<i>Survey Chapel.</i> Auxiliary	5 16 2	<i>Cockermouth.</i> Contributions	5 10 3	<i>Melbourn, Cambs.</i>	26 7 8
<i>Sutton.</i> G. Bailey (Half-year)	0 4 0	<i>Cotton End.</i> Rev. J. Frost ..	1 0 0	<i>Korpeth.</i> Contributions	11 5 6
<i>Trinity Chapel, Brixton.</i> Auxiliary	44 14 11	<i>Do.,</i> proportion of Collection	3 1 10	<i>Plymouth.</i> Auxiliary	50 0 0
<i>Wanstead.</i> Collection	8 9 5	<i>Creaton.</i> Contributions	2 6 6	<i>Ramsgate.</i> Auxiliary	21 0 0
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COUNTRY.		<i>Duxford.</i> Contributions	14 17 6	<i>Salford, near Bristol.</i> J. R. Mallinson	0 2 8
<i>Accrington.</i> Contributions	10 9 0	<i>East Grinstead.</i> C. H. Gatty, Esq., Missionary-box	4 5 10	<i>Sedburgh.</i> Contributions	5 10 0
<i>Alnwick.</i> A New Year's Offering for Madagascar, from a Friend, per Rev. J. T. Shawcross	25 0 0	<i>Essex.</i> Auxiliary	315 0 0	<i>Southport.</i> Contributions	11 1 0
<i>Aston.</i> Contributions	1 13 9	<i>Exeter.</i> Mrs Medhurst	0 5 0	<i>Stratford-on-Avon.</i> Aux.	21 15 6
<i>Ashy.</i> Contributions	0 6 0	<i>Guildford.</i> Collected by Mrs Lewis	18 4 0	<i>Tipton.</i> Contributions	2 3 10
<i>Bearwood.</i> John Walter, Esq., M.F., for Madagascar	100 0 0	<i>Halifax.</i> District Auxiliary	9 19 0	<i>Twbridge Wells—</i> Auxiliary	15 14 5
<i>Belper</i>	6 4 6	<i>Hardingstone, nr. Northampton.</i> William Casson, Esq. (A)	1 0 0	<i>M. B.</i> (D.)	10 10 0
<i>Birkenhead.</i> Auxiliary	11 14 8	<i>Hastings.</i> Mrs Short	1 0 0	<i>Miss Wardell</i>	0 10 0
<i>Birmingham.</i> Auxiliary	41 1 1	<i>Hayes.</i> Edwin Gaze, Esq., New-year's Gift	5 0 0	<i>Rev. C. Langton</i> (3 yrs.)	6 0 0
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<i>Do. Charlotte-st.</i>	14 19 8	<i>Liverpool.</i> Collected by Mr. B. J. Phillips	10 0 0	WALES.	
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Travelling to
New York

THE
EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MARCH, 1871.

In memory of the late Dean of Canterbury.

WHEN I was requested by the Editor to write a few pages in memory of Dean Alford, I at first shrunk from the task, owing to a sense of imperfect knowledge, and to some other causes. But upon further consideration, I saw there were special reasons for my attempting a few words, in testimony of the reverence and love felt not only by myself, but by my ministerial brethren. To my own heart, it is a satisfaction to speak of one so worthy of honour from the Church at large.

His character and relations as a Clergyman, and a Dignitary of the Establishment I leave to be described by others; and shall confine myself to impressions derived from an acquaintance with his writings, and from that friendly intercourse, which it was my happiness to enjoy, but which was too short, and too limited whilst it lasted, to enable me to do full justice to his memory.

The main work of Dean Alford's life was the elucidation of the Scriptures: His early days prepared for it, his later ones were chiefly employed in its accomplishment. First carefully educated by his father, then well drilled in grammar learning at different schools, and under private tuition, he entered Trinity College, Cambridge, in 1828, when he was seventeen years of age. He gained scholarships in 1829 and 1831, and a prize for a Latin essay in the latter of these years. In 1832, he graduated as eighth in the first-class of the classical tripos—an honour far beyond what he reached in mathematics: the circumstance being prophetic of eminence in literature rather than science. An election to

a fellowship at Trinity crowned his University career. Thus equipped with the kind of learning which lies at the basis of Biblical scholarship, and having obtained at Cambridge a reputation for an unusual acquaintance with the Greek of the New Testament, he devoted himself to scripture criticism, amidst the discharge of parochial duties, as Curate of Ampton, in Suffolk, and as Vicar of Wymeswold, in Leicestershire. The first and second volumes of his Greek Testament appeared during his residence in the latter place. Notwithstanding the numerous engagements and conflicting claims of his incumbency at Quebec Chapel, upon which he entered in 1853, he persevered in his critical labours, and three years afterwards, published his third volume. He was appointed to the Deanery of Canterbury in 1857, by Lord Palmerston,—to whom I understand he was personally unknown at the time, but who wished to pay tribute to acknowledged worth, and to facilitate the execution of an important enterprise. The ampler leisure thus afforded, enabled him to issue his fourth volume in 1861. Though within the compass of twelve years the publication was completed, it must not be regarded as the result of study confined to that space,—too limited for the achievement of so vast a task—but as a harvest of long, long toil, carried on patiently year by year, even from his Cambridge days. The revision of the earlier volumes accompanied the preparation of the later; and the improvements he made in the first must have cost him not very much less than the writing of the last. The merits of his *magnum opus* have been largely discussed—it has been severely, as well as favourably, criticised;—but the upshot of all is the high place assigned to it for usefulness by scholars of different creeds, and different countries. In the library of most English ministers, Conformist and Nonconformist, you are sure to find conspicuous on the shelves, Alford's "Greek Testament." In conversation on disputed passages, the question is often put—"What does Alford say?" And in America, I know, from the testimony of my friend, Dr. Schaff, himself a superior judge of Biblical attainments, that no other English critic is, on the whole, valued so highly. The book has, no doubt, imperfections, as everything human must have. It may, and doubtless will, be surpassed in value by some other edition some future day, when the inquisitiveness of scholars, now working in different departments of the great field, shall have provided richer and ampler materials than the present age places at any one's command. But in comparison with the actual past, not in comparison with the possible future, must the Dean's critical labours be estimated; and, tried by this standard, there is no doubt as to the verdict pronounced by those who are competent to form an opinion on the subject.

Yet, not for the learned alone did he labour. Possessed of strong popular sympathies, earnestly wishing to promote the welfare of the

people, he threw into forms, adapted to the widest use, the results of his learning. His "New Testament for English Readers," and his "Revised Edition of the Authorised Version" are signs of this. In the same spirit, also, he zealously took up the question of a Revision by competent scholars of different denominations, and when the question had been happily settled he threw his energies into the work of the Westminster Company, of which he became a member. "The Word of God," he said, "was not given to be laid up and hidden, but to go forth and to be understood." "I am persuaded that no one can estimate the benefit which may be done to the souls of men by casting light on any one saying of our blessed Lord, by making evident a sentence before obscure in the writings of prophets or apostles." He urged the performance of the task in a spirit of honesty and devoutness. "Refusing," as he observes, "to yield our reverence for God's Word to any overweening love for that to which we have been accustomed, or to let go our present trust in His guiding spirit for any timid apprehensions of the peril of change; but, on the other hand, doing nothing rashly, nothing uncharitably, respecting the opinions of our brethren, and dealing tenderly with their prejudices."

In furthering the intelligent study of Scripture, he resolved, some time ago, to devote himself to a work on the Old Testament, corresponding in some degree with his work on the New. I recall with the deepest interest the enthusiasm with which he spoke of his laborious enterprise; how he had planned to go on with it, chapter by chapter, book by book; how he was preparing to grapple with difficulties; how he was hoping before very long to lay before the world the first fruit of his harvest; and very affecting it was, on the day of his funeral, to see in his study a copy of Walton's "Polyglott," used by him, open at a page of the Pentateuch, upon which he had been recently engaged.

There is a passage in one of his essays bearing on the whole of this subject, which may well be commended to the attention of intelligent Christians:—

"While, happily, the sacred volume has its unmistakeable message for the cottager and for the child, and while the mind of the Holy Spirit is more surely attained by becoming as a little child than by any amount of mere human learning, the Bible of all books requires the greatest amount of careful study from him who is to explain and apply it. There is no more formidable enemy to truth than the rash, untaught expounder of Scripture. Up and down in society we find such men, frequently with amazing knowledge of their pocket Bible as to its contents, but without the faintest streak of exegetical tact or power of intelligent comparison—men of whose expositions any celebrated 'cross-reading of Scripture texts' is hardly a caricature. Of course, such an amount of ignorance can hardly be found in the trained student, but even he is frequently not exempt from several of their faults in his exposition of Scripture."

To the universal circulation of the Word of God the Dean was a decided friend ; with the British and Foreign Bible Society he sympathised, its object and interests he promoted ; and it is a touching coincidence that just before this student and advocate of the Bible in England passed away, the venerable M. Pressensé, the principal agent of Bible circulation in France, died at Orleans, soon after the German troops had entered the city—died, partly at least, it would seem, through a shock given to his constitution by what he saw and heard of the miseries of his country. These two Christian men, of different countries, of different communions, of different attainments, of different spheres of service, have entered their rest at a crisis, as it appears to us, when they could ill be spared. But very beautiful is it to think of two lives thus spent on earth in the service of God's most holy Word, united in Heaven, amidst the fulfilment of hopes which had received from that Word an authoritative inspiration. Whatever regrets may darken the close of life on this side the grave, or dim its prospects on the other, we are sure that no such shadow can be thrown over the pursuits of those who have lived for the glory of Divine Truth, because they have had the Word of God abiding in them. It is not interpreting Greek texts, or contributing money to Bible associations—however important in their way these things may be—which constitutes conclusive evidence of the in-dwelling of that Word ;—Alford and Pressensé knew this right well—but the inhaling of that life-giving spirit which God breathes through the Book of Books, and the embodiment of its holy principles in Christian acts and habits.

Biblical students are often narrow minded. The criticism of Greek and Hebrew, the examination of MSS., and familiarity with hard, dry comments, whether English or German, frequently check a genial taste for general literature, damp all enthusiasm for what is beautiful, and shut up the student within a narrow circle of grammar, lexicography, and criticism. Indeed, Dr. Alford once confessed "that the Greek Testament had long ago killed Pegasus." But, if his later poetry, as some have thought, did not equal the earlier, his poetical tastes continued to the end of life in fellowship with undiminished sympathy for all which is pure, noble, and true in the world of letters.

There was a strong poetic element in his mind from boyhood. It gushes out with irrepressible fervour in his *School of the Heart*, and it found what quickened its impulses in the English club at Cambridge, where he wrought together with Tennyson, and witnessed "the gradual modulating into harmony of some of those sweetest strains which are now known and felt throughout the world." Some of Alford's "lyrical pieces" and hymns,—though they lack the exquisite word music, the perfect finish, and the condensed power of the Poet Laureate,—abound

in what is natural, true, picturesque, touching, and holy, the whole poured forth in mellifluous strains, only sometimes too little restrained.

His career as a literary critic was much more important than his career as a poet. He might be said to have inaugurated, as editor of the *Contemporary*, a new line in the history of criticism. There is no want of keenness in the critiques he wrote or admitted, ignorant assumption and incompetent ventures received their due; but all honest, industrious, well informed authorship he treated with respect, and by him, perhaps for the first time, all sectarian and class prejudices were banished from the pages of a leading Review. Many persons were filled with surprise at articles representative of different schools of thought being admitted into a periodical conducted by a Dean, and at notices, just and genial, of works ignored in other quarters, or dismissed with a contemptuous sneer. "The Contemporary Review" has been valuable for its own sake; but as a pioneer in a new path, as an example of independent, unprejudiced, and disinterested criticism, it claims honour which will be more appreciated hereafter than it is at present.

Many of his lighter pieces, such as appear in "Good Words" and the "Sunday Magazine," manifest considerable literary skill, and some of them, as it regards descriptive power, particularly those describing a tour on the Cornish Coast, attain to pre-eminent excellence in that department of composition. He had an eye ever open to what in nature is beautiful and sublime; and, combining the painter with the poet, he admirably sketched in water colours what he admirably described in words. I remember hearing high testimony borne to his drawings by one of our most celebrated Academicians; and it was very affecting to see in his library, on the day of the funeral, a beautiful picture of St. Michael's Mount, which he had completed on the Monday before his death.

These various pursuits indicate his industrious habits; but, in addition to his being a critic, a poet, and a painter, he was a musician and a mechanic. Triumphs of his handicraft adorned the deanery; his talent for music found appropriate scope in the cathedral services; his Study, with different tables for different kinds of work, showed a love of methodical arrangement; and other contrivances, interesting and amusing to his friends, indicated the value which he set on hours and minutes.

Great industry and methodical habits unfit some men for social intercourse. When you are in company with them, you see that they are ill at ease: their hearts are away with their business or their books. Not so in the present instance. Dr. Alford's nature was formed for kindly and loving companionship, and he had the gentlemanly instinct which enables a man to show himself at home in whatever society he appears, because he feels a moral kinship with his fellow creatures, however different their training and habits from his own. Many who read these pages will remember his

unaffected brotherliness of feeling at the Cheshunt Anniversary in 1868 ; and some will recall the courtesy and tact with which he made himself agreeable to those who were invited to his large garden parties at Canterbury. People of very different opinions and tastes, the old and the young, who met him at home or abroad, delighted in his society, being charmed with the frank and open conversation of one who carried "his heart in a crystal vase." Humour appears even in so grave a composition as his essay on "The Christian Conscience," when he speaks of the "little compromises spread thick over our habits of visiting and greeting," as "those lies to which I can only concede the epithet *white*, inasmuch as they certainly are unblushing." The same kind of humour sparkled freely in his correspondence and conversation. Of his eminently companionable habits I have a pleasant remembrance, as I call to mind a long walk which I took with him in January, 1869, when we passed near to the churchyard of St. Martin's, where, in so short a time, he was to sleep his last sleep. He spoke freely upon great church questions, manfully maintaining his own views; he explained and defended his opinions on vexed theological questions, that of Baptismal regeneration in particular; and he dwelt much upon his ministerial experience and his London life, his ministry at Quebec Chapel, and his intimacy with Hampden Gurney—for whom he had a great affection, as I know Hampden Gurney had for him. I shall never forget the feeling with which ever and anon he pointed out natural objects, or some striking feature in the wide historic landscape opening before us; and how, with poetical sensibility, he called my attention to the fact that the soil of the ploughed field seeming so brown and bare as we crossed it, assumed a delicate shade of green, as we looked back, and saw in perspective the delicate spires of corn peeping above the furrows that glorious winter afternoon. And when the walk was over, and we had passed under the shadow of the grand cathedral by moonlight, calling up speculations upon the Church's future, there followed in the evening a train of travelling reminiscences, full of description and anecdote; hints as to a tour I was intending to take over the same ground; and notices of school-boy and after life, all bright, genial, heart-winning. I make no apology for thus alluding to private intercourse; for it illustrates traits of character which do not appear in an author's books or a preacher's sermons, or in any of the generally known proceedings of a public man. As in his writings on great subjects, so in his conversation respecting them there was a wholeness of heart—a unity of spirit, resembling "the cloud which moveth altogether if it move at all."

Dr. Alford, throughout his whole ministerial life, judging from his writings, and from the testimony of those who knew him best, kept a fast hold upon those great truths commonly termed *Evangelical*, without

ever identifying himself with the party in the Church of England, which bears the distinctive name. Some love to reveal the secrets of their spiritual history ; with others it is indeed "hid with Christ in God," save as it comes forth in deeds, not professions. I did not enjoy the intimate acquaintance which would enable me to bear personal witness to Dr. Alford's character in this respect, but I should infer that he belonged to the second and nobler type I have mentioned, not to the first. "By their fruits," says the All-seeing Judge of character, by the doings of the life, not by the utterances of the lips, "shall ye know them."

Nothing in its way can be more morally beautiful than his idea of the *Christian conscience*, so well expressed in his essay, so well embodied in his character—a conscience such as makes a man just and true in all things, in word and deed, in the Church and in the world, amidst the calmness and the controversies of life, and in the formation of opinions on all important questions—going back, as he said, "past the mere runnel-pipes of sect and precedent, up to the fountain-heads in God's everlasting hills."

One feature of his life demands special attention on the part of Non-conformists. In the New Testament we read of those who "smite their fellow servants." How much of Church History is a comment on that text, to the shame of Christendom be it spoken—smiting one another has been a common practice, some persecuting, others retaliating upon their persecutors. Dean Alford felt sick at heart as he thought of this in the winter of 1867, and said :—"What is the state of things among us in England ? I am asking the question, not with any view of passing a criticism on existing arrangements. I take them as accomplished fact—as the basis of what I have to remark. We have in England one form of Church established, and in connection with the State. We have many other forms existing as voluntarily associated bodies ; existing by recognised right of the Christian conscience. This recognition has, historically, not been arrived at without considerable difficulty, and a struggle which has lasted for ages. Though a legitimate and necessary corollary from the principles of our Reformation, it was not seen to be such by the dominant party, till the course of Providence proved too strong for the self-will of men. We began by persecuting, in order to enforce conformity ; we advanced to a meagre and ungracious toleration ; and, notwithstanding that our nonconforming brethren have now, thank God, acquired equality of civil rights, at this point of ungracious toleration we for the most part remain still. The State has been more recognisant of, more loyal to the Christian conscience, than the Church, which ought to have been its most jealous and watchful guardian. Nothing is more strongly impressed on my mind, when I look over the religious state of England, than that we, who are members of her Estab-

lished Church, have need to face the whole important question of our relations to Nonconformists, with a view to a re-adjustment, in the light of the Christian conscience, of our words and our acts respecting them. There is a very wide basis of doctrine, there is a still wider basis of Christian morality, on which we are absolutely at one. As far as those bases extend, our aim is identical. We may not be able to work together; our instruments may be different; our tastes may be incompatible. Allow the utmost force to these considerations, and the utmost force also to the consideration, that our very differences are themselves points of conscience, and that we are bound to stand up for them, and not to merge nor compromise them. Still, allowing all this, it seems to me that there is no justification for the present alienation of affection, the present virtual suspension of intercourse, the present depreciating tone and manner, which prevail on the part of English Churchmen towards Dissenters, and towards Churches which differ from themselves in organization."

That passage prepared for an article on "The Union of Christendom," published in the "Contemporary" the next February. The article breathes a spirit of large-hearted charity, and touches upon a point which has since been widely discussed, and may lead (my fervent hope is that it may) to some corresponding practical results. I refer to the pulpits of one Christian denomination being opened to teachers of another. Dr. Alford is supposed by some to have gone further on this subject than he did. He touched it with caution and reserve—and only suggested certain conditions on which it might be possible, adding, "It may not be amiss to have at least indicated a desire that it should be in some cases given. I have read Nonconformist sermons which have begotten in me the wish that they could have been delivered to our congregations, and could have served both to stimulate our somewhat languid preaching, and to set us an example of earnest, and at the same time careful thought." For my own part I will take this opportunity (an opportunity appropriate, for when can we more fitly plead the cause of union than by the side of the grave—and amidst memories of death calculated to melt away ecclesiastical antipathies), I will take this opportunity of saying, that the long existing separation between different Christian pulpits is a needless division springing from foolish prejudices, not based on wise judgment. It appears to me perfectly feasible to construct a method of accomplishing the proposed object without any abandonment of episcopal order on the one side, or any surrender of denominational preferences on the other. Yet better than any arrangement of this kind—and the best preparation for it—is the culture of those social feelings which the Dean in his latter days did so much both in public and in private to promote. "The Union," he truly says, "of which we are in search, will consist not so

much in outward acts as in the state of feeling and temper of Christian bodies one towards another. It will then have begun to set in here in England, when all disparaging thoughts of a man in consequence of his religious denominational position shall have ceased. When *we* shall have learned to treat the fact of a man's being an Independent or a Wesleyan as no reason for distrusting him, or shunning his company ; when the Dissenter, on the other hand, shall have forborne railing at us, by reason of the apparent ground of vantage which we possess in being the Established Church of the nation, and shall surcease from his endeavours to misrepresent and subvert us."

If in early life, as it is said, he leaned to High Church notions, and caught in some measure the spirit which led to the Oxford movement in 1833, "the progress of its leaders towards Romanism gradually disenchanting him." Retaining to the end what may be described as the tastes, feelings, and habits of a churchman, he lost all sympathy with those who claim an exclusive right to that title. He regarded the Prayer Book with that reverence and love which members of other communions can understand and appreciate ; and when once I asked him—what was the effect on his mind of the daily use of the same words in Church—he confessed to the deadening power of habit ; but added, that he laid all the blame on himself, and none on the Prayer Book. His opposition to what is generally understood by Ritualism and high sacramental views manifested itself in many ways ; and in one of his Advent sermons, preached last December, before the Queen, he remarked :—

"Faith is upheld by the continued affirmation of miraculous interference. Spread, as it is, over the whole realm of religious sentiment and practice, this system finds its centre and its citadel in the solemn ordinance whereby we commemorate and realize the death of our Lord. Where, it may be asked, can we trace, in his own institution, or in His apostle's description, that combination of miracle and paradox which this system has made out of that blessed Communion ? His body broken, His blood shed, for us, are set forth in plain and easily discerned symbols. The faithful partaker feels in his heart the reality of that which those symbols signify, and thereby feeds on his Lord. But except they see signs and wonders, men will not believe. Mysterious changes, supernatural modes of the Lord's presence, are invented, and made into conditions and prescriptions of faith. Nay, the whole of religious worship and life is made to turn on this as a central mystery, and a man's share in our blessed Lord's redemption is regarded as dependent on his reception of Him in this strange manner."

"He believed," it has been said, "that the so-called Church system is not embodied in the formularies, or made the foundation of the polity of the Reformed Church of England."* Whether his belief was correct

* "Contemporary Review" for February last.

may be open to question; and I am no more disposed to discuss it now than the respected writer who made the above remark; but I gladly add his testimony, "that, so believing, Dr. Alford came naturally to the conclusion that the difference between English Churchmen and those Nonconformists who held fast the substance of the faith, was not vital, and ought not to make mutual recognition and fellowship impossible."

To conclude; when devout men carried Stephen to his burial, and made great lamentations over him, in their words and tears were poured out the benedictions of the Church. I believe there is a deep meaning in the old maxim, *Vox populi, vox Dei*. Much misunderstood, much abused, it has true significations nevertheless; and this is one—when we witness testimonies of respect and admiration drawn forth by Christian goodness from the hearts of Christian men, we hear the voice of God speaking through them. The appreciation of virtue is a Divine gift: reverence, prompting an utterance of blessings over the holy dead, is a Divine impulse. I recognise a sign of the Master's approval—a reverberation of his voice who says, "Blessed is that servant, whom his Lord when He cometh shall find so doing," in the consentaneous expression of regard and love to Henry Alford's memory by different organs of religious opinion—by ministers and people of all churches—by many representatives of them gathering round his grave—by the touching references made to him at Canterbury, as "*the good Dean*"—and by demonstrations of public feeling when the whole city was moved, and went forth to see the last Christian rites celebrated at his grave.

It will serve not only as a fair specimen of his poetry, but as an expression of what many felt that day, to introduce here the verses he wrote, entitled, "How we Buried Him, a tribute to the memory of the late Canon Chesshyre, St. Martin's, Canterbury." With the exception of the whole of the third stanza, the allusion to a "waiting child" in the first—and the mention of "Worcester" in the fourth—little needs alteration to render the beautiful lines applicable to their author when, twelve years after they were written, "we buried him" near his friend:—

"Where thickest on that eastward hill the grassy mounds are piled,
We laid him till the glorious morn beside his waiting child,
Above, that home of England's faith; around, the silent dead;
Beneath, the city in her pomp of ancient towers outspread.

"Some might have blamed the swelling tear, and chid the faltering voice,
When earth below would have us mourn, but Heaven above rejoice:
But down beneath its busy thoughts the Christian heart can weep:
Where meet the springs of joy and woe, ten thousand fathoms deep.

"He walked the furnace tied and bound with suffering's galling band,
But one there was, the Son of God, who held him by the hand;
No smell of fire is on him now, no link of all his chains,
The wreck we mourned is passed away, the friend we loved remains.

- "Let Worcester tell his deeds of love,—let Canterbury tell,—
 Each sacred roof his labour raised, each flock he watched so well;
 The councils that no more shall hear his zealous words and wise,
 The souls that miss him on their path of holy enterprise.
- "We stood, his brothers, o'er him, in the sacred garb he wore;
 We thought of all we owed him, and of all we hoped for more;
 Our Zion's desolation on every heart fell chill,
 As we left him, slowly winding down that ancient eastward hill.
- "And what if in the distance then some lightsome sounds were heard,
 That seemed to mar the solemn thought and mock the sacred word?
 In air that savoured yet of death 'twas life sprung up anew:
 There yet is youth, there still is hope, there yet are deeds to do.
- "To our places in the vineyard of our God return we now,
 With kindled eye, with onward step, with hand upon the plough:
 Our hearts are safer anchored; our hopes have richer store;
 One treasure more in Heaven is ours; one bright example more."

JOHN STOUGHTON.

The Prayer of Habakkuk.

A NEW TRANSLATION, AND METRICAL PARAPHRASE.

1. A prayer by Habakkuk the Prophet; in the form of an Ode.
2. O Jehovah! I have heard tell of Thee: I trembled.
 O Jehovah! Amid the years cause Thy work to live; amid the years
 make it known.
 In wrath, remember to show pity.
3. *When* God came from Teman,
 Even the Holy One from Mount Paran;—(SELAH)
 His glory covered the heavens,
 And His praise filled the earth.
4. His splendour became like the sun;
 Lightnings *flashed* on each hand of Him;
 And there His might was shrouded.
5. In His van marcheth pestilence,
 And burning plague goeth forth in His rear-ward.
6. He stood, and He shook the earth.
 He looked, and made nations tremble.
 Then crumbled the everlasting mountains;
 The eternal hills sank:
 Eternal are His ways.
7. Under distress saw I the tents of Cushan;
 The tent-hangings of Midian's land were trembling.
8. Was it against the rivers, O Jehovah!—against the rivers that Thy
 wrath burned;—against the sea Thine out-poured anger;—when Thou
 wast riding on Thy horses, Thy war chariots, *bringing* deliverance?
9. Bared from its sheath *was* Thy bow, *according to* Thine oaths to the
 tribes, even *Thy* word (SELAH);
 Rivers *flowed when* Thou cleavest the earth.

10. The mountains saw Thee and trembled ; the flood of waters overflowed.

The deep gave forth his voice, and lifted aloft his hands.

11. The sun, the moon, stood still, *each in its abode.*

By the light of Thine arrows they marched ; the flashing of Thy spear.

12. In anger wast Thou marching through the land ;

In wrath Thou didst thresh the nations.

13. Thou wentest forth to save Thy people,—to save Thine Anointed.

Thou didst smite the head from the house of the wicked, laying bare the foundation to the neck.

14. Thou piercedst with His own spear-shafts the head of his champions.

They stormed out to scatter Me ;

They exulted, as about to devour the wretched, in ambush.

15. Thou didst march Thy horses through the sea,

Through the surging of many waters.

16. I heard, and I inwardly trembled ;

At the voice, my lips quivered ;

Rottenness entered my bones ;

My limbs trembled under me.

Wherefore I shall rest quiet against the day of trouble,

To come up on the people whom He shall invade.

17. What though the fig-tree bud not,

And no fruit be on the vines ;

The olive harvest fail,

And the fields yield no food ;

The flock vanish from the fold,

And no cattle be in the stalls :

18. Yet in Jehovah will I exult ;

I will rejoice in the God of my salvation.

19. Jehovah the Lord is my strength ;

And He hath set my feet like the wild deer ;

Yea, on my mountain peaks He maketh me tread.

To the Precentor, on my harps.

METRICAL PARAPHRASE.

Jehovah ! I have heard with trembling awe

Thy glorious fame, the wonder of Thy deeds.

Jehovah ! Bid the slow-revolving years

At length recall to life those scenes of yore.

Let not the lapse of time Thy might obscure ;

But, while Thou smitest, have compassion still.

From Sinai's sacred height, His storm-girt throne,

Jehovah comes. Through Paran's fertile vale,

In cloud and fire, His people's march He guides.

His glory blazed athwart the midnight sky,

And earth's wide limits echoed His renown.

Robed in intolerable light, He hurls
His swift, unerring thunderbolts, and veils
In tempest-clouds His awful majesty.
Death leads His van ; fast following in His rear,
Hot blasts of pestilence consume His foes.

Earth shook beneath Him when His march was stay'd ;
Before His glance embattled nations quail'd ;
The mountains crumbling bow'd their ancient peaks ;
But His eternal counsels cannot change.

I looked on Midian's tented plain, and lo !
Cold-shuddering terror ran through all their host,—
The dreadful presage of impending doom.
Was it in terror of thy wrath, O LORD,
That Jordan ahrank, cleft, like the Egyptian sea,
Piling his waves that Israel might pass,
Marshall'd by angel hosts, to victory ?

Bared from its sheath is thy tremendous bow,
To vindicate thine oath to Israel,
For whom the cloven rock its fountain gave.
The mountains, shuddering, saw Thee on Thy march ;
The swollen waters fled ; the startled deep
With sullen roar lifted his hands on high,
The sun, the moon, hung motionless in heaven.
Thy gleaming arrows, and the blinding flash
Of thy far-darting spear, dismay'd thy foes,
And lighted Israel to victory.

Moving in vengeance through the guilty land,
Thou didst tread down the heathen host in dust,
Winnowing them with the tempests of Thy wrath ;
Thy chosen, Thine anointed, Thou didst save !
Trembling beneath Thy stroke, th' accursed house
Bewails its chief, and all the pomp and pride
Of rule and royalty in ruins laid.

Transfix'd, the chieftains strew the plain, where late
They burst from ambush, storm-like, on their prey.
The surging waters boil'd beneath the tramp
Of Thy triumphant steeds ; and all the might
Array'd against Thee, vanish'd like their spray.

I listen'd. Inward terror shook my frame ;
My pallid, quivering lips, my loosen'd joints,
My failing limbs, confess'd Jehovah's voice.
Thus warn'd, may I find refuge in the day
Of wrath, impending o'er our guilty realm !

What though the scourge of famine smite our land ;
 The fig forget to blossom ; blighted vines,
 Sere, fruitless olives, naked, sun-baked fields,
 Mock our vain hope and unrequited toil ;
 Though herds and flocks in silent anguish die :—
 Yet in Jehovah will I triumph still ;
 Still shall my soul rejoice in God, my help.
 Jehovah is my strength. His guiding hand
 Inspires my steps with courage ; leads my feet
 From peril far, or brings me safely through.

E. R. CONDER.

Under the Cloud.

How little we know of what God is doing with us ! We see half way into His dealing, and think we have looked through. A child, in a telegraph office, sees a man tapping a little brass cap with his finger. He watches the operation ; he hears the click of the spring. It seems a simple matter. He thinks he can tell you what the man is doing ; and he can, in one sense. The man is making a noise with that little hammer. But ask the operator, himself, and he will tell you, perhaps, "I am selling some stock in San Francisco ;" or, "I am calling a man home from New Orleans." The child has hardly begun to see what he is at ! He has had a glimpse only of the shell of it. And it is a great deal less than that, often, that we see of God's operations, when we think we see the whole, and are in doubt only about the reasons.

And there is nothing more wholesome for a man than to be made to feel how weak and short-sighted a creature he is ; and he may *know* that, but will never *feel* it, till he is thrown into some deep trouble, and begins looking about to see why God has done it. O there is *meaning*, then, in the question with which he turns to look upward, "Lord, what was the dreadful need of this ?" It may in another man be only curiosity that asks that ; but in him it is anguish. When the mind puts a question it is one thing ; but when, from far down out of the depths of her grief, the heart joins in, it is quite another thing ! The mind asks it—the heart groans it.

For the soul's health, if not its life, we must have from God, at times, something to shock us, to stir up in us the sense of awe and mystery, to make us feel how near the other world we are, and how like dancing bubbles, in their instability, are all our fortunes. Who would ever make a seaman sailing in the trade winds by the hundred leagues together, with his helm lashed tight, and himself half asleep on the deck ? Who would ever learn how to turn life to the best account, drifting on drowsily

year after year, with nothing to force his thought inward, or upward to God! This smooth prosperity is treacherous. It draws a man into presumption. It shelters from something uncomfortable, and brings in something fatal—like a steel umbrella that keeps off the rain, but draws the lightning. There is peril in it, and God aims to save us from the peril by gracious and merciful troubles.

We know not much of ourselves. We think we are thoroughly conquered, loyal to God all the way down to the bottom of our character. Now a man has different levels of consciousness in him, like the storeys of a house; and he is often like a family who own the whole house, but let out all but the upper storey, and live in that themselves, and know nothing about the families in the rooms below. You say you have given up your will to God. As far down as you know yourself you have. But God knows you *all* the way down. And He wants you to make your own acquaintance. He wants to introduce you to yourself. He sends some piercing grief, that goes down below the upper level of your consciousness. Like an artesian well, it shows what lies below—a hidden unwillingness, after all, to let Him have His own way with you. "God help me!" you cry; "I must crush this, and let Him manage me as He will!" And you do. You bring your own will to give up more thoroughly than ever it had before. And this is only a process of letting in God more fully than ever to inhabit you, and to bring with Him life and health and all manner of nobleness and excellence that are possible to a human soul.

There is a certain something that no Christian activity can do for us. There is a fineness and mellowness of nature, a sweetness of spirit, a quiet depth of character, that no man ever got from all his busy zeal. There must be suffering for that. No other price will buy it. Christians talk, at times, as if, in affliction, God were not aiming so much to add some new virtue as to prune off some old sin. They say He has a controversy with us in His chastening. A controversy? There may, in some cases, be that; but must we always take that for granted? Has the harper a controversy with his harp because he strikes it? Has the sculptor a controversy with the marble because he hews it with mallet and chisel? It is a sweeter harmony—it is a finer beauty—that God has in His thought in the sorrow. Not whom He hateth, or threateneth, or contendeth with, but "whom the Lord *loveth* He chasteneth."

And He would quicken in us a relish for heaven, with its more perfect light. What should a man do, if he feels how dark is the mystery about him, but look where there is no more darkness for ever? Why, even a plant in a cellar will have instinct enough to turn toward the light. How much more a Christian in a benighted world! God wants

to draw us *forward* by the loss of every treasure He takes. You lose a dear friend, or your fortune takes wings and is gone; and you cry, "I am stripped of everything!" Yes, brother; but stripped *for the race*—to make light weight in running—to make the prize more sure. Most men can see nothing to live for, or hope for, beyond this shadowy little life they are living now. They call death the end of all there is worth having. They say of some one dead, "Poor fellow! he is gone." As if it were the supreme calamity to be *gone*—when perhaps he has left them for heaven, and wouldn't be here among them again, if they could make him the king of a continent. The monuments they raise in cemeteries show their feeling—a bas-relief, in marble, of a tree broken through the stem—a column with its capital broken off. As if death were nothing but a ruin, a blasting of all hope and promise. Better, a nest with a new-fledged eaglet taking flight from it for the skies, or some other symbol of the beginning of the new life, not the end of the old one.

A fugitive American slave, before the Civil war, creeping along through woods and marshes, could hardly tell, in open day, where lay the land of refuge. But when the night came down, and the Pole-star shone in the north, he thanked God for the darkness that both hid him from peril and showed him the way. We, too, shall some day thank God for the darkest sorrows, though, with crushed hearts, we may hardly be able to do it yet. Let us cling to Him closely, and walk with Him trustfully, and see what glorious issues by-and-by shall follow, when these calamities shall be overpast!

G. B. WILLOX.

The Essentials of True Unity.

EVIDENCES of the moral and spiritual disorder of our world are manifold and convincing. They stand out with a melancholy prominence sufficient to command the assent, and call forth the penitent confessions, of all men. They ascend in the scale of "bad eminence" from the first faint whisperings of evil, which tell of lurking spiritual disease, until they reach those forms of guilt which are the offspring of a depravity deep-seated and appalling. But, long and melancholy as is the train of evils which originate in man's apostasy from God, there is none more prolific of consequences hostile to the peace, happiness, and enlightenment of our world, than the spirit of strife and alienation. To no page of the world's history, sacred or civil, can we turn without finding its presence more fatal than the tempest, or the earthquake. To it is to be traced the carnage of the battle-field, the plunder of cities, and the overthrow of empires; the disruption of the tenderest ties of nature, the crippling and dishonour of the Gospel, and the unhallowed contests of sects and denominations, by which the mystical body of Christ has been cast down, "bleeding and torn," a subject of mockery and malignant triumph to the impenitent and ungodly.

It had been well, indeed, if the spirit of dissension and guilty contest had been confined to the ranks of the openly irreligious—to the councils of the ungodly, and the assemblies of the wicked who break the bands of truth asunder, and cast its uniting cords from them. But it has not been so : for when we look into the records of the Church's history, and consider its present broken and divided aspect, we are constrained to admit that the spirit of bitterest hostility and alienation, appears oftentimes to have planted its standard most securely, and to have diffused its influence most fatally, among the professed disciples of Him whose mission was to harmonise, and bind together in holy and everlasting union, the whole universe of God. At no time, then, and in no circumstances, can it be unreasonable or unprofitable to direct our attention to the nature of that essential oneness for which the Redeemer and great Head of the Church so intensely pleaded in his last prayer.

Although Christ, whom prophecy announces as the Prince of peace, declared that His coming would be the occasion of strife, discord, and violence, the great design of His mission was to restrain the elements of dissension, and to unite the family of mankind in the bonds of charity, brotherhood, and goodwill. The first announcement of His coming to the shepherds of Bethlehem was peace and goodwill among men, and His whole spirit and teaching, as well as His last wondrous prayer, attest that the design of His mission was at once to redeem men, and bind them together in sacred and perpetual union. It is impossible, indeed, to bestow the most hasty examination on the great leading principles of the Gospel, which He came to publish to the world, without perceiving that to make it the watch-word of a party, or the minister of alienation and division, is to violate its spirit, and dishonour its author. Its types are the Spirit of God, moving upon the face of chaos, and charming confusion into order, and the voice of Christ hushing the angry waves into stillness. Wherever it comes with its living, divine power, it stills the conflicting elements of strife—it promotes the reign of charity and brotherly kindness—it breathes a holy peacefulness around, and cements men of all classes and conditions in happy and loving oneness.

But, notwithstanding all this, the whole spirit and design of the Gospel have been so often and deeply misapprehended, that the oneness for which Christ pleaded, and recommended to His followers, has, in all ages, been mistaken, or practically denied. Instead of regarding it as wide and comprehensive as the arch of heaven, which bends over us, multitudes have striven to shut it up within the narrow limits of sect, and party, and denomination ; and, drawing a charmed circle around them, have borrowed the sign of the Cross, and contended for the exclusive presence of Him who is the great centre of universal brotherhood. But, however closely such organisations, or societies, or churches, or whatever else they are called, may be knit together—however widely they may be extended—however long they may continue,—and however splendid and imposing their position may be, they are too narrow and defective—they are too deeply tainted with human prejudice and passion to have any true and abiding affinity with the oneness for which Christ pleaded.

The union, or oneness for which Christ so intensely pleaded, is too lofty, too holy, too comprehensive, to be circumscribed by the prejudices and petty distinctions of men. It is wide as the spirit of the Gospel, and commensurate with our common humanity; and hence its essential and distinguishing elements are, universal charity, fraternal recognition, and generous sympathy.

The oneness, then, which Christ died to secure, and for which He offered His last prayer, demands the exercise of charity, not in a modified or restricted form, but in that comprehensive sense which embraces men of all kindreds and climes who hold the great verities of the Gospel. Of this beautiful and Christ-like principle it must be admitted many professing Christians have hitherto been but slenderly possessed. With not a few, indeed, there is a peculiar proneness to bind themselves exclusively down to the narrow limits of some one sect, or party, and to look with suspicion or jealousy on all who cannot pronounce their watch-word, or assent to every article in their creed. But, with all the emphasis which truth demands, it must be affirmed that, in whatever form party spirit is manifested, so as to excite to more earnest effort for the success of a sect than for the triumph of truth—that in whatever way it impairs the charity which thinketh no evil, and induces coldness and estrangement instead of cordiality and confidence, it is altogether alien from the oneness of Christian fellowship. And hence all the disciples of Christ, who would show themselves to be not mere empty admirers, but active supporters, of the union demanded by the Gospel, must stifle within them all petty jealousies, must throw all party distinctions into the shade, must imbibe the spirit of the Great Master who prayed for the oneness of His followers, must embrace in the arms of their charity all who bear the image of Christ, and must rise into the pure atmosphere of truth which is without partiality, and acknowledges no sect. It matters not whether our exclusive attachment is confined to the meanest and most obscure sect under heaven, or diffuses itself over the length and breadth of a denomination that is favoured by princes and nobles, and the great body of a nation; if it is so confined to the one or the other as to circumscribe the exercise of charity and good will, it is opposed to the grand fellowship for which Christ pleaded, and which the Gospel demands. The very nature, indeed, of the oneness, or fellowship for which Christ pleaded in His last solemn prayer—if by that fellowship we are to understand, not what is local and circumscribed, but what is comprehensive and general—demands a charity that rises superior to all minor shades and distinctions of opinion, and embraces the image and likeness of Christ wherever it is found.

But again, the oneness, for which Christ so earnestly prayed, demands the exercise of cordial, fraternal recognition among all His professed disciples. So remarkable, indeed, are the words employed, that no fellowship can meet the fulness of their meaning, but that which is divested of all pride and assumption on the one hand, and all envy and suspicion on the other; and gives birth among Christians to an interchange of such expressions of fraternal oneness as testify to themselves and the world that they belong to the same family—that they are embarked in the same holy enterprise—that they share

in the same Divine life, and are the destined heirs of the same inheritance. They are to be one, even as Christ is one with the Father. And hence it matters not by what characteristics of rank or social position the disciples of Christ are distinguished, by what mental gifts and attainments they are classified in the intellectual gradations of the world, in what region they dwell, or what is the colour of their skin, nor, in a word, what are the non-essentials of their creed,—if the brotherhood and bonds of the Gospel are not to be treated as an empty name; if they are not as “flax that falls asunder at the touch of fire,” they must meet together in holy and hearty recognition, and, as “kindred drops,” must “mingle into one.” So prominent a place, indeed, does fraternal oneness hold in the estimation of the immediate followers of Christ, that they represent it as the test of discipleship—as the proof and pledge of love to Him whom we have not seen. The apostle John, who was himself so deeply imbued with the element of holy and loving fraternity, rising in the spirit of deep and burning indignation, exclaims in reference to the man who refuses to extend the right hand of cordial recognition to his fellow disciple, whatever his rank, and to whatever section of the Church he belongs: “If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?” The teaching and example, and last prayer of Christ, and “the glorious company of the apostles,” cry aloud for the exercise of fraternal oneness among Christians, and by implication pronounce the professions of all who mar, or enfeeble that oneness to be hollow and worthless.

But further; the oneness for which Christ pleaded demands the exercise of an active and generous sympathy. His wondrous words imply that Christians are to feel and suffer, even unto death, on behalf of those who are knit with them in the sacred fellowship of the Gospel. Of this element in Christian oneness, however, it is to be feared low and defective views are widely entertained. Instead of being understood according to the beautiful words of the Apostle, as weeping with them that weep, and rejoicing with them that rejoice, it is too commonly resolved into the mere promptings and passing expressions of sentimental pity and compassion. But it is something nobler and more Christ-like. It claims no kindred with that sickly sentimentality that melts into tears over a tale of fictitious woe or romantic suffering, and expends itself in lamentations over imaginary scenes of trial and misfortune, but shrinks from the spectacle of actual distress, and refuses to bind up the wounds, or minister to the necessities, of those who have fallen in the battle of actual life. On the contrary; instead of confining itself to the calamities and sorrows which are found in the pages of fiction and romance, and satisfying itself with sighs and mere words of commiseration, it struggles to supply the wants of the destitute, to minister to the consolation of the afflicted, to impart counsel to the perplexed, and to guide the steps of the feeble and the wandering.

Nor is this all. It rejoices with them that rejoice. Without this element genuine Christian sympathy cannot exist. It is true that the man whose heart is so cold, and so petrified with self-indulgence, or the love of gold, as not to throb with pity when the tale of distress is unfolded, and the weeping

and defenceless victim of want or oppression stands before him in the person of a fellow disciple, can know nothing of the sympathy demanded of the brotherhood of Christ. But it is equally true, although, perhaps, less acknowledged, that to refuse, in the spirit of envy and repining, to rejoice at the success and happiness of the more fortunate around us, is not less conclusive as to the absence of the true spirit of discipleship, and alienation from the fellowship for which Christ pleaded. The sympathy, which enters as an essential element into the oneness of the Church of God, is two-fold. It mingles its sighs and tears with the afflicted and the sorrowing; and its songs and words of gladness with those of the fortunate and rejoicing.

Such are some of the prominent and distinguishing characteristics of the sacred fellowship of Christians, for the attainment of which the last remarkable prayer of Christ was offered up; and only when they are fully realised will that fellowship be complete, and the Church be clothed in the splendour, beauty, and power, which its Divine head will eventually bestow. O.

What are you Doing for Christ?

THERE are some so-called Christians who seem to live as if the only purpose of the incarnation and sacrifice of Christ was to save *them*, in distinction from all others. They love to sing

"Oh! to grace how great a debtor
Daily I'm constrained to be,"

but, judging from their lives, they believe that when *they* were converted, Jesus saw of the travail of His soul and was satisfied. They anticipate the white robe and the crown of righteousness, as the heir looks forward to the princely possession, but they regard sinners starving around them very much as that heir would regard the beggar at his gate, pitying him because his birth was not as fortunate, nor his future as bright. They have comfortable pews in the sanctuary, they bow devoutly in prayer and join in the hymn of praise, and, altogether, they are happy and contented in their religious state, and rejoice in the promise that in the world to come they will possess life everlasting. They wish, however, that their pastor would not be always urging them to *labour* for others, and preach so often about crosses, for, they reason: "Does he not know how busy I am all the week. My business so engrossing, so many social calls, concerts, parties," &c., &c., &c. They believe that there should be only about half as many collections on the Sabbath, for they tell you, "There is danger of impoverishing the congregation," but from the tight fist on their own purses it is evident that they do not intend to be led away in that direction.

Now, there is a great deal of this kind of professed Christianity in the visible Church, and it is as much like the spirit of Jesus as a snail is like an eagle. It is spiritual meanness and selfishness, and its existence rests like an incubus on the energies of the Church. And when these professors knock at the pearly gate for admission, they will be terribly disappointed,

for only *servants*, only *fishermen*, only *soldiers*, can pass in through the gate into the city. Every true disciple of Christ is a preacher of the Gospel, as, by as much as he or she is one with Christ, and the human love is absorbed into His divine, yearning love, by so much will the highest, the royal purpose of life, be to extend that glorious salvation which Calvary inaugurated, and to preach Christ regardless of self. And every Christian has *talent* for this work, since, in reality, the Holy Spirit is the workman *through* the heart, mind, lips, and hands of the disciple. But not only is it true that there is work for every Christian, but it is his *peculiar* work, which will be left undone unless he performs it, for that work was planned for him from all eternity, and his place in the vineyard was fixed by infinite love. And, still further, that individual work, small and unimportant though it may seem, but a drop in the vast ocean, is as essential to the *perfectness* of God's redemptive plan, as was the work of Paul, of Luther, or of Calvin. The carpenter, who drives the nail beneath the keel of the ship, is doing a *little* thing, and may be unnoticed by the passers-by, but that nail is as essential as is the mast or the rudder, for without it, in the straining of the timbers by the angry storm, the entire ship would be weakened, so that the loss of that nail might be the loss of a valuable cargo and precious lives. And so, in the accomplishment of the Divine plan for the redemption of a lost world, myriad lips, hands, and hearts are working, and though some may *seem* to be performing a grander work than others, yet, after all, the perfect plan is the result of the *little* words and acts of *individual* effort and prayer.

Whether then my place in the vineyard be a public, prominent position, or a lowly, secret service, confined within the circle of my personal influence, the place is of great importance in God's sight, and if I fail to labour, there will be a loss to the plan of God, and a loss of immortal souls entrusted to my care. Do not then be ever anticipating and longing after some great work for Christ, saying in your heart: "If I only had Paul's enthusiasm and grand opportunities, if I were a Luther or a Whitefield, or if I were gifted in any way, or had wealth at my command, how much I could do for Jesus!" God made you just as you are, placed you in these circumstances, and if you accomplish *your mission* in His vineyard, you have done all that the wisest and greatest can possibly do—if you improve the opportunities as they pass, of sowing at least one seed for Jesus, and then another, and another; it may be clothing the naked, visiting the home of sorrow, watching by the sick bed, smoothing the pillow of the dying; it may be a word of warning in the ear of the thoughtless, only a word which seemed to be lost and ineffective; it may be a prayer in the closet for a Sabbath school class, a child, a friend out of Christ; or it may be conquering self, and striving to enter into that "large celestial charity, which is meek, enduring, unretaliating:" whatever it is, it is *Christian work* in the vineyard of Jesus, and over each word, act, prayer, struggle, sacrifice, rests His benediction, "Well done, good and faithful servant."

And then how glorious the rewards promised to the faithful servant! With every act of Christian labour there flows back eternal wealth into the soul. An act of love makes the soul more loving. He that sows a seed of life, reaps life, he who is a champion for the truth becomes himself more manly

and pure in thought, and he who takes up a cross for Christ, thereby increases his own love for Christ, and finds a richer satisfaction in His communion, and joy in His service. But how feeble are human words to describe the munificence of the rewards which await the labourer in the life to come ! To him "who has not been weary in well doing," "who has abounded in the work of the Lord," "who has laid up a good foundation for the time to come," what rewards has God promised ! Eye hath not seen anything so gorgeous and beautiful—ear hath not heard such plaudits and praises—the mind hath never conceived of such lavishness of wealth, honour, and joy. "He shall eat of the tree of life, which is in the midst of the paradise of God." "He shall have power over the nation," the "Morning Star" will be his, "he shall be clothed in white raiment." The Lord will lovingly confess his name before the Father and the holy angels ; yes more than this ! he shall sit with Immanuel upon His throne ; yes more than *this* (what mind can apprehend it ! what heart can grasp it !) "he shall inherit *all things*." "I will be his God and he shall be my son." The martyr's cross will be exchanged for the martyr's crown ; the hands which were weary with lifting the burdens will grasp eagerly the harp of gold ; the feet tired and sore in the race, will be clothed in sandals of joy, and tread with the elasticity of youth the heavenly pavement ; and the eyes once red with weeping, will be clear and dancing with delight. Prayers will give place to hallelujahs, for "all things, all things," is the inheritance of the saints.

"Go ! work ! to-day, in my vineyard." Less of self, Christian, and more of Christ ! Less of your earthly business ; and let mind and heart be absorbed in the glory of that *Divine* business, in which ye may be the *partners* of the Lord Jesus !

"If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you cannot rouse the wicked,
With the Judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.
Let none hear you idly saying
There is nothing I can do,
While the sons of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be,
Answer quickly when He calleth,
'Here am I, send me, send me.'"

The French Protestant Pulpit.

At a time when *la grande nation* is passing through the fires of judgment, and the whole of *la belle France* is in danger of being overrun by the invader, some of our readers will be asking, What is the present condition of the

French Protestant Pulpit? Is it a power in the land, and is it likely to prove itself equal to meet the largely-increased opportunities for usefulness which this terrible war is creating from day to day?

The subject is a wide and a delicate one. In this brief article we shall simply present some characteristics of the preaching now common among the descendants of the Huguenots, but without attempting to decide whether Evangelical or rationalistic teaching is at present in the ascendant.

The Reformation raised up a host of preachers whose style was doctrinal, but, above all, controversial. In the early part of the seventeenth century the character of the sermon underwent a change. Du Bosc and Du Moulin, and others of that period, did little more than expound Scripture, often in a very laboured fashion, but in such a way as to impart a considerable knowledge of the Word of God to their hearers. Du Bosc, in fact, was formerly considered to be the best preacher whom the Reformation produced. With Saurin and Claude, in the latter half of the seventeenth century, a new style was introduced. Preachers strove to emancipate themselves from "the tyranny of the text," as it was called. But as the religious life of the Church declined, this free dealing with the text resulted in its almost entire neglect. As Vinet says, "Protestant preachers ended by making the text a pretext." Dry moral disquisitions became the order of the day. The seasons of the year, the joys of paternity, good and bad temper, such were the themes most frequently treated. A preacher of those times, in delivering a discourse on drunkenness, divided it as follows: 1. The injury which drunkenness inflicts on one's purse; 2. On one's reputation; and, 3. On one's health.

The revival of religious life, which, beginning in Geneva somewhere about the year 1816, spread rapidly through the Reformed Churches of both France and Switzerland, led to the resumption of Biblical studies, and restored to the pulpit much of its power as an instrument for the conversion of souls and the enforcement of the great truths of the Gospel.

The first prominent sign of the change which was coming over the Protestant pulpit, and at the same time one of the chief agencies in accelerating the change, was the publication, in 1836, by Professor Vinet, of *Bâle*, of a volume of sermons, now well-known in England under the title of "Vital Christianity." These discourses, remarkable for their chaste and eloquent language, their philosophical treatment of Christian truth, and their searching analysis of the human heart, but especially for the evangelical tone that pervaded them, showed what the pulpit might become, if properly used by thoughtful and devout Christian preachers. They also did much to check the tendency, manifest in some quarters where the Revival had exerted an influence, to make the sermon consist of loose and unconnected, though fervent, appeals to the hearts and consciences of men. It was in 1836 also that Adolphe Monod, who, from being a rationalist, had, through the devout reading of the Scriptures whilst holding the Chaplaincy of the Prussian Embassy in Naples, become a devout believer in Evangelical truth, was appointed Professor of Sacred Eloquence in the Theological Faculty at Montauban.

The appointment of such a man to such a post must have been of immense service. His simple but earnest piety must have been a power for

good amid the indifference and rationalism which then largely prevailed among the professors and students, while his thorough understanding of the requirements of the pulpit, together with his actual qualifications as a preacher, must have been among the causes which tended to raise the character of the French Protestant pulpit to the position which it has since attained. La Fontaine remarks, that "the great thing to be considered in France is, how to please." This continual preoccupation has tended to give great precision and polish to the language. On the other hand, there is wanting much of that freedom of expression which is one of the useful qualities of our English tongue. He who speaks or writes in French is subject to a great degree of restraint. The rules of Grammar are inexorable. Again, there is a lack of variety in the terms that can be employed for the expression of religious ideas. Hence, as might be expected, there is somewhat of formality and stateliness in the pulpit literature of France. But at the same time there is a beauty and grace which give it often an almost irresistible charm. Nothing can be more attractive in point of style than some of the sermons of Ad. Monod, Coquerel père, Bersier, and others.

French Protestant preachers of the present day have been accused by unfriendly critics—to whom all religious truth is distasteful—of writing and speaking in a conventional or *refugee* style (*style de refuge*) as they have called it, and of using words and phrases which were acquired by their predecessors in the old days of persecution when they were compelled to take refuge in Holland, Switzerland, and other foreign countries. The charge was just as directed against some of the earlier preachers of the Revival period, but was partly excusable on account of that poverty of religious phraseology which, as we have remarked above, is characteristic of French. This style is, however, but seldom to be met with in the sermons of the last twenty or thirty years, while in all—both those of early and those of recent times—there is an entire absence of that honeyed diction which is often so abundant, and always so nauseous, in Catholic preachers.

In point of style and form, we should be disposed to place M. Bersier at the head of living French preachers. From the time that Adolphe Monod came to Paris, to the day of his death, he was esteemed by many to be the greatest pulpit orator of France. There were certainly only two others who could be compared with him. These were M. Coquerel père, who occupied the same pulpits in Paris as M. Monod, but preached a different doctrine, and the Abbé Lacordaire, at whose feet the *élite* of Paris were wont to sit entranced. It has been well said of Adolphe Monod that he was remarkable for "the imperturbable vigour of his dialectics—with true *furia francese* he assails souls rebellious against the truth." E. de Pressensé's sermons are marked by vigour and philosophical acumen. Though not so rich in thought as those by his beloved master, Vinet, nor so perfect in style, nor so adapted for the general public as those of his cousin, M. Bersier, yet many of them are likely to secure for the writer the reputation of being one of the ablest preachers of the period, whether in his own or other countries. The late M.

* M. Bersier says: "To be simple and familiar is not so easy as is thought, and in the French pulpit less than elsewhere."

Rognon, of the Reformed Church; M. Verny, of the Lutheran Church, who died while in the act of preaching; Athanase Coquerel, Colani, and Réville, of the Rationalistic party, are all sermon-writers who have sought, and most successfully, to maintain the dignity of pulpit eloquence.

French preachers are not in the habit of reading their sermons—the practice would not be tolerated—although, strange to say, the great Parliamentary orators of Louis Philippe's time were wont to read their speeches. Occasionally notes are used, or purely extempore discourses are preached, but the general practice is to deliver sermons *memoriter*.

In regard to action, it may be said that orators in France carry into the pulpit the graceful manner which distinguishes them in conversation, but chastened and subdued by the solemnity of their position as ambassadors of Christ. But there are exceptions to every rule, and we have seen a preacher whose gesticulations were most painful to witness, especially in a close chapel on an intensely hot summer's day; yet even in that case there was much grace in every movement. The clenching of the fist, so common in English pulpits, is never seen in France. Such a habit is there deemed a sign of the combative character which they believe belongs to us as a nation.

As regards the general character of French preaching, we fear it must be said that it is wanting in power and life. Elegance of form and grace of manner will do much to set off poor matter, but they will not compensate for the absence of vital truth, and of a searching treatment of Scripture, and a practical unfolding of the great saving doctrines of the Gospel. Some of the ablest preachers often make impassioned appeals to their hearers. There are passages of great pathos and solemnity in some of De Pressensé's published sermons, the effect of which, when delivered with the fervour which is so characteristic of his pulpit manner, must have been thrilling. Bersier is not, in the *cast* sense of the term, an Evangelical preacher, but a fine vein of Gospel truth runs through his sermons: Jesus Christ, His incarnation and death, His unsullied purity and Divine glory—these are the great truths towards which his own heart turns with delight, and to which he seeks to lead his hearers. Rognon presents doctrinal truth in forcible language. And we might mention many others, such as the Monods, Bost père, N. Roussel, Audebert, who have preached, and still are preaching, Jesus Christ and Him crucified, with a simplicity, a zeal, and an earnestness that have accomplished much good. We believe, too, that the circulation of Spurgeon's sermons in France, and the Evangelistic labours of Guinness and others, have had an influence in delivering some preachers from the essay style in which their sermons were too generally composed. Still, we fear that the French Protestant pulpit is far from exercising that power in the land which its position would lead one to expect. And on the principle that "practice makes perfect," we cannot but think that one reason of the inefficiency of many preachers in France is

* The writer once heard Victor Hugo read an oration. The MS., which was held all the time in the left hand, was a curiosity in its way. It was some two feet long, by one foot broad, with an immense margin, wide spaces between the lines, and letters half an inch long.

to be found in the comparatively small amount of pulpit-work which they have to perform. They stand perfectly aghast when told of the quantity of preaching, or rather of the number of sermons for which an English Congregational minister has to prepare himself. The manufacture of one sermon a week is, in many cases, regarded as too great a strain on the mental powers, and, in fact, in large cities, where there are several pastors, thanks to the system of exchanges, there is little occasion for the preparation of more than one sermon in the fortnight. We write this in sorrow. We could wish that our opinion might be shown to be incorrect, but we have not spoken without some knowledge of facts.

The work of the preacher is nowhere an easy one. In France it is especially difficult. Extreme ignorance and gross superstition are the characteristics of the people in some districts. In others a cynical scepticism and an utter materialism are the evils from which the pastor has to guard his flock. But, alas! he often finds that the wolf has got into the fold and carried off a large booty.* Listen to M. Bersier in his sermon on the Ruins of Jerusalem, and the extract may serve as a specimen of M. B.'s eloquence. "Ancient beliefs, holy and venerated traditions, mingling in faint remembrance with the prayers of the cradle, with the blessings of a grey-haired ancestor, with the church-bells joyously ringing on the morning of the first communion, with the solemnities of a death-bed, with the last words of a Christian mother—all this scorned, and ridiculed, and held up to the laughter of the crowd! Have you not noticed in souls once dear to you the gradual breaking down of the hopes and consolations of the Gospel? Have you not heard from lips which once prayed like yours the cold negations of a pitiless criticism? Formerly there stood before those souls a living Christ in His holy majesty, with the words of eternal life. Now there is nothing in the vague and legendary distance but the fugitive and uncertain figure of the sage of Nazareth. Formerly, as they looked towards heaven, they heard the song of worlds praising their Creator. Now they can perceive nothing but the fatal evolutions of an eternal mechanism. Formerly there was a Providence, without whose permission not a sparrow falls to the ground, and by whom tears are counted. Now man stands alone in presence of the icy immensities of a space where God is not to be found. Formerly the smile of the first dawn resting upon the cradle of Eden enhanced the joys of man, still in his purity. Now matter begets life, and in the depths of the primitive forests is heard the stupid chuckle of the first man, crawling on the ground, and scarcely delivered from the bonds of animality. Formerly there was eternal life, a word of victory and hope at the grave. Now the soul decomposes along with the body in the coffin. Ah! in presence of such ruins I can understand that your hearts shudder; and when you are told, "This is what the young believe; this is what they hail with enthusiasm," I can understand the exclamation, "On this moving, crumbling foundation, how can we possibly lay the stones and build?"

But we must conclude; and it shall be with the prayer that God would have mercy on poor France, and that, by the humiliation which He is bringing

* See "Pulpit Analyst," for February, 1868.

upon her, He would dispose her people to receive the Gospel, and give to all her Protestant pastors the power to publish throughout the length and breadth of the land, with the eloquence of true conviction and the fervour of Christian love, those glad tidings of the Gospel which once thrilled the hearts of the Huguenots, and nerved them to bear a glorious testimony for Christ.

R. S. ASHTON.

The Christian Priesthood.

THE character both of individuals and of churches is moulded by the views they hold on this subject. This, in a most important sense, may be regarded as "the article of a standing or a falling Church." Popery on the one hand, and Ritualism on the other, seem to us to outrage the views of the Christian priesthood revealed in the New Testament.

Every one conversant with Scripture is familiar with the terms priest and priesthood, which so frequently occur there. In the early ages of the world's history, the head of the family or the chief of the tribe officiated as priest. Thus Noah, Abraham, Job, and others were priests to their households. The functions of the office included all religious worship and sacred rights. Hence the language of the apostle, "for every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." But the priesthood, like the other parts of the Levitical economy, was only preliminary and typical. The Christian dispensation was the "end of the age," the terminating point of Levitical institutions; and, amidst its clear and ample developments, we recognise the antitype and substance of that economy which has "waxed old and vanished away." Priesthood is presented in the New Testament in two distinct points of view: in relation to Christ and to all true believers. *Look at it in relation to Christ.* He is "the Apostle and High Priest of our profession." Out of the depths of that eternity in which He dwelt previous to His incarnation, He is revealed as saying—"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required—Then said I, lo, I come." Other priests had offered the blood of bulls and of goats, but Christ poured out His own blood. "A body" was prepared for Him, that He might "have somewhat to offer," and "through the eternal Spirit He offered Himself without spot to God." As a Priest, He made atonement for human guilt, and "brought in everlasting righteousness." His official character is absolutely perfect. The sacrifice He offered was sufficient for the redemption of the world, and therefore does not require to be repeated. Hence the Apostle says, "Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others. For then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself; and as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear

the sins of many ; and unto them that look for Him, shall He appear the second time without sin unto salvation."

But while Scripture presents the Priesthood of Christ as perfect, admitting of neither addition to its character, nor repetition of its offering ; while Christ Himself affirms, that He has finished the work that was given Him to do, and while the Father attests His Son by His enthronement at His own right hand as the perfect High Priest, who has "finished transgression and made an end of sin," His Priesthood is presented as "sole and unique." "This man, because he continueth ever hath an unchangeable Priesthood." There can be no delegation, no succession here. It is Christ's alone.

But there is another point of view in which Scripture places the Christian Priesthood before us—viz., *As comprising all true believers.* The Apostle Peter, addressing the brethren, says—"Ye are an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And again, "Ye are a royal priesthood, that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light." Hence, that appellation *priest*, which was used to designate a certain order of men, is applied generally to believers in Christ Jesus. They are "*priests unto God.*" All that was peculiar in the privileges and functions of the Levitical priesthood, characterizes the saints, as the Christian priesthood. They have nearness of access to God. They come "boldly to the throne of grace," saying, "Let us draw near with a true heart in full assurance of faith."

Was the duty of the priests under the law to offer sacrifice and burn incense ? Then that of the saints is, "to offer up spiritual sacrifices acceptable to God by Jesus Christ." They present their "bodies a living sacrifice, holy and acceptable to God, which is their reasonable service." "Let us," they say, "offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." And knowing that "to obey is better than sacrifice, and to hearken than the fat of rams," they, render the service of hallowed obedience. Thus, by "adorning the doctrine of God their Saviour in all things," by letting their "light shine before men," by blowing the silver trumpet of the Jubilee, they are "a sweet smelling savour unto God," more precious than "whole burnt offerings," and appear invested with all the distinctions of "a royal priesthood." These two views of the Christian priesthood alone are recognised in the New Testament.

It will be obvious then to our readers, that there is a serious discrepancy between the teaching of Scripture on the Christian priesthood and that of Popery and Ritualism. The space allotted to us will not allow of our entering at length upon this discussion, but we may briefly indicate the line of argument which might be pursued. We hold that the views which are maintained by Papists and Ritualists, on the Christian priesthood, are in direct opposition to the teaching of the New Testament, in reference to the *persons* constituting the Christian priesthood—the *functions* they perform, and *influence* they possess. Without enlarging upon these views, let us glance at their practical operation.

There is much in them that militates against the honour of Christ.

Men cannot arrogate to themselves the name, and exercise the functions,

of priests, without trenching upon the prerogatives and obscuring the glory of the great "High Priest of our profession." That man who presumes to offer, what he calls the sacrifice of the mass, throws out an insinuation against the sacrifice of Jesus Christ, who, "by one suffering, hath perfected for ever them that are sanctified." And he who presents himself as a mediator between his fellow-men and God, impiously intrudes into the office of Him who is the "one Mediator between God and men, the man Christ Jesus."

To some this may appear trifling and unimportant, but nothing in this relation can be deemed trivial by the disciple who is jealous of his Master's honour. The view of priesthood maintained by Popery and Ritualism we hold to be derogatory to the perfection of the Priesthood of Christ, by whose mediation alone salvation is secured for man.

But observe how the priestly notions of Popery and Ritualism operate upon those who hold them. Pride and arrogance are their natural concomitants. Hence the assumption, "The temple of the Lord, the temple of the Lord are we." Their imagined elevation prompts them to say, "Come not near, for I am holier than thou."

Moreover, they assume that they alone have the right and the power efficiently to preach the gospel and dispense sacraments. *What self-deception and peril are involved.* Principle and character are neglected amidst the clamour for apostolic order and official distinction.

Alas, taking many of those priests, according to the showing of their brethren, they resemble the lens through which the rays of the sun pass, and are concentrated upon other objects, and cause them to burn and blaze, while it remains cold and uninfluenced. They assume to be channels for the communication of grace to others, while they are utterly destitute of grace themselves. Let us rejoice that Christ, our great High Priest, ever lives to make intercession for us, and that by faith in him we become "priests unto God."

J. W. RICHARDSON.

Household Treasury.

THE GREAT ARCHBISHOP'S FIRST SERMON.

THE renowned Archbishop Fenelon is said to have been exceedingly diffident in his youth. This extreme timidity was the source of great suffering to himself, and of annoyance to his uncle, the Marquis de Fenelon, under whose auspices the lad was being educated at Saint Sulpice.

"My child," said the Marquis one day to his nephew, "I have just been talking with Monsieur Trouson, the prior of Saint Sulpice, and he gives me an excellent account of you; by your good conduct you have won the love of your comrades; by your scholarship, the respect of your teachers; but you have one failing which causes me great sorrow, which will paralyze all your powers, and stand in the way of your usefulness and advancement in the world. It is your unaccountable bashfulness. Forced by your vocation to speak in public, this timidity will be the ruin of your career; it must be overcome, and the sooner you set about overcoming it the better. Even

while I, your uncle and your best friend, have been speaking with you, you have changed colour three times, just like a bashful girl ! Now, Francis, I tell you this will never do, and, as desperate diseases require desperate remedies, Monsieur Trouson and I have devised a means of cure. You are to commence your public career at once, and as the Duchess de Beauvilliers has been giving a series of religious services at her *salon*, which she wishes to close this evening with a sermon, I have promised that you shall be the preacher.

"I!" exclaimed the young student, aghast.

"Yes, you, my nephew. You have already composed sermons, and it must be far less difficult to deliver a sermon than to write one."

"Not for me, I assure you," said Francis. "I cannot speak before all those people ; it is utterly impossible."

"But Bossuet at your age improvised discourses in the *salon* of the Duchess de Romboulet."

"I am not Bossuet."

"No, you are Francis Fenelon, and you come from a far nobler and higher race, distinguished alike by letters and by valour. Once for all, nephew, I tell you you will preach this evening. It is now nine in the morning, you have eleven hours for preparation. I will give you a subject ; you may discourse upon 'The Nothingness of Grandeur.'"

"In a *salon* where only the favourites of fortune are assembled ?"

"So much the better ; but, if that subject does not suit you, preach upon 'Love to our Neighbour.' Do your best, not forgetting that you are Francis Fenelon de Salignac, and must prove yourself worthy of the name. Now, go to your room and prepare your discourse."

Francis obeyed ; but if he had been told to go and prepare for execution he could scarce have felt worse.

A little before the appointed hour, eight in the evening, the coach of the Marquis de Fenelon halted before the elegant hotel of the Duchess de Beauvilliers, situated upon the Place Royale, in Paris. From it descended a pale, trembling youth, in the gown and bands of a clergyman. There had been a fall of snow ; the air was sharp and piercing, and the youth shivered both from cold and terror.

But, while thus engrossed in his own fears and troubles, he saw leaning against a stone pillar near the arched entrance-way a little lad, whose head was resting upon his breast, and who was motionless as the carved statues around him.

Young Fenelon approached the child. At first sight, he thought him dead, but the hot tears, silently coursing down the wan, chilled face, told of life —yet it was life given over to a grim, dumb sorrow, that seemed strange in one so young.

Three times Francis addressed the boy before arousing him from his stupor.

"Poor little fellow ! What is the matter ?" he asked, pitifully.

"Oh, I cannot tell you, monsieur ; please let me weep in silence ; no one can help me."

"But you cannot weep here all night ; you will freeze to death."

"Ah, I would so gladly die!" was the despairing answer.

"Die, at your age! Tell me, what is your great sorrow?"

"Oh, it is something too terrible to speak of, monsieur; I have lost my whole fortune, and such a large fortune, too! I earned it singing at the public and private concerts."

"How much was this large fortune?"

"Three hundred and forty-four francs, sir."

"And how long were you in earning it?"

"Three years. I came here when only nine years old; I am now twelve. I had saved it for my poor parents, and to-morrow I was going to Auvergne to take it to them."

"And how have you lost it?"

"Ah, me! I don't know. I suppose it must have been stolen. I was so proud of my money that I was carrying it around in a little green leather bag, and showing it to all I met. I didn't think any one could be so wicked as to steal it from me."

"Take this," said young Fenelon, slipping a coin into the boy's hand, "and do not stay here in the open air."

"No, keep your money," replied Pierrot, sadly; "my father does not allow me to accept money I have not earned. Yet I thank you all the same."

Astonished at such excess of delicacy in one so young, Francis pondered for a moment as to how he might find some way of helping the boy to regain his money. A sudden idea seemed to strike him; he smiled and took Pierrot by the hand.

"Follow me," he said, and still leading Pierrot, he entered the hotel.

"My good woman," said he, addressing the old portress, "take care of this boy until my return, and, above all, see that he is thoroughly warmed."

"Ah, it is little Pierrot!" exclaimed the woman. "With pleasure, Monsieur; we all love this young lad very dearly; he is a brave little fellow!"

Enchanted with this kind reception of his *protégé*, Fenelon passed up the grand staircase, and, after a little delay, appeared in the *salon*. The most select and brilliant circle of Paris was assembled at the hotel of the Duchess de Beauvilliers. All had heard that a sermon was to be preached by a youth of sixteen years, an event such as had happened only once in Paris, twenty-four years ago, when the preacher was Bossuet.

The sermon had been announced for eight o'clock, it was half an hour past that time, and the young preacher had not arrived. All were growing impatient, and the Marquis de Fenelon was much disquieted. "My nephew is very timid," he said; "that must excuse his delay, but he will not fail to keep his word. Ladies, when he does come, encourage him, I implore you, for he is diffident as a young girl who has seen nothing of the world."

At this moment a lackey announced Messieurs de Bossuet and de Fenelon. Both advanced to the Duchess and saluted her. Then the Duchess led young Fenelon to the place reserved for the orator of the evening, where, with a few very kind and gracious words, she left him.

Fenelon rose to begin his discourse, but, instead of the timid, trembling

neophyte, whom the Marquis' words had led them to expect, the assembled ladies and gentlemen saw a young man of quiet, modest bearing, whose calm face and beautiful forehead wore no trace of perplexity or embarrassment.

His text was those words of our Saviour, "The poor ye have always with you." In the most eloquent and touching manner, he descanted upon the sorrows of the poor, contrasting their lot of toil and self-denial with the ease and luxury around him, and dwelling upon the duty as well as the pleasures of charity. Then, simply and briefly, he told the story of little Pierrot, with whose sweet, childlike voice, nearly every one present was familiar, for the boy had been quite a pet of the musical public. He closed with a moving appeal to all blessed with this world's goods to remember the poor, and this very moment to open their hearts and purses to one of Christ's "little ones" in sorest need of aid, and thus fulfil the injunction of the Master. All present, even the great pulpit orator, Bossuet, pressed forward to congratulate the young preacher,—all but the uncle, who, sadly disappointed because Francis had not made a display of his learning, muttered, "But this was not a sermon, no arrangement, no method—"

"It came from the heart," said Bossuet, "and that is far better."

"I told him to preach upon 'Love to our Neighbour—'"

"And he did," said the Duchess de Beauvilliers, as she entered the room leading little Pierrot by the hand. "Ladies and gentlemen," said the Duchess, passing round a purse of crimson velvet, "let us show our appreciation of the sermon, and our obedience to the command of Him who has inspired it, by the liberality of our alms to this poor child;" and all hastened to fill the purse, even to the golden clasp.

Then the Duchess handed it to Pierrot, saying, "The purse and all it contains are yours, to make up for what has been stolen from you."

"*All this money?*" asked Pierrot, opening his eyes. "It is a great deal more than I have lost."

"Never mind, it is yours," said the Duchess.

"But I have not earned it," replied Pierrot, "and my father has forbidden—"

"Take the money, dear child," said Bossuet, advancing. "Virtue has its reward as well as work, and if you have not earned it by work, you have by your good conduct."

"And, if you want to pay something besides," added young Fenelon, singing us one of your sweetest songs."

The boy no longer hesitated. He took the purse, his face beaming with joy, and, on the breathless, expectant silence that followed the young preacher's words, his voice arose, heavenly clear and sweet, in a song he had learned at his mother's knee—a song of his mountain home—his own Auvergne.

"Uncle de Fenelon," Francis ventured to say; "if my sermon was not learned or able, or well arranged, it has had a practical application in the love to our neighbour we have all witnessed here to-night."

"My nephew, you will be the honour of your family," said the Marquis de

Fenelon, deeply moved, "and, what is still better, you will be the happiness of all around you."

And the words were verified. Francis de Salignac de la Mothe Fenelon, though always the most unobtrusive, least self-asserting of men, was never more troubled with that painful timidity which had threatened to blight the promise of his youth. He lived to be an archbishop, a renowned pulpit orator, and an author, whose writings are still extensively read and admired. But far better than all his worldly honours and dignities, was his life, rich in deeds of love and charity to all around him, and adorned with every Christian grace and virtue, to the glory of God. FRANCES A. SHAW.

The Theology of Christ.*

IN this work Dr. J. P. Thompson, of New York, has undertaken to evolve the theology of Jesus Christ "directly and exclusively from his own words," and in our opinion he has succeeded in producing a very able and interesting work. It has become rather the fashion for people who object to "dogma," and similar dreadful things, to cry out for the teachings of Jesus Christ—doubtless under the impression that Christ had little doctrine or dogma to communicate. Herein they are, to a much greater extent than they suppose, mistaken. We do not, of course, intend to say that Christ's theology was identical in form, as well as in substance, with that which we have received from our fathers; yet we do believe that the differences between the two theologies are differences of degree, and not of kind—differences due to the fact that our theology is not only Christ's theology, but a theology about Christ. Careful readers will be convinced of this, if we are not mistaken, by Dr. Thompson. Much that is included in *Christ's* theology will be offensive to those who are loudest in their denunciation of "dogma." If Christ had not had a theology, He would certainly not have been a teacher; much less a *true* teacher—still less the "teacher sent from God." We know of nothing more superficial, or even senseless, than this modern outcry against dogma, and were it not that many well-meaning, though rather sentimental and feeble folk are being led away by it, we should not think it worthy of a reference. Dr. Thompson discusses all the topics that a theology of Christ can include; we may add, too, that the subjects are handled throughout in a spirit at once free and reverent, charitable and firm.

We have only space for one brief quotation from the able chapter on "Future Punishment"—a quotation touching a term which the "Annihilationists" have scarcely treated with as much respect as it deserves:—

"Christ did not always speak of future punishments in words of metaphor. He used no figure of speech when, in closing His description of the last judgment, He said, with the simple directness of a judicial sentence—"These shall go away into everlasting punishment; but the righteous into life eternal" (Matt. xxv. 46),—*eis kolasis alaiwion* on the one hand, *eis zwyn alaiwion* on the other. The term *kolasis* means strictly not destruction, annihilation, but chastisement or punishment; thus the Sanhedrim threatened Peter and John, and let them go

* The Theology of Christ; from His Own Words. By Joseph P. Thompson. New York: Scribner & Co. 1870.

"finding nothing how they might *punish* them" *κολάσονται*: it sometimes denotes the apprehension of pain and suffering:—thus "fear hath torment" *κόλασιν* (1 John iv. 18). The Septuagint uses this word to describe a variety of punishments inflicted upon the wicked, both individually and as communities or nations. Thus, to the house of Israel it was said, "Repent: so iniquity shall not be your ruin"—*κόλασιν* (Ezek. xviii. 30); and again, "to be tormented by beasts" was a *κόλασις* (Wisdom xvi. 2). Plato, in his *Gorgias*, uses the word in its primitive sense, of *pruning* or *restraining*; thus—"Is not to restrain one from what he desires, to *punish* him?" *κολάζειν*, and "to *punish* the soul (*κόλασθαι*) is therefore better than unrestrained indulgence" (*Gorgias*, 505, B and C). Again, he says, "no one *punishes* (*κολάζει*) the unjust because he has been unjust, but for the sake of the future that he may not again do unjustly" (*Protagoras*, 324, B). It is plain from both Biblical and classical usage, that *κόλασις* has no affinity with annihilation, but denotes a punishment the subject of which continues conscious under its infliction."

We hope Dr. Thompson's work, which is to be had in London, will find many earnest students, for we are sure it cannot be read without both instruction and edification. It is got up in very good style, and, including indexes of texts and subjects, has only 295 pages—a recommendation to many whose time is very limited.

Poetry.

THE CLOUDS.

How dark is the earth, and how dreary;
How full all the air of dismay;
How hard is Life's road, and how weary
The plodders that faint by the way!

How black are the heavens stretched o'er us;
How threatening the clouds of despair;
How throbs the tired ear, with the chorus
Of woe-spirits haunting the air!

Yet, though starless the night of our sorrow,
And pathless the steeps where we stray,
While we wait for the slow-coming morrow
And long for the breaking of day:

We must know—for the Father hath told us—
'Tis a sin for our souls to despond;
For the clouds are but mist that enfold us,
And there's light in the valleys beyond.

Ay! light our brief darkness to scatter,
And crowns for each purified brow,
Soft seraph hands breaking each fetter
Which binds us relentlessly now.

Then, dark though the earth be and dreary,
 And full all the air of dismay,
 We will falter not, faint not, nor tarry,
 For there's rest at the end of the way ;

But we'll sing, through Life's darkest of hours,
 Faith's jubilant psalm,—for we know,
 On the graves of our earth-hopes, the flowers
 Of joy everlasting shall grow.

S. P. D.

Notices of Books.

Ad Clerum: Advice to a Young Preacher. By JOSEPH PARKER, D.D.
 (London: Hodder and Stoughton.)

We cannot doubt that Dr. Parker had a well-defined and disinterested purpose in publishing this book. It was his purpose, we presume, to present a high ideal of ministerial work, and to show young men how to reach that ideal. We fear, however, that not a little in his mode of treatment will endanger, if not defeat, the end he had in view. Not unfrequently the exaggeration is so intense, and the caricature so broad, that it is just possible a suspicion may steal over his readers, that occasionally he forgot the ideal of the preacher, and the importance and responsibility of his work in the very questionable aim to appear clever and amusing. Some of the examples, or illustrations he adduces of ministerial weakness, conceit, and failure, and of selfishness, betrayal, and pretentious vulgarity on the part of congregations, are nearly as far removed from the sphere of reality as Centaurs, or Hippogriffs, and, consequently, instead of promoting the interests of truth, can only amuse, or mislead its enemies. Let any one read with discrimination the sketch of Mr. Bodens, the chapters on "Suburbanism," and "Unsuccessful men," and that entitled "Beware of men," and we conceive it will be impossible to escape

the conclusion, not only that the tone and style are gross and turgid exaggeration, but that the tendency is mischievous. A young man of no fixed principles would, perhaps, gloat over them as apt illustrations of his ideal of preachers and professors of religion, but a devout aspirant to the ministry of Christ's holy Gospel would probably rise from their perusal with feelings of amazement, misgiving, and pain. If he accepted them as even approaches to reality, he would be likely not only to shrink from all idea of the ministerial office, but perhaps to admit incipient doubts as to the truth of Christianity.

Whilst, however, we cannot but regret and censure the exaggeration and caricature which disfigure Dr. Parker's book, we gladly admit that there is not a little scattered throughout its pages that might prove useful to preachers, both young and old. His criticisms on Dr. Harris and Mr. Beecher, his disquisitions on Drs. Thomas and Campbell, and his chapters on "The minister in the Pulpit," on "Figures, Parables, and Anecdotes," and on "Frameworks," contain much that is interesting and valuable, although not altogether free from the vicious taint of over-doing, and the *Ego et Rex* tone. In his chapter on "The Guarantees of a Successful Ministry," caricature androdomontade disappear, the tone becomes subdued and

real, and lessons of truth and wisdom are given, which are eminently fitted to be useful. The book, as a whole, yields abundant proof of Dr. Parker's ability, and contains not a few points of excellence, but it does not meet our notion of a *Concio ad Clerum*; nor, having other works on the ministerial office within our reach, should we feel disposed to put it into the hands of young preachers. Judging from the impression we have received from its perusal, we should fear its influence would not generally be healthy, either on the inner life, or the practical work of the ministry.

The Happy Village, and how it became so. By MARIA WRIGHT, author of "The Bow of Faith," &c. (London: The Book Society.)

This is an exquisitely told story. It traces the melancholy results of parental indulgence, and the moral transformation effected by an earnest and wise employment of means. The plot of the story is happily conceived, the characters are sketched with great felicity, and the incidents unite the bright and the joyous with the sad and deeply touching. The volume will be a most suitable present for the young.

Heart Melodies Responsive to the Word and Works of the Lord. By a Lady. (London: Elliot Stock.)

Very well named. A variety of subjects, in a variety of metrical forms, but all breathing the Christian spirit.

Model Women. By W. ANDERSON, author of "Self-made Men," &c. (London: Hodder and Stoughton.)

This volume is the fitting complement of what the author has already done. In a former publication he illustrated the capabilities and royalty of men: in this he claims for women corresponding capacities, and vindicates their right to equal honour. This he has done, not only by the distinguished examples of woman's excellence which he has presented to his

readers, but by thoughtful dissertations on "True Womanhood." The selection of his examples has been happy, and well classified, as domestic, philanthropic, literary, scientific, holy. The book is dedicated to young women, and were they to accept its teaching, and imitate the splendid examples it sets before them, society would be benefited, and the triumphs of Christianity would be promoted.

Walter's Escape; or, the Capture of Breda. By J. B. LIEFDE, author of "The Beggars." (London: Hodder and Stoughton.)

This is a stirring story of youthful adventure, siege, and defeated evil. It is founded on facts connected with the great struggle between the Low Countries and Spain. It will interest, and, in some things, instruct our young readers.

Sketch of the Life of Dr. Luigi Desanctis. By ALESSANDRO GAVAZZI. (London: James Nisbet and Co.)

Dr. Desanctis was, perhaps, one of the ablest and most accomplished men that ever left the Romish communion to join the Protestant faith. In quitting what he saw to be an idolatrous and corrupt church he made great sacrifices; and every means—letters and messages from the Pope, and a personal appeal from a Cardinal—were employed to induce him to return. He remained steadfast. And by his preaching, his writings, and his lectures as a professor, he did much to advance evangelical truth among his countrymen. This is abundantly attested by this brief, but interesting and beautiful, sketch of his life, labours, and character by his friend Gavazzi.

John Wesley, and the Evangelical Reaction of the Eighteenth Century. By JULIA WENDEWOOD. (London: Macmillan and Co.)

This is a thoughtful, candid, and instructive account of the revival of Evangelical religion during the last century. The author has successfully executed her

design, which is thus announced, "It is an attempt to delineate the influence of a particular man upon his age." "The book is not to be regarded as a biography." The state of society which Wesley sought to influence, the principles that determined him in his movements and plans, the friends who helped, the foes who hindered him, and the circumstances under which he became the head of an ecclesiastical organisation that is still an increasing social and religious power in the world, are so described as to make the book an invaluable help in studying the life and times of that remarkable man.

Commentary on the Epistle to the Hebrews. By FRANZ DELITZSCH, D.D., Professor of Theology, Leipzig. Translated by THOMAS L. KINGSBURY, M.A. Vol. II.

Biblical Theology of the New Testament. By CHRISTIAN F. SCHMID, D.D., late Professor of Theology at Tübingen. Translated by G. H. VENABLES. (Edinburgh: T. and T. Clark.)

These volumes form the second issue of Messrs. Clark's Foreign Theological Library for 1870. Of Delitzsch's work we need scarcely say more than it is a learned, elaborate, and able evangelical commentary on the Epistle to the Hebrews, and forms a most valuable help to the study of that portion of the New Testament. Dr. Schmid's book is divided into two parts, the one a development of the teaching of our Lord, and the other an exposition of the teaching of the Apostles. The author shows much learning and acute analytical power, and his book is an important addition to modern theological literature. In saying this we do not endorse all its views, but students will find it a most useful help.

A Winding Rill of Thought, in Relation to Nature, Providence, and Grace. By a Lady. (London: Simpkin, Marshall, and Co.)

There are some fine thoughts and much superior poetry in this book. It deserves

to be read, and it will do good to those who read it.

The World of Moral and Religious Anecdotes. By EDWIN PAXTON HOOD (London: Hodder and Stoughton).

The well-deserved success of Mr. Hood's former volume, "The World of Anecdotes," has led to the publication of a new volume, of a similar character, and for it we predict a like wide welcome. The amount of reading displayed is enormous. There are quotations from about 300 different writers. The anecdotes and extracts, bearing on all the relations of life, and touching manifold human experiences, make the book one of great interest—an admirable companion for a spare half-hour.

Moses the Man of God. A Course of Lectures by the late JAMES HAMILTON, D.D. (London: J. Nisbet and Co.)

In the prefatory note to this volume, we are told that "the MSS., although not prepared for the press by the author, bear sufficient indication of his ultimate intention to justify their publication in a collected form." We are glad they have been published. The book will be acceptable to a wide circle of readers. It is in no sense critical, and does not attempt to deal with the difficulties which Colenso, and others have started; but with all the charm of its lamented author's style, it describes the chief facts of the life of the Hebrew lawgiver, and with much beauty and force deduces from the history truths and principles of practical importance for every-day Christian life.

Pilgrim Songs in Cloud and Sunshine. By NEWMAN HALL, LL.B. (London: Hamilton, Adams, and Co.)

Some of these songs have so much heart that we are confident Mr. Hall felt deeply at the time he composed them. There is also thought in them, frequently expressed in words of true poetry. Many will like these "Pilgrim Songs," as fairly representing their own experience.

Obituary.

THE REV. HENRY GILL, D.D.

THE Rev. Henry Gill, D.D., formerly of Haverhill, Suffolk, and lately one of the London District Secretaries of the "British and Foreign Bible Society," died at his residence, Lewisham, on the 4th November, 1870, in the forty-seventh year of his age. He was born at Tiverton, Devon, in 1823. When about seven years old his parents removed to London, and his mother, who for many years previously had been a member of the Independent Church at Tiverton, was transferred to the Church assembling in Barbican, under the pastoral care of the Rev. Arthur Tidman. Under the ministry and friendship of this estimable man it was his privilege, and that of his elder brothers, William, George, and John, to be led to an early decision for Christ.

He became a member of the Church at Barbican in 1840, while yet a youth of seventeen, and four years afterwards he was led to dedicate himself to the work of the Christian ministry.

He entered Hackney College in 1844, where he pursued his studies with commendable diligence and fidelity, and at the close of his collegiate course, in 1848, he received a call to become the pastor of the Independent Church at "Market Hill," Haverhill, Suffolk.

His ordination took place on the 14th September, 1848, at which his tutors, the Rev. S. Ransom and the Rev. J. Watson, officiated, speaking of him with approbation as a student, and commending him to his pastoral work with confidence and hope. Writing to his brother George, in reference to his wish for the ministry, he said:—"I must confess that my desire has been much strengthened by the example of yourself and William. I am happy to think that I have two brothers engaged in such a cause, and that God should

have thus smiled upon our family demands our warmest gratitude." For nearly sixteen years the Rev. Henry Gill proved himself an industrious and affectionate pastor, and an acceptable and successful preacher. He was greatly loved by his people, and widely respected by all who knew him. In addition to a few tracts and pamphlets, he published two interesting and instructive volumes, entitled "Early at the Temple," and "The True and Beautiful." His removal from Haverhill, in 1864, was a sore trial to his church and congregation; but for some years previous, under the influence of his brother William, who at the time was carrying through the press the second edition of the Rarotongan Scriptures for the British and Foreign Bible Society, he had been led to take more than ordinary interest in the local meetings of that society, and subsequently was appointed its occasional deputation. In 1864 he accepted an invitation from the committee of the Bible Society to visit its auxiliaries in North America and Canada. This mission occupied him more than eighteen months, in which he proved himself remarkably adapted for the task; and, in token of the high appreciation in which both he and his services were held, he received the degree of D.D. from the "Senatus of Kingston University," and also an intimation from the "Victoria University" that it had conferred on him the same honour. Upon his return to England he was appointed as one of the London District Secretaries—his chief duties being connected with the Sunday Schools of all denominations in and around the Metropolis. In this work he always felt happy; and the Committee of the Bible Society sorrowfully bear testimony that, in his death, it has lost a devoted and efficient labourer. His last service

was rendered in April, 1870, in a lecture to the Convalescent patients in Brompton Hospital. For more than six months he was a great sufferer, enduring, with Christian acquiescence, the will of God.

The day before his death he was informed that his physicians could give no hope of recovery, and that his end might be sudden; he replied, "I have no fear for myself. I am in the hands of my Saviour, God. I have in Him a glori-

ous future of life eternal before me. I have no anxiety about my dear wife and children. My God will supply all their need." He leaves a sorrowing widow and four children. Thus, "Blessed are the dead who die in the Lord. Yea, saith the Spirit, they rest from their labours, and their works do follow them." May both the life and death of our brother inspire our zeal, and encourage our hope!

Our Chronicle.

PROJECTED COLLEGE FOR THE DAUGHTERS OF CONGREGATIONAL MINISTERS.

We have great pleasure in calling attention to this most important movement. It is at once a laudable and loudly called for undertaking, which we trust will be carried out and crowned with success. The following extracts from the printed appeal sent forth by the Rev. W. Guest, of Gravesend, who is acting as the hon. secretary, will more fully explain that which is contemplated:—

"Middle-class girls' schools are being formed under Episcopal auspices. Officers in the Army and Navy, the Episcopal clergy, and the Methodist preachers are founding colleges for their daughters. The Congregationalists have been foremost in providing Middle-class Schools for boys. Does not God's Providence summon us to inaugurate an adequate scheme for our girls?

"The school now contemplated will embrace the following arrangements:—

"1. There will be an annual charge for each pupil of £15. Two things are aimed at in fixing the annual payment at this sum: on the one hand, to make the school as widely available as possible for the daughters of ministers; and on the other, to make the sense of self-respect becoming their station a motive in-

stead of hindrance to accepting the benefit offered.

"2. In the case of pupils coming from a distance of over one hundred miles, an allowance will be made for travelling expenses.

"3. While the best literary advantages will be aimed at, and the attendance of high-class professors secured, through proximity to London, a true religious culture will be *the first care*, and the supreme thought will be to win the hearts of the girls to the Saviour.

"4. In no sense will it be a manual labour school; nevertheless, arrangements will be made whereby each pupil shall in turn take a daughter's part in household duties.

"5. The Institution will be placed on a firm legal basis, for the use of the Denomination.

"6. The Institution will depend for its support, first, on the payment of pupils; secondly, on funded property; and thirdly, on congregational offerings, and subscriptions. This last source of income is, of course, precarious.

"7. A college where ladies of distinguished ability, and of decided Christian influence, are teachers and principal, will doubtless draw to itself others than the daughters of ministers, if the denomination should thus will.

"On the foregoing arrangements there

is concurrence of opinion; but details may be left for the decision of the committee, which must consist of both ladies and gentlemen.

"Will you by your contributions and your prayers help forward this scheme? Do not, I pray you, treat it with silence. The prompt and generous response which has in three months contributed more than *three thousand pounds*, confirms the belief that the whole thing is of God.

"A sum of £10,000 would justify the committee in taking necessary steps for the permanent establishment of the school. Communications will be gratefully received by the

"REV. WILLIAM GUEST,

"Hon. Sec.

"Woodville, Gravesend, Kent."

MR. BINNEY'S FAREWELL ADDRESS TO YOUNG MEN.

THE Rev. T. Binney on Sunday evening, 29th January, preached his last sermon in his official capacity as minister of the well-known Weigh House Chapel. It had become known that such was to be the case, and, in the expectation of hearing a farewell discourse, many hundreds of persons over and above what the chapel itself, when densely crowded as it was, even to the top of the pulpit stairs, could receive, thronged the staircases and doorways; but, as the rev. gentleman explained, he had some time ago delivered a special sermon on taking leave of his people, and all he now proposed to do was to give an address to young men, as had been his custom at that period of the year. For this purpose he chose the text, "Be not deceived, God is not mocked; for whatever a man soweth that shall he also reap;" and from these and the succeeding words Mr. Binney, with all his fresh and vigorous eloquence, impressed upon his vast congregation practical spiritual lessons useful for guidance in worldly pursuits, as well as in the more important ends of future happiness. Though he spoke for

upwards of an hour and a half the congregation showed no signs of weariness, and when, at the conclusion, the rev. preacher made a brief appeal in aid of a collection that was to be made for the Warehousemen and Clerks' Schools, his audience seemed reluctant to believe that this was the last they would hear from him in the position which he had made so distinguished during his forty-two years of pastoral service.

FATHER HYACINTHE ON THE REFORM OF THE ROMISH CHURCH.

FATHER HYACINTHE has addressed a remarkable "Appeal" to the bishops of his Church. What chiefly concerns him is the schism in the Roman Catholic Church. Before this can be healed, liberty of refusing assent to the recent Encyclical Letters and the "Syllabus" must be conceded. The Father then proceeds to sketch the "reforms" he would introduce into his Church. He would begin by having the Word of God open to the world, to enlighten and to fertilise it, instead of being "shut up in the obscurity of the dead languages, and under the seal of the most severe prohibitions." Then an end must be put to "the oppression of the intellect and the conscience by the abuse of hierarchial power." With equal freedom the Father deals with the question of the celibacy of the clergy, which he characterises as "the wound of the heart." The last topics touched upon are the "worldly policy" and the "superstitious devotion" of the Church, and the bishops are entreated to apply an effectual remedy. For himself, the Father would gladly resume his ministrations in a regenerated Church. Even now he is not separating himself from the Holy Catholic faith, nor from the Church of his baptism and of his priesthood, but if a deaf ear is turned to his appeal, he shall "strive to bring to the preparation of the Kingdom of God upon earth the unfettered and independent action which is the common privilege of all true Christians."

THE CHRONICLE

OF THE

London Missionary Society.

I.—Progress in Madagascar.

SOME little controversy has recently arisen respecting the internal condition of Madagascar. Several missionaries of the different Societies labouring in the island have described in strong terms the extreme ignorance of the multitudes that crowd the village chapels; the vicious practices enjoined and indulged in by certain false teachers; and the pressure brought to bear upon the country people by a few local governors or judges, who command them to come to the praying because the Queen has adopted the new religion. There is, without doubt, considerable truth in these representations. But we do not now hear them for the first time. No one set them forth more plainly than Mr. Jukes in the Journal which the Directors published last July. The pleasant and the discouraging sides of the position in Madagascar were faithfully portrayed; and it was shown that the teaching and presence of English missionaries among the scattered congregations would prove the only complete cure of these formidable evils.

The Central Government of Madagascar repudiates, in earnest terms, all desire to bring the people over to Christianity by official orders. If individual officers, especially at a distance from the capital, have commanded or compelled the people to enter the Churches, they have done so without orders from the Court, and without the knowledge of the Minister to whom they are responsible. And our missionary brethren have been too well trained in the most effective modes of drawing men's hearts to the Saviour, and too well instructed in the spiritual character of the Kingdom of Christ, to desire such things, or to pass them by unreprieved. Notwithstanding all drawbacks, the testimony given by the missionary brethren is very decided that true progress is being secured, and that "the number of the disciples" is increasing daily.

1.—OPENING OF THE AMPARIBE CHURCH. REV. W. E. COUSINS

Although not one of the Memorial buildings, the origin and progress of the brick church at AMPARIBE have been watched by the Directors with deep interest. The Native Christian community, for whose use it is designed, under the care of the Rev. W. E. COUSINS, has been in existence for seven years, and during that period nearly one thousand members have been received into Church fellowship. Mr. Cousins gives the following details respecting the past history of his church and congregation :—

“ It is with very great pleasure that I send you an account of the opening of our new brick church at Amparibe. I had been looking forward to this event for many months; and you will be pleased to know that we had a most interesting and long-to-be-remembered day. To me, especially, who have been connected with Amparibe for nearly eight years, it was a day that awakened very deep feelings. I looked back on the past history of the place and people, and saw what abundant cause we all had to thank God for His goodness. During the persecution, secret meetings of Christians were held in a house at Amparibe, situated almost upon the spot where the present chapel is built. This house belonged to Rainikoto, who was formerly one of the pastors of my church, but has lately been employed as an evangelist in one of the idol-villages. In his prayer at the opening service, he said : ‘ O Lord, we used to meet in a house not fit for a slave or a horse to dwell in ; ’ and I have no doubt his thoughts went back to the time when, in fear and trembling, a handful of Christians used to meet, by night, in his house. The Christians who held these secret meetings may be considered the spiritual ancestry of the present flourishing congregation at Amparibe. With this thought in my mind, I preached my farewell sermon in the old chapel

from the words of Jacob : ‘ With my staff I passed over this Jordan, and now I am become two bands.’ We had used the old chapel for a little more than seven years. It was opened on September 20th, 1863, and closed on October 2nd, 1870. When we built it, we were pleased to have such a neat and substantial building. As contrasted with its predecessor, it was indeed an improvement; but as it was built in two months and a half, and only cost £30, you will easily understand how far it has been left behind by the many better places that have been built since. I remember how glad I was when the people agreed to build it, and when they had successfully carried out their purpose, we all thought they had achieved a great thing; and, compared with the old sheds formerly used as places of worship, we had certainly made several steps in advance of our neighbours. But great advances have been made since then; and the Antananarivo of 1870 is, both spiritually and materially, a very different place from the Antananarivo of 1863; and what was then considered the best chapel gradually became the worst, or nearly so. Thanks to Mr. Peel’s kindness, and the generosity of the late Mrs. Booth and her sister, Miss Osborne, we have now a well-built, substantial, and spacious brick church, worthy of the large and influential congregation

for which it has been built. The money already spent on the building is a little less than £700; of this sum

more than half has been raised by the natives, either in money, or material, or labour."

2.—DESCRIPTION OF THE BUILDING. MR. WM. POOL.

Mr. Pool, to whom the erection of the church was entrusted, gives the following architectural description of the building, the inside measurement of which is 93 by 41 feet:—

"This church is brick-built, roofed with tiles, the roof being open, and boarded; the walls are stuccoed within and without, and jointed; the windows are two-light, circular-headed, with a stone mullion in the centre, finished by one splayed arch inside, the architrave to which is continued a foot below the springing.

There are two galleries, the one in front, the other behind, the preacher; the fronts are panelled, filled in with scroll ironwork of native manufacture. Beneath the gallery behind the preacher are a minister's vestry and classroom, united by wide folding-doors, and both connected with the church by three sets of three doors each, placed between panelled and corniced brick piers; so that, when required, the entire space is available for the congregation. The tower is

advanced to the height of the eaves, being delayed by want of masons, all of whom are now engaged by the Government. An excellent harmonium—the gift of Miss Usborne—has been placed in it, and the singing, both on the day of opening and three subsequent Sabbaths, has been very good. The acoustic properties of the place are such that Mr. W. E. Cousins, the minister, says that he can speak with greater ease than in the old building; and he can be distinctly heard, not only in the gallery behind the preacher, but in the classroom also, when the doors are opened. The church, including both galleries and classroom, has been comfortably filled during the three Sabbaths subsequent to the opening: it is dedicated, by especial request, 'unto Him that hath loved us.'"

3.—DIFFICULTIES OVERCOME. THE SAME.

Not only has Mr. Pool rendered practical service as builder, but through his instrumentality valuable pecuniary and other assistance has, from time to time, been secured towards the object:—

"Little did I think, when, by a kind letter from my departed friend Mrs. Booth, I was able to offer £30 to the minister to aid in the improvement and enlargement of the poor sanctuary in which his congregation worshipped, to what that offer would lead; still less did I imagine that my generous

correspondent would, by her liberality, prompt the people to arise and build. Well, too, do I remember your saying the undertaking would be watched with interest by the friends in Blomfield-street, as if there existed at home a doubt as to its accomplishment; yet, amid our misgivings and risk, it is

now approaching completion, with a stone tower, stone not being thought of when the plans were made. At the first we were all sadly depressed, because some eleven of those most interested, who possessed property and intelligence, were banished, in consequence of a sad, mournful, mistaken attempt to place one of their number on the throne at the commencement of the present dynasty. This, however, did not, when the shock was over, dishearten those who remained unmixed with the movement, and whose property and families were saved from confiscation, and continued to them; it excited a feeling of gratitude, and led to the recognition of deep obligation towards the one Great Preserver, which generated a resolve to give and do for His cause—hence they told their minister the plan should not be reduced. Then my kind friend, whose promptings had so encouraged them, was called to her reward, after a short painful illness, during a great portion of which she was insensible. Again the spirits of the minister and people were depressed, and again the Providence of God was better than our doubts; her generous sister soon told me she would com-

plete all that Mrs. Booth had promised, in order that the Church may rise to her memory. Thus all our misgivings were dissipated, a new impulse was given to trust and confidence in all we undertake for God's glory, and the good of our fellow-men; the spirits of both minister and people revived. Nor was this all—help came from most unexpected quarters, and in unexpected ways. The Prime Minister and Chief Judge took a lively interest, and contributed towards the erection; one yard after another was purchased (I think fifteen in all); bands of men were set to work to remove the surplus soil, in some parts twenty feet deep: an excellent site, to the east of the old sanctuary, was thus obtained, and the largest church in the capital, or the country, has been erected.

“A very considerable proportion of the money expended in the erection has been raised by the congregation, who are about to help very considerably in building the tower. One cannot but hope the friends of this mission will see in this an additional impulse to help a people who are thus willing to help themselves.”

4.—OPENING SERVICES. REV. W. E. COUSINS.

THURSDAY, OCTOBER 6TH, 1870—rather more than a year-and-a-half from the laying of the foundation-stone—was fixed upon as the day of opening. To an invitation to be present on the occasion, the Queen gave a very cordial assent, Her Majesty having throughout taken great interest in the building. Mr. Cousins writes:—

“On the appointed morning (Thursday, October 6th), the Queen started from the palace earlier than we had expected she would, and I had to hasten down to Amparibe soon after seven o'clock. The roads leading to

the church were thronged with people, and the neighbourhood of the building was densely crowded. Trees had been planted the night before, so as to form an avenue leading to the principal entrance. These answer very

much to our arches of welcome in England. When the Queen reached the ground, there was great difficulty in clearing a passage for her. The soldiers in attendance were quite helpless; but the Prime Minister and some of the chief officers at length managed to secure a way, and the Queen and her attendants entered the building, where she was met by those of the Vazaha who were present, and conducted to the seat prepared for her. As soon as the Queen and her retinue were seated, the people were allowed to come in, and in a few minutes every corner of the building was full. The congregation could not well have been less than 12,000, I think. We had thirty or forty Vazaha present, a larger number than we have had at any former gathering of the kind. As soon as the people were quietly seated, the service commenced. By the express wish of the Queen, the congregation joined in a hymn of praise to God, and a prayer was offered before the singing of the National Anthem. She would not allow herself to be placed before God, she said. The National Anthem is a simple prayer that God's blessing may rest upon Ranavalona and her kingdom. The words were composed by Mr. Toy. The tune is native, I think, and is very sweet and pleasant to listen to. It was sung with much spirit, as, indeed, were all the hymns. Our new harmonium, the handsome present of Miss Osborne, reached Antananarivo a little before, and was played by Mr. Pool. After the singing of the National Anthem, Rainilaiarivony, the Prime Minister, presented the *hasina*, in a short and appropriate speech, similar to the one he made at Ambohipotsy. After this Andriambelo spoke, thanking the Queen for the interest she had shown in the work,

and giving a short account of the building. The Queen said a few words in acknowledgment of the thanks offered her, and especially expressed her gratitude to the missionaries for coming to teach her people. After these preliminaries were over, the regular service began, and lasted between two and three hours. Andrianaiavoravelo, the senior student at the Theological Institution, preached the first sermon, from the words, 'Neither give place to the devil.' His sermon was very effective. The second sermon was preached by Mr. Pearse, from Peter's words to Simon Magus, 'Thou hast neither part nor lot in this matter,' &c. He preached a very earnest and faithful sermon, admirably suited to the state of the Malagasy at the present time, showing them how far a man may go in outward acknowledgment of Christianity, and yet become a castaway.

"Almost before we had left the building, it was filled up again by those who wished to be present at the evening service, although they knew that they would have more than three hours to wait. The first sermon in the evening was preached by Ravoninahitriniarivo, nephew of the Prime Minister. His text was—'If our Gospel be hid, it is hid to them that are lost.' The second sermon was preached by my brother, from the words, 'All things are yours,' &c. He preached a thoughtful and clearly arranged sermon, showing how all things serve the interest of Christians; and how they, on the other hand, are bound to use all their gifts and advantages in the service of their Master. Thus ended our opening services. I believe the sermons preached will long live in the memory of the natives. A very deep impression appeared to be made at the

time, and we may hope that the Holy Spirit will not allow his words to prove ineffective. We must now do our best to fill the new chapel, as we have filled

our old one. On the Sunday after the opening service, nearly 1,700 people were counted, but many of these were strangers."

5.—MALAGASY CONGREGATIONAL UNION. REV. B. BRIGGS.

By the February mail we received intelligence from the capital down to the 20th December, not the least interesting of which is a report of the usual half-yearly meeting of the "CONGREGATIONAL UNION," which was held on the 14th of that month. The following passage will, we trust, disabuse the minds of our friends of a fear which has been entertained in some quarters, lest, in the present critical state of the mission, any undue influence should be exerted by the Government over the native Churches, or the individual members composing them :—

"By this mail you will receive a report of our Union Meeting held on the 14th inst. The Prime Minister was present, and spoke chiefly in regard to education. We were all very much pleased with what he said, and with the way in which he addressed the people. He told them that he had not come as the Prime Minister, but as a deputation from the Church in the Palace, to consult with them as to the best means of promoting educa-

tion, and of spreading the kingdom of Jesus Christ. He told them that neither the Queen nor the Church in the Palace has any desire to rule or command the people in respect to religion, and if anyone said that they did so, he was a liar. His speech is quite sufficient to put a stop to all reports respecting Government interference, and a State-Church in Madagascar."

6.—THE SAME. REV. J. SIBREE. DEC. 17TH.

The assembly met in the Church at Amparibe, the opening of which is described above. Before eight o'clock the building was crowded with upwards of 2,000 representatives from the town and country congregations. The REV. J. PEARSE occupied the chair; and, after devotional exercises, a discussion ensued, from which we give the following extracts :—

"Ratsilainga read a paper on the subject of EDUCATION, in which he suggested the formation of a School Society, as in the times of the first mission. A lively discussion followed, in which the opinion was very plainly expressed by several, that the great

hindrance to education in the country districts was the fear of the people that if their children were instructed, they would be taken either by the Government as soldiers, or by the great officers as servants. It was stated that, in many instances, people paid

considerable sums for other children to go to school as substitutes for their own. Some were of opinion that people who were themselves ignorant disliked their children becoming wiser than themselves; and in some cases, it was said that they were afraid of their being sent across the sea by the Europeans. At this point the Prime Minister rose, and said he was surprised to hear such statements; that it had been expressly understood, between the Queen and the people, that they should all be instructed, whether old or young. And he desired all those who were present to let it be known distinctly, that it was the express wish of the Queen and the Government that all the children should be sent for instruction; or, in other words, that they would remember the agreement made with their Sovereign. It is the general opinion that the result of the Prime Minister's speech will be the crowding of all the schools after Christmas, and the commencement of instruction in almost every village in the central provinces.

"It was also agreed that preachers from Imerina going to distant parts of

the country should have a printed certificate, signed by the missionary and native pastor of the district to which he belonged, setting forth that he was regarded as trustworthy by the Church; and also, that a letter should be prepared and sent to the country Churches, whether far or near, informing them of this arrangement, warning them as to whom they invited to preach, and requesting them to receive none, even though bearing such certificate, if their conduct was immoral. The Prime Minister again spoke, and said he had been told that people believed that the Queen and himself wished to govern and command the Churches. Very emphatically and repeatedly he disclaimed—both for Her Majesty and himself—any such intentions; and then said that no one should be allowed, on account of his rank or position, to rule the Church. He concluded by saying, 'If anyone does so, and presumes upon his position or power, be he one of my own sons, or if he be pastor, preacher, or deacon, turn him out!' (literally, 'roll him out!')

7.—FIRST IMPRESSIONS. REV. C. F. MOSS.

MR. MOSS, who left England in May last, writing as "one who has been accustomed to an English pastorate, and who therefore, to a very large extent, regards things from an English point of view," gives valuable testimony as to the reality of the work already accomplished by the mission, and the growing promise of enlarged success:—

"Frequent intercourse with the brethren at the capital, when both the bright and dark sides of our work have formed the topic of conversation, many visits to the village churches, at chapel-openings, and Sunday services—besides a good deal of direct intercourse with the Mala-

gasy, preparatory to my taking the entire oversight of the Church at Ambatanakanga and its numerous branches, after Christmas—have made it inevitable that, in my case, first impressions of the state of things here should be somewhat deep and varied. You will readily understand, however, that

in no matter of importance are first impressions more likely to be unreliable than in regard to a work so recent in its origin, and so rapid and expansive in its developments, as the kingdom of our Lord Jesus in Madagascar. The very quickness and vastness of its growth, on the ruins of an effete heathenism, cause it to assume, at different times and places, a succession of phases, which, if attention were restricted to them alone, would be perplexing and, perhaps, even discouraging; while the impressions derived from other circumstances would, on the other hand, give rise to hopes and expectations oversanguine and bright. If first impressions are erroneous, subsequent observation and experience will correct them; if already correct, subsequent experience will mature and make them more correct. I need only say, therefore, (which I do with all my heart), that, taken as a whole, the aspect of affairs here is very encouraging. It is quite true that, on the part of many church-members and village preachers here, the acquaintance with Christian truth

is neither deep nor extensive, and the Christian church-life and Christian home-life are not yet of the purest and most exalted standard. But it was not very pure or exalted at Corinth, although that Church was founded by an Apostle; nor even in England itself, for many a long age after Augustine preached his first missionary sermon at Canterbury. I believe the state of things here is improving wonderfully. The whole country is open to the truth. Everywhere where the English missionary shows himself the people press in anxious crowds to inquire, 'Who is Jesus Christ?'—'what is the religion He has taught?' And everything makes one look forward to the day, distant, it may be (more distant, perhaps, than sanguine friends in England expect), but sure, when Christianity shall be the established religion of Madagascar—established not merely as the religion of its rulers, (for it is that now), but as the all-pervading and dominant power, enthroned in the hearts and homes of all its people."

8.—THE SAME. REV. W. MONTGOMERY.

Another of our experienced brethren, Mr. MONTGOMERY, who also embarked for Madagascar last spring, gives a graphic report of his arrival and settlement at AMBOHIPOTSY, and recounts in a cheerful tone his difficulties and encouragements in the study of the native language:—

"We live here, just under our beautiful church, at the very extremity of the southern city, a life that opens out, to me at least, larger and more solemn day by day. First, we had, at the house of Mr. Parrett, a few days' resting to mind and body from the long and weary and, towards the last, feverish journey. Then the little excitement of removal hither—the box-openings, the house-rightings, the

'mamangys' of crowds of kindly Malagasy from town and country, morning and afternoon, day after day. All this you have experienced, and had described to you often and again. So much for the coming here. Now I write to you my present impressions of what I have seen and done since coming. We have been in our house a little more than three months, and, as you may guess, I have found an

abundant occupation in the acquiring, or seeking to acquire, the language. I soon found that I was not going to pick it up; my wife is doing that. But for me, I have had to dig and labour, and shall have to do so. I have felt sore discouraged over and over again, and still sometimes do so feel, when words and peculiarities of speech, that I had painfully lifted up into some of my brain-spaces, seemed to have slidden down again to the depths. But I never entirely lost heart—not at all—and am further from doing that than ever before. I have now, by God's help, got together so much of it that I feel confident of winning all I have hewn now so much of my path through a great forest that I can carry the light at the far end.

"I have not yet begun to preach in Malagasy. My first formal essay in that I intend to make on the first Sabbath and first day of the New

Year. I have preached in English (with Rabazandra or Ratsimba for interpreters) several times, both in the town and country. This month I administered the Lord's ordinance to about 900 communicants, and spoke a few hesitating words to them in their own tongue. I frequently read some portion of Scripture on the Lord's-day to the congregation. And now I think that I shall not be very long before I am able to speak to them with some ease and comfort. My first trial, on New Year's-day, and probably many a one after that, must be a mere reading of manuscripts written by me, and very largely corrected for me. But, you may rely on me, I think that I shall not rest content with that. I believe, and hope too, that I have to do work here for God; and, by His grace, I will do it to the end!"

II.—South Africa.—New Griqualand.

THE district of NEW GRIQUALAND, formerly called NOMANSLAND, is situated on the borders of Kafirland. It is bounded on the west by the Tsomo River; east, by Natal; north, by the Drakenberg Mountains; and south, by the Ingeli Mountains. It has a population numbering 35,000 persons, which includes Griquas, Kafirs, Zulus, and Basutos. About eight years ago, owing to the encroachments of the Dutch Boers, a large party of Griquas, under their chief, Adam Kok, emigrated thither from the neighbourhood of the Orange River. The Griqua Church and congregation, having their centre at Mount Currie, number 5,000 persons. English Missionary, REV. WILLIAM DOWER; Native Pastor, REV. HANS BEZNIDENHOUT.

In our number for January, 1870, it was stated that the Directors had acceded to the earnest request of the Griqua tribes under the chief ADAM KOK, for an English missionary, by the appointment of the Rev. WILLIAM DOWER, formerly of HOPE DALE, to labour among them for a limited period. Before leaving a people to whom he was much attached, Mr. Dower had the satisfaction of seeing them comfortably settled in their new church, entirely free from debt; and, having paid a parting visit to his outstations, started in the spring of last year for

his new and wider sphere of labour. In a letter, under date August 9th, our brother describes the varied incidents of the journey.

1.—FIRST STAGES OF THE JOURNEY. REV. W. DOWER.
AUGUST 9TH.

Deciding upon the land route as being most economical and expeditious, the party started from Hope Dale on the 7th of March, and reached Queenstown without accident.

"Leaving Queenstown," writes Mr. Dower, "we were overtaken by a snowstorm on the top of a hill. Our fuel was exhausted, our oxen had strayed, and both of our men benumbed, and one suffering from diarrhoea, threatening dysentery. I had a long and stiff walk through eight inches of snow below, and thick falling flakes from above, in search of assistance. I found a friendly Boer, who—at no small risk—came with his oxen and Kafir servants, and pulled out our wagon to his farm. Here our party joined the farmer's household, consisting of some eight members, and all had to find accommodation of some sort within a comfortless apartment about nine feet square; but we had a fire and warm food, both which we got in time to prevent serious results in the case of the children and our sick leader. This was on a Sunday morning. I had the whole family assembled during the forenoon—read, prayed, preached, and catechised the younger members of the family, and towards evening, when the snow had ceased to fall so heavily, set out with the driver in search of our oxen, who, the farmer feared, might come to grief. We found their track, and traced them many miles; found them, and returned late in the evening. Mrs. Dower had become anxious, and the farmer had gone out in search of us, and was bellowing out for me from the top of one of the heights around his

house. The good people showed us all kindness in their power. We had to remain till Tuesday forenoon; the same afternoon we reached Dordrecht, where I had been appointed to preach on the Sunday. Next day we continued our journey, expecting to reach Gatberg, and having an opportunity of ministering to a number of Hottentot families who have settled there, and are looked upon as under the care of the Griqua Church. We found, however, the Tsomo quite impassable, and had no help but to encamp on the bank, and 'wait for the moving of the water.' We waited from Friday till Tuesday, and then got through with difficulty. At Gatberg we were overtaken by a most terrific storm of wind. It came down upon us about midnight, and kept us in terror, lest every gust would turn over our wagon. We were now at the base of the Great Drakensberg range of mountains, and the cold was very severe. We were then waiting to have some bread baked, the detention at Tsomo having run us short. Towards morning the wind fell; but, bread or no bread, we set off in search of shelter and fire. Want of provisions compelled us to remain over the Sunday at one of the Hottentot settlements. The chief proprietor of the place is a very decent, diligent, Christian man, who has come there from the Cradock Church. In his house I had a small congregation of eager listeners; as they said, they were 'very hungry.'

The last time they had heard a sermon was ten months before. Here we got provisions. Mrs. Dower's health gave me much anxiety at this

part of the journey; but careful nursing and a change of weather brought her round."

2.—A BASUTO CHIEF. THE SAME.

Halting at the Kraal of MAHWAI, the missionary's medical skill was called into requisition by a friendly, but still heathen, chief:—

"Our journey, after this, was without accident, beyond the ordinary incidents of such a journey—occasionally sickening in the mud, minor breakages, &c. At one place, our whole force had to turn out and construct a temporary bridge, to get over a swollen mountain torrent, the whole passage of which was a certain Slough of Despair. We reached the Kraal of Mah-mi, a Basuto chief, who, with his people, are now under Captain Kok's government. He had sent oxen and men to meet us. I had service with as many of his people as could be got together on the Sunday. Some are Christians, having been under the teaching of our French missionary brethren in Basutoland. They have settled in a rich and beautiful valley, a good part of which had been under cultivation, at least producing crops during the past summer. They have no mean supply of live-stock. On the Monday I climbed the hill, on the summit of which his majesty's royal hut stands. He had sent a message excusing himself from attending service, because suffering from toothache, and soliciting some medicine to allay

the pain. I required his assistance in oxen, to take us on, for our own were quite unable to proceed further. I took with me a piece of new flannel, a phial containing laudanum, and a few dozen peppermint-sweets. I found this monarch seated beneath an overhanging rock; a dirty blanket thrown loosely round his loins constituted the royal robe. He was listening to a case of horse-stealing, the accused and his accusers sitting around him. He received me very respectfully—rose, shook hands, and requested me to examine his tooth. The flannel, a few drops of laudanum, and the sweets were all accepted, and I had no difficulty in securing the assistance of the oxen on to Mount Currie. He was at one time a Christian professor, married a worthy person, of whom an account was lately printed in the *Female Intelligencer* of the Ladies' Society. She is a very excellent woman, who has suffered much for Christ's sake. It is a sore trial that she must see her children trained up as heathen, without being permitted to seek their spiritual good. We received much kindness from this good woman."

3.—ARRIVAL AT MOUNT CURRIE. THE SAME.

At length, on the 19th of May, seventy-three days after leaving Hope Dale, the entire party safely reached their destination; and Mr. Dower thus describes the varied and important duties which were awaiting him in his new sphere of labour:—

"I have had good congregations and attentive, and have also a large class

of inquirers. These I find deplorably ignorant of their Bibles. It could not

be otherwise, seeing scarcely a Bible has been sold among them during the past seven years. They have been without a good school, so that the young people have grown up in deplorable ignorance. I always feel sad and cast-down on returning from the inquirers' class on this account.

"I have opened a Sunday-school, and have a class of about forty adults, while Miss Edward takes the young people (about sixty) in one class. By-and-bye we shall set the better-instructed to work in other classes.

"I have, during the month, commenced an important part of the work falling to me here—the instruction of the deacons, according as they can come to me. Some of them are willing and eager scholars; I hope they may continue so, and some good to them and others will certainly come of it. Some of them are men of excellent moral character, and if they could gather up a little more knowledge of Christian truth, they might accomplish much good. I am keeping a supply of good tracts and pamphlets circulating among them.

"Miss Edward's school commenced with five pupils; she has now upwards of sixty on the roll. The day-school is prospering under her care. She has men and women learning the alphabet. She has some difficulties in her way. The school has to be held in the church, which is sometimes frightfully cold, and always very dark, and ill-provided with school-furniture. Our supply of school-materials is very scanty. I am sure we would feel greatly obliged if you could send us some small supply of school-materials—books, slates, writing materials, and such like.

English spelling-books would be useful, and alphabet-sheets, such as published by the School Society.

"I have to carry on an extensive medical practice, willing or not. I have no fewer than thirty patients. This is a great hindrance to me in my other work, and yet I must do it. I wish some medical man would come and settle among them, and free me of the responsibility. My small stock of medicine is now almost exhausted, and I do not know well how to get more. If the people would provide me with the medicines, I should be glad to dispense to the best of my ability, but they are too poor to do it. I have thought of asking you to try and help us in this respect. I do not know if the Directors ever make grants for medicines. I am sure, if a small supply could be sent, it would be found useful, and might be the means of softening some hard hearts in preparation for the Gospel message.

"Notwithstanding all hardships and discouragements, I am hopeful of being able to benefit the people. They have greatly degenerated, but they will improve. I have confidence in the efficacy of God's Word and the force of truth. I never lose an opportunity, in public or private, of pointing out to them their deficiencies and want of wisdom in temporal and spiritual things, and I do believe that many of them give heed to what I say. For instance, three months ago, old and young of the female portion of the community sat down on the ground in church; I have persuaded them to sit on the forms provided. The children came to school unwashed and uncombed; that has now ceased."

III.—South Seas.—“The John Williams.”

LAST month we gave a detailed account of the important work carried on by the missionary ship, in the visitation of the numerous out-stations among the smaller groups of islands in connection with our South Sea Mission. Scarcely less valuable are the benefits conferred by the vessel on our missionary brethren themselves. Isolated as they are in their little island homes, and debarred from the privileges of European civilisation and social fellowship, the periodical visits of the missionary ship are hailed by them with peculiar joy and gratitude. In illustration, we present our readers with extracts from letters recently received from two of our brethren labouring in the Leeward Islands. The Rev. A. T. SAVILLE has for five years laboured, under many difficulties and discouragements, in the island of HUAHINE, and is now beginning to see the dawn of brighter days. The Rev. A. PEARSE joined the mission only in the spring of last year, and has been appointed, for a limited period, to the island of BORABORA, which, since the departure of the Rev. E. R. W. Krause, in 1855, has been under the charge of native teachers, superintended by the missionaries of the neighbouring islands.

1.—HUAHINE. REV. A. T. SAVILLE.

After announcing, with thankfulness, the completion of his new house, which he entered on the 1st of March, 1870, Mr. Saville writes as follows :—

“We were very anxious to have things a little comfortable before the missionary ship arrived, but she came upon us before all of our work was quite complete. You have doubtless heard, from other sources, that she arrived here from Sydney on May 4th. We were delighted to see her again in Huahine Harbour; and our joy was redoubled when we found that Mr. and Mrs. Green were on board, accompanied by Mr. and Mrs. Pearse, who have been kindly sent by the Directors to strengthen this mission. We spent several happy days together, till the business of our committee-meeting was completed, when we were

again left to ourselves, our friends having left us for their several stations; but the visit, short as it was, had left a happy stimulus in our hearts, which will help us on for the next twelve months. Crafts of all rigs and sizes call here, but none have ever matched our own excellent vessel for grace and beauty. She is, indeed, ‘a thing of beauty,’ look at her when you will. I can assure you that she is such to us on the morning when the glad sound of ‘Sail, ho!’ echoes through our valley, and we catch the first sight of her white sails and neatly-painted sides gently pressing along the snowy foaming surf,

dashing upon our own familiar reef. And she is even more so on the Huahinian children's gala-day. When she has dropped her anchor and furled her sails, and each masthead is surmounted with a flowing Gospel flag, and a hundred gay streamers are floating above her decks—where our happy school-children are gathered in their finest dresses, singing sweetly their native welcome to Captain Fowler and the ship—I am always proud of her; and not for her beauty alone, but, above all, because she is the only

vessel which calls here without leaving behind an occasion for sorrow.

"She sows no tares in our fields. Other crafts arrive, and scatter freely those evil seeds whose end it is to choke and destroy those of our own sowing. But not so the *John Williams*. She leaves sunshine and stimulus behind her, which helps on our work among the natives, and assures them of the truth of our words, that England can produce pious captains and sailors as well as pious missionaries."

2.—ANNIVERSARY SERVICES. THE SAME.

At the celebration of the fifty-second anniversary of the mission on this island, an interesting incident occurred, which Mr. Saville thus records:—

"Our *May anniversary* this year was honoured by the presence of the ship, and of our friends, Mr. Vivian, Mr. Green, and Mr. and Mrs. Pearse, which gave increased interest to our services. The people did not come round from the various parts of the island in great numbers, but those who were present appeared to enjoy the occasion, and gave more liberally than they have done on any previous occasion during our residence upon the island.

"The contributions amounted to 150 dols., or £30. The adults gave 98 dols., and the children 52 dols. This was, altogether, 29 dols. in advance upon last year. We were much encouraged to find this improvement, not that the improvement was great; but we took it as an earnest that better days are ahead. I noticed, also, that many gave from a more generous spirit than on previous occasions. Many of our people are too apt to look upon these contributions as a kind of tax paid to the missionary; and it is

a most difficult thing to eradicate this impression; but this year I was thankful to see some give from the love of the thing. One old woman, a Church-member, and very infirm, hobbled up to my house the day after the adults had given in their contributions; she said that she was in much trouble because she had not given in her mite to the Lord. She reported that when the names of the subscribers were being written down, the officious scribbler had told her that he should not put down her name, because she was a poor infirm widow, and unable to give. She at once accepted this as an excuse for not giving this year, but says that by-and-by she began to think of God's great love to her during the past year—of how He had restored her from a bed of suffering and weakness, and lengthened out her days, so that she saw another May anniversary; and then she felt that she ought to do something to help on the work of Him who had been so gracious to her in her latter

days. She asked me, with some concern, if it was really too late for her to subscribe half-a-dollar. Of course I told her it was not, and desired her to cast in her silver piece with the

cents of the children, who that day were about to present their offerings, which she did, happily, as the day advanced."

3.—BORABORA. REV. A. PEARSE.

Mr. Pearse gives his first impressions of the island, and the state of the mission as he found it, in the following paragraphs:—

"The ship anchored in the harbour of Borabora on the 1st day of June. I was enchanted with the picturesque appearance of the island. None of the other islands can be compared with it for beauty and majesty; but this is not the place to express myself respecting the natural beauty of the island. Mr. and Mrs. Vivian came with us to prepare our way among the people. The king came off in a boat to welcome us to his land. We went ashore, and were formally received by the State, Church, and people, at the court-house. We then went to look at the mission-house. The avenue leading to it is delightful. The house we found small, and anything but prepossessing. Many windows and doors were wanting. We set to work and made it more tenable, and the king ordered his people to clean and whitewash it. At the present time five doors are wanting, and three windows; but we have wood and linen nailed up, and thus made the house comfortable.

"This island is divided into three districts: Vaitape—which is by far the largest, is where the mission-house is located—Faanui, and Anau. These out-districts are about two miles—in different directions—from the centre, Vaitape. At Vaitape there is a large and good building for Divine worship, capable of accommodating about 700 people. It is now being painted and

beautified. There is also a school-room, and though not in so good a condition as the house of God, yet it is fit for use. It is large enough for a school of 200 children. This room is also to be repaired. At Faanui there is another house of God in very good condition, and capable of seating about 150 persons. At Anau, I am told, the place for worship is small, and in very bad condition. In April, 1869, there were 306 members' names on the Church-books. From that time to June, 1870, 14 members died, 27 were excluded from Church-fellowship, 15 members removed to distant Churches, and two were admitted as new members—so that in June, 1870, there were only 252 members' names on the books. On the first Lord's-day every month the ordinance of the Lord's Supper is administered, and the Church members and people from the three districts come to Vaitape. The first Lord's-day after our arrival, the church was full; fully 700 people were present. With mingled feelings of gratitude to my Father in heaven, and yet with fear as to the future, with hope, with joy, and sorrow, I communed with God's people for the first time in my island home. I felt that God's providence had led me thus far, and I could trust God for the future."

4.—GENERAL WORK OF THE SHIP. REV. DR. GEDDIE.

As a sequel to the above, we have much pleasure in inserting the following extract from a letter of the Rev. Dr. GEDDIE, of the Presbyterian Mission in the New Hebrides, dated Aneiteum, November 8th, 1870:—

“The work of the *John Williams* since she left Sydney has been immense. She sailed north as far as the American mission-field, and reached, I believe, to 7° S. latitude. Fourteen islands were visited, six of them for the first time. The reception was most encouraging everywhere. God is greatly prospering the efforts of your Society in extending the Gospel in the Pacific. Some incidents occurred during the voyage to remind us of our dependence upon God, and His protecting care over the vessel devoted to His service. She had a hairbreadth escape of shipwreck at one of the islands visited. She ran over a coral reef, but escaped with the loss of a portion of her copper

only. In going out of this harbour, also, at the narrow part of the entrance, in consequence of a strong head-current, she did not come round so quickly as we expected, and touched the reef; the only damage done, I understand, was the loss of one of the pieces of her false keel.

“I should think, from what I have heard of the voyage of the ship, that it has been one of the most successful which your Society has made in the islands, and believe that the result will be to encourage you to more generous efforts for the extension of the Gospel. I am glad to see that your captain takes such a deep and hearty interest in the work, and the amount of work he goes through is surprising.”

5.—NEW CALEDONIA. REV. S. MACFARLANE.

Among the schemes of the Directors for the extension of the South Sea Mission, not the least interesting and important is that which contemplates the occupation of NEW CALEDONIA, distant sixty miles from the Loyalty Islands, and, like them, under the French Protectorate. In the year 1841, the Rev. A. W. MURRAY introduced native evangelists to New Caledonia; but European Protestant missionaries have never gained a footing there, and in April last our brother thus writes respecting the island:—“A quarter of a century has now passed away, and nearly a whole generation must have passed away with it, and, sad to say, it is still a land of darkness and the shadow of death.” With the ultimate view of recommencing work in a sphere in which he feels so deep an interest, Mr. Murray has proceeded to LIFU, to occupy the place of the Rev. S. MACFARLANE, who is about to pay a visit to England. We are thankful to receive from the latter the following encouraging report of the state of things in the group. Writing under date September 14th, 1870, Mr. MacFarlane observes:—

“Some important changes are better. The new Governor has arrived in New Caledonia, and a new

Commander here. The latter is a civilian, a member of the late Commission of Inquiry at Mare, and, I am told, a very liberal man. He is married, and has his wife and family with him. I have had three interviews with and several letters from him. He writes that he is anxious to give satisfaction to all, and I replied that during my residence here I shall endeavour to facilitate the accomplishment of so difficult a task.

"The captain of the *Gazelle* and the Commander have just been up here. The former is the bearer of a formal message from the Governor, praying the missionaries in the Loyalty Group—Protestant and Catholic—to use their legitimate influence to promote peace and conciliation among the natives. The Governor promises himself to visit the group in about a month.

"The soldiers are to be removed from the group as soon as practicable, and the natives are to be treated

justly and leniently. Let us hope that these things may come to pass. 'Tis high time that the mal-administration of this group should be investigated and rectified. The Commission of Inquiry have doubtless brought much truth to light, which is by no means unfavourable to us. Indeed, the Commander bore a noble testimony to the success of our mission. He said that wherever they went in the Loyalty Group they were struck with the order, cleanliness, intelligence, and happy appearance of the Protestants; whilst they found the Roman Catholics, in general, dirty, ignorant, and miserable. He wished that the priests were such active promoters of civilisation as we are.

"There appears a brighter prospect for the Loyalty Islands Mission than I anticipated. We are evidently better understood than we were. Our Heavenly Father will doubtless overrule all for good."

On the eve of going to press we have received intelligence of the safe arrival of the *John Williams* at Sydney, on the 10th December. The vessel has gone into dock for some slight repairs.

IV.—Opium in China.

ON the growth of opium in China, and the evil influence which it is exercising, the Rev. GRIFFITH JOHN gives the following testimony, in addition to what was quoted last month:—

"But what have been the results of the legalisation of the trade in opium? From the above statement it would seem that India has not been greatly benefited by it. In this respect the event has disappointed many. But though the importation of the *foreign* article has not increased materially, the consumption of the drug has been making rapid and gigantic strides within the last decade. We know that opium-smoking has been spreading on

every hand, and this can be accounted for only on the supposition that the native product is gradually superseding the Indian. The fact is, the cultivation of the poppy is becoming general in the northern, western, and central provinces; and the impetus which it has received of late is to be ascribed to the *legalisation of the trade*. Even before the Opium War broke out, the poppy was grown, to some extent, in the eastern and southern provinces.

As far back as 1830, a large portion of the province of Che-Kiang was devoted to its cultivation. Soon after this date, a check seems to have been put to its growth in those provinces, for subsequent memorials relating to their affairs are silent about it. In the western provinces, when the attention of the Government was not so easily attracted to it, the plant found a safer and quieter home, and the growth in them has consequently been steadily increasing from the first. We know from a memorial presented to the throne, in 1836, that it was grown extensively in the province of Yun-nan at that date. The Opium War gave a decided impetus to the native cultivation, but it is only since the legalisation of the trade that the poppy, like a noxious weed, has been running over the whole country. It is now grown in the provinces of Yun-nan, Kwei-Chow, Si-Chwan, Kan-Suh, Shen-Si, Shan-Si, Hu-Peh, Hu-Nan, Kiang-Si, and even in Manchuria. The principal opium-producing provinces are Kan-Suh, Yun-nan, Si-Chwan, and Kwei-Chow. In the months of April and May these provinces are white with the poppy-flowers. The native article is very cheap in the provinces in which it is grown, and the consumption is very general among the labouring classes.

"Whilst the foreign article in some parts of Si-Chwan is worth its weight in silver, the price of the native is only tenpence per Chinese ounce. A penny is sufficient to provide an ordinary smoker with enough for a day's consumption. There everyone seems to indulge himself more or less in the pipe. It is a common thing, even for those who are not confirmed smokers, to go to the dens for an occasional whiff. The men and the women, the old and the young, seemed to me to

be all playing with the insidious poison; and my impression was that it only require a few years more for opium-smoking to become as common as tobacco-smoking in Si-Chwan. I am within the mark when I say that seven out of every ten of the men, and three out of every ten of the women, of Si-Chwan, are confirmed opium-smokers. I saw then what I had never heard of before. As we were drawing near the fairy *Kung-tu*—a city supposed by the Chinese to be on the confines of Hades, and the place through which all the disembodied spirits must pass on their way to that region—the boatmen told me that I should find an opium-eating god in the temple of the King of Hell, situated on a hill in the immediate vicinity. They spoke of him as a most powerful divinity, but excessively fond of opium. The people, they said, often propitiate him with the drug, and obtained wonderful deliverances in consequence. It was amusing to listen to the marvellous stories which had gathered around this 'cock-footed' god.' In the afternoon I ascended the hill, and there actually found this celebrated opium-eater with his mouth all-besmeared with the drug. It seems that the people, in their difficulties and trials, go and visit the shrine of this divinity, and promise him a good quantity of opium if he will but bless them. When their prayers are answered, they return and pay their vows, by daubing the lips of the poor god with the vile stuff. He is a black, frightful-looking devil. Most of the numerous priests in charge of the temple were opium-smokers, and this opium-eating divinity is simply a creation of priestcraft. Still the fact plainly shows how the Si-Chwanites are beginning to look on the habit of opium-smoking. The

two other great opium-producing provinces present an aspect similar to that of Si-Chwan. In the three, the ma-

jority of the adult population smoke, and the native article is used to the exclusion of the foreign.

Recent years have witnessed an appalling increase in the number of opium-smokers. The habit of using it appears to be spreading with great rapidity :—

“It is often said that we have nothing to do with the widespread cultivation of opium in China, and that the people themselves are solely responsible for it. I must confess that the matter does not present itself in that light to my mind. It seems to me that England is deeply implicated in the crime. We have created and stimulated the appetite for the drug; we have made the nefarious traffic in it respectable, by inducing the Chinese to legalise it; we have made indulgence in it safe and easy, and we have caused the natives to supply their own wants at a cheaper rate than we can do it for them. In former days smokers were banished, or punished in other ways, and sellers decapitated. At present, both are perfectly safe at their respective employments. Concealment, either from a sense of shame or danger, is hardly known now. Even in Peking, the dens are to be seen in every lane, and there is an opium-shop in the palace itself. We are informed, on reliable authority, that there, in the immediate presence of the Son of Heaven, forty per cent. of the small officials are opium-smokers; from seventy to eighty per cent. of the followers, attendants, and male servants of the mandarins; from thirty to forty per cent. of the female attendants of officials; from twenty to thirty per cent. of the fighting soldiery and the literary class; fifty per cent. of the eunuchs in the palace; and twenty per cent. of the merchants. Such is the present state of things in the capital, where, in former times,

the laws against the consumption were most stringent, and the penalties exceptionally severe. The country at large presents a sad spectacle in this respect. When I arrived in China, about fifteen years ago, the opium-shops were to be found only in the backstreets, with a cloth or bamboo-screen covering the door. Now they are to be seen in the great thoroughfares; and, like other shops, they have their signboards hanging in front. Let the traveller go where he will, and he finds that the pipe is offered at all the inns as freely and openly as any article of food. Business is discussed, and bargains are concluded, over the narcotic. No one who wishes to be regarded as a gentleman ever thinks of inviting friends to a repast without laying in an ample supply of the drug. To neglect the pipe at convivial gatherings would be looked upon as a great breach of etiquette, and would mark off the host as a mean niggardly fellow. The native physician often expects to be invited to take a pipe when he visits his patient. Mercantile firms and large shops have the pipe and its accompaniments always spread for distinguished customers. The employee connected with the mandarin offices nearly all smoke, and they are slow to oblige anyone till treated to a pipe.

“Thus the legalisation of the opium trade has resulted in giving the native cultivation a wonderful impulse, in vastly increasing the consumption,

and in removing the ignominy and danger connected with both. True, most of the evils which sprang from the contraband character of the trade have been done away with, but other and greater evils have sprung up in their room. A wicked and destructive traffic in a poisonous drug has been made to assume the form and features of an honourable trade; the importer of opium is no longer a despicable smuggler, but an honourable merchant. The Chinese cultivate the

poppy far more extensively than they did before, the odium of opium-smoking has been taken away to a great extent, and the consumers have vastly multiplied; and tens of thousands of men and women, who would not have fallen into the habit in other circumstances, have been ruined for ever. Such are some of the tremendous evils which have resulted from the last act of the British Government in regard to the opium traffic."

V.—Notes of the Month.

1.—The Rev. JOHN HEWLETT, B.A., of Benares, re-embarked for India in the *Singapore*, via the Suez Canal, January 24th.

2. DEATH OF CAPTAIN W. H. WILLIAMS.—We regret to announce the death, on Saturday, February 4th, of the captain of two of our previous mission vessels. He entered the Society's service in connection with the first vessel bearing the name *John Williams*, which left England in 1844, under the command of the late Captain R. C. MORGAN. On

Captain Morgan's retirement in 1855, Mr. Williams succeeded him as master of the ship, in the discharge of which office he enjoyed the confidence and esteem of the Directors, and of their missionary brethren in the Pacific. In recent voyages his health became greatly impaired, and for the past two years he had been a great sufferer. His end was peace!

Owing to want of space, the ACKNOWLEDGMENTS, which are in type, are unavoidably omitted. They will be inserted next month.

VI.—New Year's Sacramental Offering to Widows' Fund.

From 21st January to 20th February, 1871.

LONDON AND ITS VICINITY.			
Anerley	5	15	6
Belvedere	2	0	0
Bermondsey Rowel Chapel, Ladies' Missionary Sewing Society	1	1	0
Bromley	5	15	6
Buckhurst Hill	3	8	8
Camberwell (additional)	2	0	0
Craven Chapel	20	0	0
Croydon: Broad Green	6	9	0
Trinity	7	10	0
Selhurst Road	4	0	0
Deptford	2	0	0
Finchley Chapel	4	5	0
Forest Hill: Queen's Road	5	0	0
Greenwich Road Congregational Church	2	2	0
Hare Court Chapel	31	4	10
Harley Street Chapel, Bow	4	0	0
Haverstock Chapel	10	12	8
Holloway	10	0	0
Holloway: Junction Road	6	7	0
Kentish Town	13	14	2
Mile End New Town	5	0	0
New Tabernacle	2	2	8
Peckham: Clifton Chapel	2	14	0
Poultry Chapel	16	7	3
Romford	2	0	0
Surbiton	10	18	0
Sutton	2	0	0
Tolmers Square Chapel	3	9	2
Tooting	1	0	0
Tottenham High Cross (additional)	0	3	0
Trevor Chapel	6	6	0
Trinity Chapel, Brixton	6	15	0
Walthamstow: Trinity	2	5	0
Wood Street	3	6	0
Wandsworth	5	5	0
Woodford	20	8	2
Woolwich: Rectory Place	4	0	0
York Street, Walworth	7	0	0

COUNTRY.					
Accrington	2	0	0	Holt	1 0 0
Adlington, near Chorley	0	15	6	Holywell (Flint)	0 12 0
Annan: Collection	1	16	2	Ilfracombe	1 0 0
Mrs. Thomson, Do-				Ipswich: St. Nicholas Street	5 18 6
kenfath	1	0	0	Keighley	3 0 0
James Simpson, Esq.	0	6	10	Keyworth	0 10 0
Arundel	3	3	0	Kingsbridge	1 10 0
Atley	1	1	0	Knowl Green	0 10 6
Barnford	3	10	6	Knutsford	0 15 0
Barnsley	2	18	7	Lancaster: High Street	7 10 0
Barnsley	2	10	9	Launceston	2 0 0
Barnsley: Bunyan	10	10	0	Lavenham	1 0 0
Birkenhead: Oxton-road	4	7	9	Leatherhead	2 3 5
Birmingham: Carr's-lane	15	0	0	Leeds: Queen Street	9 9 7
Edgbaston	33	4	4	Leicester: Bond Street	5 0 0
Highbury	4	12	8	Gallowtree Gate	10 16 0
Lozells	7	7	0	Lenham	1 0 0
Moseley Road	5	0	0	Lichfield: Wade Street Chapel	0 10 5
Saltley	3	0	0	Lincoln: Newland Chapel	8 0 0
Smallheath	2	0	0	Little Waltham	1 1 0
Steelhouse Lane	10	0	0	Liverpool: Waterloo Chapel	15 15 0
Barnmouth	3	19	3	Loughborough	1 6 10
Barnsley: Horton Lane	14	0	0	Luddenden Foot	2 0 0
Greenfield	2	0	0	Luton: Congregational Church	5 5 6
College	5	0	0	Union Chapel	1 10 0
Barnsley	5	0	0	Lymm	1 3 4
Barnsley	1	0	0	Macclesfield: Roe Street	5 10 0
Barnsley: London Road	3	3	7	Maidenhead	7 18 4
Clifton Road	5	15	3	Manchester: Bowden Chapel	14 13 4
Barnsley: Castle Green	2	10	0	New Windsor Chapel	1 1 0
Barnsley	1	14	6	Richmond Chapel	8 0 0
Barnsley	2	6	6	Park Chapel	3 10 0
Barnsley	1	0	0	Zion Chapel	3 13 9
Barnsley: St. Edmunds: Northgate Street	1	10	0	Zion Chapel for 1871	7 18 6
Lane: Free Church	2	10	0	Cavendish Chapel	15 0 0
Lancaster: Charlotte Street	2	0	0	Chorlton Road	20 5 5
Lancaster: Hedingham	4	0	0	Penton	5 2 6
Lancaster	2	0	0	Rusholme Road	11 8 10
Lancaster	1	0	0	Oldham Road	2 10 0
Lancaster	5	0	0	Cheetham Hill	7 0 0
Lancaster	2	17	0	Mansfield	1 19 9
Lancaster	2	0	0	Marden	1 6 0
Lancaster	2	7	2	Margate Congregational Church	2 15 8
Lancaster: West Orchard	4	0	0	Zion Chapel	2 13 6
Lancaster: East	1	5	0	Marsden: Providence Chapel	0 7 6
Lancaster	1	4	0	Melford	1 3 0
Lancaster	2	0	0	Middlesborough	1 1 0
Lancaster	2	0	0	Mixenden	0 13 2
Lancaster	1	0	0	Monmouth	1 3 8
Lancaster: Victoria Street	9	15	7	Montrose	5 15 1
Joshua Denston, Esq.	5	0	0	Moreton-in-Marsh	1 15 0
Lancaster: Princes Street	3	13	0	Mossley	2 4 7
Lancaster: Trinity	5	0	0	New Brompton	1 10 0
Lancaster: West Street Church	3	11	2	Newbury	5 4 0
Lancaster: Finch Hill Church	3	7	8	Newcastle-on-Tyne: West Clayton St.	4 4 0
Lancaster	1	18	8	Newport (Mon.): Dock Street	3 1 7
Lancaster	0	17	0	Norwich: Old Meeting	5 12 0
Lancaster	0	11	0	Nottingham: Castle Gate	12 0 0
Lancaster	5	14	0	Friar Lane	4 0 0
Lancaster	3	2	6	James Street	2 5 2
Lancaster	2	10	0	Addison Street	2 5 6
Lancaster	2	2	0	Hyson Green	2 16 5
Lancaster	0	16	0	Albion Chapel	1 10 0
Lancaster: Rook Lane	1	16	0	Oldham: Union Street Chapel (United	
Lancaster	1	7	1	Communion)	5 14 9
Lancaster: Great Berkhamstead: Castle Street	2	1	0	Ongar	2 15 6
Lancaster: Great Totham	0	10	0	Ossett	2 5 5
Lancaster: Greenock: George Square Chapel	4	1	6	Oswaldtwistle	3 16 6
Lancaster: Grimsby: Spring Church	1	4	9	Oswestry: Old Chapel	4 2 2
Lancaster: Guernsey: Eldad Chapel	3	3	8	Peasley Cross	1 3 6
Lancaster: Radleigh	2	10	0	Pendlebury	1 1 0
Lancaster: Halifax: Park Congregational Church	5	3	0	Peterborough: Collection	4 4 5
Square ditto	21	0	6	T. White, Esq.	1 0 0
Lancaster: Hanley: Tabernacle	6	0	0	Portland	1 0 0
Lancaster: Harold	1	14	6	Portobello	1 8 0
Lancaster: Harting	0	8	8	Potternewton	0 15 0
Lancaster: Haverhill	0	16	0	Radcliffe	1 11 0
Lancaster: Hensby	0	8	0	Reading: Trinity Chapel	5 4 5
Lancaster: Henley-on-Thames	4	0	0	Riddings	1 0 0
Lancaster: Hereford: Eign Brook	2	0	0	Ripon	0 18 2
Lancaster: Hithin: Queen Street	2	0	0	Rochdale: Milton Church	8 2 7
Lancaster: Hoddson	3	5	0	Ross	0 13 0

Royston : John Street Chapel	5	5	0	Thame.....	1	0	0
Knocsworth Street	2	2	0	Thaxted	1	0	0
Runcom	1	0	0	Theddingworth.....	1	1	6
St. Helens	7	10	0	Therfield	1	0	0
St. Neots : Old Meeting House	2	0	0	Throop	2	13	3
Saltair	5	6	3	Tintwistle	2	0	0
Scarborough : South Cliff	6	6	0	Tisbury and Fovant	2	0	4
Bar Church	4	17	6	Tockholes	0	10	0
Sedburgh.....	0	10	0	Totnes.....	0	16	0
Selby : Bethesda Chapel	1	0	0	Truro	1	15	0
Sheffield : Queen Street	5	0	0	Tunbridge Wells : Congregational Ch.	4	0	0
Sidmouth : Thos. Grundy, Esq.	1	0	0	Uppingham	2	2	0
Smallbridge	1	2	8	Uxbridge : Providence Chapel.....	6	11	6
Smallheath	2	0	0	Wakefield : Zion Chapel	5	0	0
South Petherton	1	4	6	Walsall : Bradford Street	8	2	4
Southsea	3	5	0	Ware : High Street.....	2	0	10
Sowerby Bridge	1	0	0	Weston-super-Mare	3	5	11
Staines	3	0	0	Weymouth : Gloucester Chapel	2	2	8
Stand	1	5	0	Wigan : Hope Chapel	2	9	9
Stockport : Hanover Chapel	7	19	1	Windsor	4	5	6
Wellington Road	3	14	6	Winham	0	7	3
Stone	1	8	2	Witham	2	0	0
Sutton Valence.....	1	17	6	Wollerton	0	14	0
Swanland	2	11	8	Worcester	8	3	6
Taunton : Paul's Meeting	3	4	0	Workop	1	0	0
Tavistock	3	0	0	Worthing	2	6	6
Tewkesbury	2	5	0	Wrexham : New Chapel	6	12	0

VII.—Contributions.

From 20th December, 1870, to 14th January, 1871—continued.

SCOTLAND.		<i>Newhills, by Aberdeen. Mr J. Milne.....</i>		AUSTRALIA.	
<i>Arbroath. Trustees of the late Miss Shepherd.....</i>	60 0 0	<i>New Pitlipo. Legacy of Andrew Carlo.....</i>		Per Rev. J. P. Sutherland.	
<i>Cove. Mr. R. Harvey, for Magazines, &c.....</i>	2 0 0			NEW SOUTH WALES.	
<i>Edinburgh. Auxiliary.....</i>	134 13 8	<i>Shetland Walls. Congregational Church.....</i>		<i>Auxiliary, on account.....</i>	
<i>Mrs Swan, for Mrs Edkins' school, Peking.....</i>	5 0 0			<i>Comrie, Mrs..... (D).....</i>	
<i>Do., for Widows' Fund.....</i>	1 0 0			<i>Woolahara. Juvenile Society.....</i>	
				<i>Point, Piper Road.....</i>	
		IRELAND.		<i>Petersham. Congregational.....</i>	
<i>Elgin. Congregational Church.....</i>	18 9 3	<i>Hibernian Auxiliary.....</i>		<i>Church Collection.....</i>	
<i>Glasgow. Hutchesontown U. F. Church.....</i>	10 0 0			<i>Do. Rev. T. Roseley.....</i>	
<i>Inach. Auxiliary.....</i>	4 17 6	<i>Armagh. Contributions.....</i>		<i>Do. Miss Holah.....</i>	
<i>Laurence Kirk. Contributions.....</i>	2 0 0				
<i>Mitrose. Mrs Walker..... (D).....</i>	2 0 0	<i>Cloneilly. Mr J. C. Spiller, for "Juvenile Magazine" ..</i>			
<i>Mogat. United Presbyterian Church, for two Native Teachers, under the Rev. J. Brown, South Africa.....</i>	10 0 0			VICTORIA.	
		<i>Drogheda. Mr G. Clubb.....</i>		Treasury of Auxiliary.	
<i>New Deer. A Friend to Missions.....</i>	1 1 0	<i>Kildare. Contributions.....</i>		<i>Williamstown. Congregational Church.....</i>	
				<i>Mr storey..... (D).....</i>	
				<i>Mrs Jac. Rev. W. Apperley.....</i>	
				<i>John C. K. Gibbs, for Mare.....</i>	
				<i>X. Y..... (D).....</i>	
				<i>Richmond. Congregational Sunday-school.....</i>	
		CANADA.		SOUTH AUSTRALIA.	
		<i>Per Rev. Dr. Wilkes.....</i>		<i>Auxiliary, on account, per D. Hobin, Esq.....</i>	
		<i>Toronto, &c. Per Rev. T. H. Marling.....</i>			

(Further Contributions unavoidably postponed.)

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Bansom, Bowser and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.



Yours sincerely
J. M. Muns

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

APRIL, 1871.

Showers and Smashing.

EVERYBODY knows what everybody means by an "April day," "true April weather." Yet whence do we draw this idea, so vividly distinct, common to such a multitude of minds, accepted by each young generation in turn with unquestioning faith? Hardly from that unvarying experience in which our philosophers delight. Many an April passes without one such delicious, provoking, many-humoured day as the name of the month conjures up to our thoughts: no matter, we cross such a month out of our imaginary calendar, with the remark that "it isn't a bit like April." Just such weather may visit us at any other season; but we only say, "It is just like April weather!" and, perhaps, think it quite out of place. Geographers may remind us that it is only in certain parts of the north temperate zone that April can bring the weather we have made up our minds it ought to bring: we don't care; so much the worse for the rest of the world; English April is "real April;" we love it all the better for being our own.

Look how the morning laughs in the blue sky, as though the rain-drops which glisten like innumerable gems on the half-clothed branches, from the shower which fell at dawn, were the only drops that shall be seen to-day. The wing of the new-returned swallow sweeps the air, a perfect image of joy. The larks fill the sky with music, one rising as another drops. The young elms and beeches are bursting rapidly into leaf; their older comrades more cautiously, as though warned by the experience of many a May frost. In the woodlands, the ground is

bluer than the sky, with millions of blue-bells; and in the sunny outskirts and openings of the wood the anemones, in select groups, hang out their graceful blossoms. Life and promise and joy swell in every bud and leaf, and breathe in every breeze. Presto! all is changed. As though some grim magician had waved his wand, huge masses of cloud, which have rolled up almost unperceived on the Atlantic wind, gather into a roof of gloom over the whole landscape. A shudder runs through the half-naked trees; and then down comes the rain. Rain! Nay, veritable hail; a shower that started with the mildest intentions from its cloud, but was caught in the arms of the north wind, up aloft, and frozen as it fell. But lo! even as the dancing hail is whitening the ground, out comes the sun again, warmer than before. More clouds; now a distant shower streaking the sky, with sunshine behind it; now another in the opposite direction, painted for a few moments with a rainbow; now one over head. At last we persuade ourselves that "it has cleared up for good;" and are rewarded for our credulity by a thorough drenching. We lose our temper, and declare that April weather is detestable; but before sunset, when the breeze has gone down, such a tranquil, tearful, transparent beauty has stolen over the whole landscape, that we cannot help forgiving our sweet tormentor, and saying, "After all, what else can one expect in April?"

A thought which reproduces itself, infallibly, generation after generation, in millions of minds, must be a Divine thought. It is therefore as instructive as it is curious and beautiful, to see how invincibly our imaginary picture, our ideal type, of any season, or other natural appearance, can hold its own against the impressions of actual experience. The reason is, that we do not create these imaginary pictures; we receive them, sensitively and indelibly in proportion to our sympathy with nature. They are thoughts of the Divine Artist Himself. Let no reader fancy that this phrase is irreverent or meaningless. The great idea of modern thought concerning the revelation of God in nature, is the idea of LAW. With some minds it becomes a monomania. It is true, grand, indispensable; but it is utterly unsatisfying. It guides and delights the intellect, but it satisfies neither the imagination nor the heart,—yet nobler parts of man's nature than his reasoning faculty. The poet, the painter, the lover of nature, discerns a language, hears a voice and a music, in Nature, to which Science is blind and deaf. If he be a devout Christian also, he hears not only the voice but the words; not only sees the handwriting but interprets it. He knows that the revelation of God in nature is not confined to the grand forms and eternal laws of the universe. To his wakeful ear even "the sound of a going in the tops of the mulberry trees" is God's voice. As in a single sentence, or even word—a flash of wit, a tremor of tenderness—you may gain an insight into a friend's character, which years

of ordinary business intercourse would not give ; even so, the gleaming play of light and colour, and changeful beauty on the surface of nature, is full of Divine thought ; and what is more, of Divine feeling. April showers and sunshine, its chequered lights and rainbow-painted storms, have their gospel. Regarded on this side, nature is filled with illimitable awe and tenderness. As I contemplate geologic ages, stellar distances, the relation or identity of forces, the limitation of the human intellect ; I am oppressed ; I shrink into littleness, isolation, despondency. I hear the Voice which says, "My thoughts are not your thoughts, neither are your ways my ways ; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." But April laughs at me through her tears,—the metaphor is so natural, so irresistible, that we all use it, and scarcely feel it to be a figure ; and forthwith I am startled by a sympathetic whisper, a voice not from beyond Sirius and the nebulae, but in the rustling leaves, where the mellow blackbird pipes, praising God, though he knows it not, for the beauty and joy of which he and his song form part. There are in nature many voices, and none of them without signification ; but surely this is the most wonderful of them all ; at all events, the sweetest ; for it speaks of SYMPATHY WITH HUMAN THOUGHT AND FEELING.

What is termed the "Argument from Design" for the existence and attributes of the Creator, has sometimes been over-estimated ; and, consequently, sometimes unduly depreciated. Regarding the universe as a vast magazine of contrivances, and fixing our attention on the one point of the adaptation of means to end ; or, if it rise above this, on the unity of the plan pervading the universe ; it is unanswerable as far as it goes, and points to a field of thought quite illimitable. But it has no message to the heart. An infinite Contriver and Designer, did we know no more, would attract no love, invite no faith, scarcely inspire worship or reverence. But the Beauty and Sentiment which fill creation, from the "stars which are the poetry of heaven," to the tiny lover's lamp of the glow-worm among the hedge flowers, speak another meaning. They speak of design, indeed ; but such design—on a Divine scale—as that of the poet, the painter, the musician, to be accomplished only in human emotion and imagination. The eye which looks out upon us from these aspects of nature is not the stony gaze of the sphinx, but the living glance of tenderness and fellowship. We fancied ourselves in some boundless workshop, filled with the eternal roar of mysterious adamantine machinery, worked by relentless, unvarying law : and behold ! we are in a palace, all hung round with paintings by the Builder's and Owner's own hand, and echoing with the songs He made and loves.

The supreme mystery of the Incarnation itself becomes less isolated,

more in harmony with God's other dealings, and with man's place in this great universe, when one remembers that He who made the worlds made also this April day.

"So through the thunder comes a human voice,
Saying : ' O heart I made ! a heart beats here.
Face, my hands fashion'd, see it in Myself.
Thou hast no power, nor can'st conceive of mine,
But love I gave thee, with Myself to love ;
And thou must love Me, who have died for thee."

April showers and sunshine have their lower, more practical lessons too—lessons of character, and hope, and comfort. "Fickle," April is proverbially called ; an instance of our irresistible (because Divinely implanted) instinct to read in natural phenomena the images of human experience. The word is very unjustly applied. "Sensitive" would be a truer word. Fickleness and sensitiveness are very different ; or rather, there are two very different kinds of sensitiveness, often confounded. Some persons, who pique themselves on being "so very sensitive," and whose pet grievance is that they are "never understood," certainly do not understand themselves. Their sensitiveness is nothing but irritability of skin. True sensitiveness is sympathy. The fit image of those *skin-sensitive* people would be a November elm covered with golden leaves, wet not with April showers, but only with dripping fog, from which, at the slightest breeze, the leaves drop in dozens. They are highly sensitive, no doubt ; but after all they are but dead leaves, so it does not much matter. What a different sort of sensitiveness is imaged forth in the tremulous changefulness of an April day ! In these rapid changes there is nothing capricious, for caprice is change without reason ; and there is ample reason here. Through all this seeming fickleness one glorious purpose runs. The full throb of life in bud and blossom is quickened by every raindrop and every sunbeam. April weather is beautiful just because it is not meant to last, and because it is so perfect in its season ; as fit for its place as the bracing cold of January, and the glowing heat of harvest-time. Beautiful, too, because so full of hope and promise. We instinctively see in it the picture of the heathful changeableness of childhood and youth,—the ready tenderness and elastic spirits which spring from the fulness of young life. At another season the same weather might be as beautiful to the eye, but it would have lost its sentiment and meaning. April showers remind us of tears of joy rather than of sorrow. They are not meant to feed the deep wells, like the rains and snows of winter. They are meant to hasten the re-clothing of the earth in its summer glory. They bathe the landscape as it is dressing, and give bloom to its cheek, and perfume and purity to its shining robes. They are not the "early rain" of

Psalm lxxxiv.,* softening the soil for the seed corn, and bidding the root strike downward, and the blade shoot upward; they are the "latter rain" of Psalm lxxv.; the overflow of the river of God, which is full of water, greatly enriching the earth, preparing the corn, blessing the springing of herb and tree, and dropping upon the pastures, till the little hills rejoice on every side, clothed with flocks, and the valleys, covered over with corn.

Some people, it may be, have too much of April both in their natural character and in their religion; but certainly many have too little. The beauty of childhood is not the beauty of mid-life, or of age. Harvest weather and vintage weather are beautiful and fit in their own season. If the matured Christian is sometimes tempted to yearn after the glowing though confused feelings, tearful penitence, and sweet new-born joy, of the young convert; he ought to have what is really richer and riper,—fruit in place of flowers. Yet the ripe fruit may have all the colour, perfume, freshness of the flower which faded to make room for it. The heart should never grow old. And if a man would keep his heart young, let him take heed never to drop April out of his calendar; and let him thank God afresh each year for the sweet messages of April showers and sunshine.

EUSTACE R. CONDER.

The Avenging Nemesis in Politics and War.

THERE is a terrible requital tracking the course of all bad deeds. It is not fate; it is not destiny; neither is it merely the positive certainty that the blow of retribution shall in every case of wrong-doing be sooner or later struck. It is the infliction of a Power who—Himself righteous, and to whose acts no error of judgment or of justice can possibly attach—has in charge the moral interests of the universe, and consciously, and of purpose, keeps His eye open on all the acts of men, and admonishes them that there is at least one Being who cannot be corrupted to the approval and sparing of any form of iniquity.

But, while wrong-doing of every kind is sure to be noticed and reckoned with, the bad deeds of rulers and potentates, of all the conspicuous actors in the drama of this world's public affairs—since the sweep of their influence takes so wide a range, and is felt to so great a depth—come in for a special share of His chastisements. There is a sentiment in the human bosom that the world really is under the cognizance and revision of such a Being; and yet the ambition and selfish-

* Ps. lxxxiv. 6, should be rendered: "Passing through the valley of weeping, they make it a water-spring; the early (or autumn) rain, covereth it with blessings."

ness of statesmen, the rapacity of conquerors, and all the motives which render men reckless of the sufferings, and tenacious of the gains of war, sometimes so far sophisticate and overrule this sentiment, as to tempt the perpetrators of evil to think that their unprincipled policy shall be permanently successful, and that they need fear no reckoning day.

How instructively and impressively is this taught in the commission which God gave to His prophet Jeremiah. Assyria, the first example of a great power trampling on all human rights, and purchasing empire at the cost of enormous iniquity and blood, had already fallen under the withering breath of the Supreme Justice. Nay, the Divine impartiality had not spared even the favoured nation of Israel, whose children were now captives or fugitives, and their country a scene of terrific desolation. Nor was there a single contemporary nation strong enough to play the oppressor, which had not eagerly seized the opportunity of so doing, or hesitated at any measure of fraud, violence, and cruelty. The prophet is enjoined,* therefore, to carry the cup of God's displeasure to all these nations in turn—a long and fearful enumeration. The Divine commission implies that some of them would refuse to drink, as men who did not think themselves obnoxious to such a visitation. But the cup is rigidly enforced on every one of them. "Thus saith the Lord God of Israel : Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink of it. . . . And it shall be, if they shall refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts : ye shall certainly drink." So inevitable was the penalty decreed against all these offenders.

And it is worthy of observation how, from the promptings of ambition and rapacity, and all the bloodshed and misery to which their indulgence has given birth, God is educing results which will vindicate His benevolence toward mankind. He has not abandoned the world to be a scene on which the incorrigible may successfully enact wickedness. Civilization, knowledge, piety, happiness, are what He designs for our race ; and, instead of being frustrated by the ambitious projects and unprincipled doings of potentates and statesmen, He is overruling their unjustifiable passions and aims for the accomplishment of His own purposes, suffering them to proceed to a certain pitch, and then smiting them with awful surprisal, and compelling them to contribute somewhat to a better order of things. Their authors were intent only on gratifying their own lust of power and earthly glory ; but they were unconsciously aiding the plans of the allwise and righteous One, who resolves that no period of craft, violence, and suffering, however dis-

* Jer. xxv. 15-29.

astrous for the present, shall pass away, without leaving the world some new lesson of wisdom, virtue, and hope, and some fresh stimulus for its realization.

And to what portion of human history can we look, and not see examples of the unslumbering retribution which waits on every form of evil doing? The Bible is full of them; and the reference to them already made will suffice. May we not advert to the States of Ancient Greece, and more especially to the results of the Peloponnesian War? Deep was the humiliation with which Athens came out of that conflict. But, with all her culture, bravery, and patriotism, had she not been selfish and overbearing to her rivals, and never scrupling the meanest arts by which she could promote her loved ascendancy? And the rest of the States, who could not bear her pride and arrogance, were as little scrupulous as to the methods by which they combined to humble and ruin her. All of them left a miserable inheritance to their posterity, and serve to show how shortsighted and rotten, and how sure of the rebuke of Eternal justice, is the policy which would prosper by unrighteousness. We lament that they have vanished out of the list of nations; but we owe it to the awards of the Supreme Arbiter to say that they perished deservedly. .

Let us look also at the French Revolution, the one emphatically so called. What unexampled scenes of freedom, prosperity, and happiness were predicted from it, not only by the philosophers and patriots of France, but by many of the wisest and most virtuous of other nations! But, however pure the principles, and however disinterested the intentions of its first leaders, it speedily fell into the hands of men who perverted it into a reign of terror, and drenched their country with its best blood. All Europe looked on aghast, wondering at the infatuation which could dream of serving the sacred cause of liberty by such remorseless butchery; and, whatever benefits may have arisen from that event, once hailed as so auspicious, have been purchased at a dearer cost than was ever paid by any other nation under heaven. Such a falsifying of hopes so vast is a further testimony, that God's frown must ever wither the vain and impious attempt to build national order and happiness, on any other basis than righteousness.

It will be admitted, moreover, now that party heat and prejudice have pretty well subsided, that the British Government acted neither wisely nor justly in those transactions which provoked our North American colonies to throw off their dependence on the mother country, and to found the Republic of the United States. It would have been possible so to have nursed those colonies for independence as to have knit them to us by bonds of lasting gratitude and affection, as well as by the proud consciousness of community with us in blood, language,

and religion, and in devotion to the most precious interests of humanity ; but other counsels prevailed, and the resentment, jealousies, and distrust engendered thereby, and aggravated by more recent misunderstandings, have checked the warm current of sympathy which should have flowed between us ; insomuch that, were we to become involved in serious complicities with any of our European neighbours, we are not sure that we should find friends in our Anglo-American brethren. This is an infelicity which we cannot but feel and deplore. It is embarrassing the relations of the two countries at the present hour. Yet it is the natural fruit of a policy which was less studious of the rights and well-being of our brethren than of our own aggrandizement, and one of the manifold forms in which an overruling Providence protests against the blunders and misdoings of selfishness and pride.

Neither were the foundations of our Indian empire laid in innocence. So manifestly is it of the benign dispensations of Heaven that British rule has been extended over that country, so numerous are the benevolent agencies now at work for its regeneration, so capable is it by its natural resources and the genius of its people of rising to distinguished greatness and prosperity under the fostering care of a wise and paternal government, and so much happier is its present condition than aught ever realized under its native princes, that we should be glad to forget some of the earlier steps by which India was gradually brought under the sway of England. It may be confidently asserted that never was conquest or acquisition made on so vast a scale with less tincture of evil. Yet the parliament and people of England would now blush for such violations of truth and uprightness as were allowed and sanctioned in the doings of the East India Company in former days. Conquerors have short memories ; but their deeds are kept in infallible remembrance by the ever-watchful and omnipotent Guardian of human rights ; and the fact that we still hold India by force, and not by the people's love and gratitude, proves how difficult it is for the most persevering kindness and goodwill to wipe out the recollection of ancient wrongs, and that the unexpected and perplexing obstacles which often rise up in the path of those who would heal and obliterate those wrongs are part of the penalty exacted for the unexpiated errors of a past generation.

And is not this the root of the difficulty which our Government still has with Ireland ? Perhaps there never was a set of rulers more bent on pacifying and harmonizing that country than the present Cabinet. To devise measures which should place it on the most perfect equality of social and political rights with every other portion of the United Kingdom, has been their earnest study and endeavour. But Ireland is not yet conciliated. There is a numerous and powerful party eager to accept every new advantage, but making it the ground for further demands,

and more clamorous for fresh concessions than grateful for ameliorations already enjoyed. Nothing can be more disappointing and discouraging to a Government truly solicitous to correct whatever is amiss, and to remove every vestige of inferiority. The wisest legislation, the purest administration, the most impartial distribution of patronage, are all unavailing for charming away this spirit of discontent. And why? There is in the national breast a bitter and resentful memory of the wrongs done to their forefathers centuries ago. Their rulers are their conquerors, and the supposed right of conquest was often urged to the most despotic and cruel degree. Such treatment cannot be forgotten, is slow to be forgiven, and renders men thankless even to the friendly hands which would soothe and redress them. We cannot complain. We must not quarrel with the constitution of human nature and the allotments of a retributive Providence. The evil of bad deeds unatoned for propagates itself to succeeding generations, till the penalty has been exhausted, and the supreme Judge has been satisfied.

For further illustrations of the sentiments of this article we might refer to the abasement of Spain from her once proud position among the nations of Europe, to Austria's expulsion from Italy and Germany, and to the Pope's deprivation of his temporal dominion. But why dwell on these, while we are confronted with the astounding spectacle of France and Prussia in mortal antagonism?—the one prostrate and bleeding, the other victorious and triumphant; the one suing for terms of peace, the other able to impose the hardest; the one in her hour of deepest adversity, the other covered with what is usually called glory. What then? Is Prussia the elect of Heaven, and France under a ban of hopeless reprobation? We dare not think so. Doubtless, the latter has many sins to expiate. Her passion for martial pre-eminence and dictation to the rest of Europe has been her ruin. But the former has a serious account to settle with the community of nations and their awfully righteous Head. Her history is not free from the damning flaws of fraud, spoliation, and perfidy. We should have no reason to be surprised, if signal chastisements were in reserve for her and her humbled antagonist. We cannot gauge their respective virtues or vices by the humiliation of the one, or the splendid success of the other. But, could the ear of both be open to the lessons of history and the monitions of Divine inspiration, we might hope for the best. We cannot penetrate the counsels of the Prussian monarch and of his astute and daring prime minister. But there is nothing in the antecedents of either to forbid the fear, lest the compact German union which they have achieved should be converted into a powerful military system, over-awing neighbouring nations, and unfriendly to popular liberty. If, however, they were to use it for the truly noble and patriotic purpose

of giving to every nationality of the Fatherland a freedom and expansion from which they have been long estranged, their future history would immortalize them, and the evil of the past be condoned, and gradually worn out.

And if the conscience of unhappy France could be roused by her dread misfortunes to a better sense of what most becomes a great nation; could she consent to relinquish those ambitious schemes of domination which have made her restless at home, and an annoyance and a fear to her neighbours; could she be persuaded to address herself to the wise and moderate counsels, and to the rigid economising of her resources, by which alone she can hope to redeem herself from the all-but-crushing responsibilities of this calamitous war, and thus gradually replenish the springs of her own prosperity, and rise to her just position of influence among the European family of nations; she would secure the respect and admiration of all wise and virtuous observers, turn to rich advantage the chastenings of Providence, and contribute to the world's advancement in all the elements of true honour and happiness.

We await the future of these two nations with deep and solemn interest, assured that, whatever course they take, the awards of Heaven will be such as ultimately to confound the wrong, and to vindicate and honour the right. "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same."—Ps. lxxv. 8.

Since the above was written, terms of peace have been agreed upon; but they are so severely hard and crushing as grievously to disappoint all who had hoped that magnanimity and generosity might be shown by Prussia in her hour of triumph.

W. F.

Feet and Wings.

It is the distinction of all flying creatures that they have a double apparatus—wings for the air, and feet for the ground. Accordingly, they draw their feet up under them when they fly, and when they settle on their feet, drop their wings at their side. And one of the prophets, by a fine touch of nature, shows God's cherubim even conforming as by instinct, to this same law—"when they stood they let down their wings." Of course, there is no lesson specially religious here intended; but the fact may be used, I conceive, with no small advantage, to illustrate a very important subject of Christian experience, otherwise difficult to be effectively presented.

This nether element, called Nature and the world, is a kind of base-level on which we trudge and drudge ourselves in our works, and take

what grime of it we must, having faculties of locomotion, feeding, sensation, natural sentiment, and sense-perception, coupled with discursive understanding ; by all which we act our parts on foot, as it were, and have our opportunity in the uses given us. Meantime, we have a higher range permitted us into which it is our privilege to ascend ; with attributes of faith-perception, love-appropriation, spiritual imagination, added for the sensing of God and the taking of His revelation to live in it ; in all which we become aerial creatures, so to speak, resting suspensively on things above the world and ranging freely in them. And it is this glorious uplifting that produces the transcendent mystery of experience in Christian conversion. For the major, infinitely nobler part of our faculty is here opened out for the first time into worlds above the world ; even as the worm bursting its chrysalis begins to fly, or as a balloon, when the cords are cut, leaps with a bound into the sky. O, what buoyancies of faculty now take us, all struggling upward after God ! So that now, becoming spirit and no more flesh only, the new inspirations lift us into quite another range of experience.

And the Word of life represents this up-lifting of souls in a great many different ways that are yet all concurrent. "Conversation in Heaven"—"Raised up together to sit together in heavenly places in Christ Jesus"—"Risen with Christ to seek those things that are above"—"Ye are come unto the Heavenly Jerusalem"—"They mount up on wings as eagles." The conception is that souls new-born "from above," as Christ speaks, are in this manner lifted above, and go clear of the foot-levels of the world and the more natural understanding. The smother of flesh and sense is taken off, and they rise.

They were creatures of understanding, and creatures in the higher capabilities of faith ; but living in the understanding, in that always looking down, they saw the coarse, nether element only ; so that when they came to open their windows on God by their trust in Him—so admitting the full revelation of His truth and friendship—they are taken up off their feet into a higher range of life. They sail abroad in a kind of upper-world liberty. Duty now is inclination ; truth an infinitely serene element ; perception broad as heaven and full as the sea ; and all the detentions of world-worship and lust are fallen away. They, as it were, only see the world when they look far down where it lies.

All this by faith ; because where we rest ourselves, our life and life-character, on God, we prove Him, and have the sense of Him revealed to our immediate knowledge. But this faith, it must be observed, is not as appears to be very often understood, any belief in something about God, which is not God ; no belief in a proposition, or truth, or doctrine, or fact, even though it be an atonement made, or legal justification

provided—these things are things round about having, it may be, a certain relationship and preparative concern—but the faith is a wholly transactional matter toward God Himself, and no mere creditive assent or conviction regarding something notional or notionally affirmed. It is the man's new, self-committing, trusting act, by which he puts himself out on trust, and begins to live suspensively on God, as every created spirit, whether under sin or clear of it, is made to live. It is a trusting of person to person, substantive being to substantive being, sinner to Saviour; in this manner it is in effect a sublime act of migration upward into the range of spirit, where it lives inspirationally, and has all things new.

Accordingly, just here begins the great struggle of Christian experience I am wishing to illustrate. Can the soul thus lifted stay above in that serene element into which it is ascended? Plainly enough it is possible only as we keep good the faith, or, when it ebbs, renew it. It must be faith too, still in the person of God or of Christ; not any faith in something about God and secondary only to what is personal in Him. It must be such faith as lives derivatively from Him, and bathes itself in the revelation or inner sense of His friendship. And precisely here—here and never anywhere else—is the difficulty; that the disciple has gravitations in him still that pull him all the while downward, and settle him on his feet before he knows it. And then, as soon as he begins to stand, his wings are folded, of course. Even as the flying creatures fold their wings instinctively when they settle on their feet, having, for the time, no use for them. The moment he begins to rest on mortal supports, and find his hope in mortal good, he ceases in the same degree to live by faith. And it comes to pass so naturally or insensibly that he forgets himself. Let us trace some of the instances and ways in which it comes to pass.

He is a man of enterprise, and begins to think of independence; and the independent state that draws him on becomes, how easily, how insensibly, the non-depending state. His successes are honest successes. His economies are only rational and right. But he does not hang on Providence as he did, in a perpetually sweet, bright confidence. His prayers lose out their fervours, and his peace flows only as a turbid river. Even God is far less dear and less consciously present than He was. How long is there going to be faith enough left to have the consciousness of His presence at all?

Sometimes the disciple drops out of faith unwittingly in overdoing the search after evidences of it. What should be that evidence but the faith itself, even as the day brings its own evidence; or, better still, as we get evidence of warmth by the immediate feeling of it, when we cannot find heat by any hunt of inspection or search beside. Suppose he

finally gets the evidence of his Divine calling made up. It is made up in his understanding, of course, and it might as well be made up by arithmetic computations. He has, in fact, descended out of faith to get evidences that dispense with faith. He wants no inspirations longer, for he has made good his proofs. Henceforth, he burns, if at all, without flame. He is down upon his feet, and has really undertaken to be a foot passenger all through.

By a very common mistake, the disciple who is losing ground, instead of going back on his faith, puts his will into the struggle, and thinks to recover himself by his will. Fighting out his battle now by self-endeavour, he makes it a losing battle, of course. Defeated and discouraged, he knows not how, he answers, with a sigh, Am I not doing everything for success? Yes; everything but the only thing—viz., to believe in God—that is forgotten. And what can he do by his mere will-force and resolvedness, when the heavenly trust is wanting? He might as well think to leap out of the Gulf Stream by the spring of his feet. The harder throes he makes the deeper he sinks, of course.

Another class of disciples, of a naturally faithful habit, when their fervours abate, and their enjoyment of God ceases to buoy them up, seeing no help for it, subside, as it were dutifully, into a mere routine practice, or observance of times. They gravitate downward on regularity; consenting thus to a regulation service on foot, since it can no longer be a service in impulse and liberty. Unblest and dry, they are none the less punctual and exact. They mean, at least, to be faithful; and they hope there may be some good in it, only of a duller sort than it should be. Perhaps there may; only how much better if they could be sure of some little faith in their faithfulness, which, if they had it but as a grain of mustard seed, would kindle, at least, an observable fire. Had their faith but a one-wing power, it ought, in the flapping, to lift them visibly a few feet upward now and then.

To give one illustration more: it often happens that a disciple thinks to steady and fortify his faith by a more practised investigation and deeper studies in matters of opinion. And it is not to be denied that certain benefits may thus be gained. But the difficulty is that when he gets occupied in questions of the understanding he is likely to be engrossed by them and seek his light in them, having it no more by faith at all. Then, of course, he is down upon the levels of mere Nature. Hence the fact so often remarked, that young men going into theologic studies are apt to lose ground visibly, to the grief of many friends, in their piety. They pass into a sphere where scheme and system are building, and get stalled in the industry of the head. They forget that opinion builds from below, and undertakes to be a pillar by its own firm standing. We think, it may be, that we touch bottom,

and get sure footing in it ; but the fatal thing is that it is a footing more literal than it should be—a standing that is on the feet. We are going, as we think, to be kited or aërially floated no more, but will now have things in the solid. But our solidity turns out to be a living on the dry nuggets of articulated deductions, and not on the uplifting grace of God's inspirations. We settle thus out of grace into formulations of grace, when, of course, our wings are down. Would that a great many thousands of the more gifted souls could not find the meaning of this.

Our conclusion, then, is that all unsteadiness, wavering, collapse in Christian living, is caused somehow, in one way or another—for the ways are numberless—by dropping out of the simple first faith, and beginning to rest on supports from below. The moment any disciple touches ground with but the tip of his foot, and begins to rest himself, but in part on earthly props, a mortal weakness takes him, and he goes down. And there is no need of it. Nothing is more simple than this law of trust. God, too, is a being faithful enough to be trusted in at all times ; and, if the disciple is faithful enough to abide in His trust, he will abide in God, and have God's inspirations in him, move in God's liberty. If at any time he begins to subside, a calm and loving return to His trust will assuredly recover him. And he is not obliged, living in this key, to remit or let go any of his studies, or toils, or engagements. He will only carry himself the more steadily in them, and with less friction of disturbance, that his soul is rested in God by his faith. Sometimes it may be that his faith is shut in by morbid vapours, obscurations from disease ; but then he has only to believe the more strongly, waiting for his obscurations to be cleared. He need not ever be troubled or put in concern by them. Even the sun has obscurations ; but above them it abides in the tranquillities, and waits till it has burned a way through.

HORACE BUSHNELL, D.D.

The (New York) Independent.

Scenes in the Life of Luther.—II.

VERY various were the agencies that pioneered the Reformation. It was an age of general revival,—in arts and letters, as well as in religious life. Along with the lightning shafts, here and there, of celestial truth, the lighter missiles of burlesque flew thick and fast at the head of Papal Rome. Among the learned wits of his time, Erasmus towers supreme ; but the intellectual giant was a spiritual dwarf. "It is dangerous to speak," said he ; "and it is dangerous to be silent." He urges on a friend to "keep aloof from the contagion of the sects," and to temporize with them, as the dying man (in a

story he tells) is said to have done with the devil. What he gained by this was the distrust of the Reformers, and the hatred of the Papists. A doctor, of Constance, kept the portrait of Erasmus in his study, that he might indulge himself in the pleasure, as often as he listed, of spitting in his face. The consciousness of his own moral cowardice and false position embittered his closing years, and made him weary of earthly existence, which, so far from relishing, he describes as "cruel."

Turning to the true pioneers of the Reformation—the spiritual heroes who were valiant for the faith and truth in the earth as dearer to them than life—we shall find that it was just as they approached clearness on the vital doctrine of justification by faith, so imperishably associated with the name of Luther, that they proved effective in their assaults against Rome. The doctrine may be traced in the writings of the schoolmen, but it lay warped under their endless distinctions, like an insect in its chrysalis, till the time came for it to emerge and fly with unfettered wing over the face of the nations. The Mystics and others who struck at the vices and violence of Rome, struck at the branches, but left the root in the ground. They dealt with symptoms, instead of searching for the virus of the deadly disease. John Huss made nearer approaches to Luther. Alluding with characteristic humility to his own name, Huss, which in Bohemian means Goose, he predicted the rise of future reformers under the name of birds of bolder wing, such as eagles and falcons; and towards the end, in view of his own pile, he is said to have exclaimed: "In me you are but roasting a goose; by-and-by there will come a swan whom you will not be able to master." By a singular coincidence the Bohemian word for swan is Luther.

D'Aubigné aptly denominates Huss "the John the Baptist of the Reformation," and adds:—"The flames of his pile kindled a fire in the Church that cast a brilliant light into the surrounding darkness, and whose glimmerings were not to be so easily extinguished." In harmony with this, Frederick Sander says of Huss:—"In him we perceive a deep sense of sin, brokenness of heart, an eye steadfastly fixed upon the crucified Saviour. In the doctrine of Justification he comes nearer to the doctrine of Paul, so faithfully republished by Luther, than any of the Reformers before mentioned." Nevertheless, as Sander shows, Huss came short of the required mark. In him the Church of Rome might have seen a harbinger of Luther and the Reformation, and trembled. His efforts and entire character seem to have been initial and predictive, as if the oppressed and down-trodden faith had put forth a mighty, but abortive, attempt at self emancipation a century before her time. Though Huss was a bright streak in the dawn yea, a morning star of surpassing lustre, he was an age too soon to become the luminary of the Reformation.

Other witnesses for the great doctrine shone out with various lustre. The great Anselm, of Canterbury, the prime expounder and systematizer of the vital doctrine of the Saviour's atonement, in a work teaching sinners how to die, tells the parting soul to "look only to the merits of Jesus Christ." St. Bernard says:—"If my sin comes from another, why should not my righteousness be granted in the same manner? Assuredly it is better for me that it should be given me, than that it should be innate." A monk named

Arnoldi daily offered this prayer : " O Lord Jesus Christ ! I believe that Thou alone art my redemption and my righteousness." Christopher, Bishop of Basle, surrounded his name with this motto, which he kept constantly before him, " My hope is in the cross of Christ ; I seek grace and not works." Savonarola, who suffered martyrdom in 1498, clearly enunciates the same vital truth. Still more distinctly is it maintained by John Wessel, in reference to whom Luther says, " Had I read his works sooner, my enemies might have thought I had derived everything from Wessel, so much are we of one mind."

It is now time to come to Luther. His life presents two strongly-contrasted sides—one of darkness and one of light. The former, embracing the period preceding his conversion, exhibits the struggles of a mighty spirit, whose energies, by nature prodigious, are all turned inward, plying an angry conscience with a whip of scorpions, and lashing it into the fury of a wilder despair. The latter presents Luther singing the new song, rejoicing in the light and love of the Gospel, and fired by a determination which neither man nor devil shall daunt, to make known that Gospel to his fellow men. How much or how little of the Papacy might suffer from this, in no way entered into his calculation. His maxim was, If Rome stand in the way of that saving truth, then God speed her downfall. " Let God be true, if every man should be a liar ! " Behold him thus—like his great prototype, Paul—on the world's arena, in his right mind, bounding with the new life, full of lion-hearted vigour, sending his sympathies, like genial sunbeams, through all things human, standing unmoved before earthly powers, imperial or Papal, rising defiant against hell itself, which to him was an ever-present and stern reality, stemming indulgences, ere long defying the Papacy, and yet all the while relieving the dissonance of strife with the harmony of song, and nerving himself with the words of his own noble hymn :—

Though earth with devils swarming were,
 All raving to devour us,
 Even then our faith shall quell our fear,
 And nought shall overpower us.
 Be thine arrows hurled,
 Prince of this dark world !
 Canst thou work our woe,
 Thou doomed and conquered foe ?
 A little world can crush thee.

Luther was born at Eisleben, on the 10th November, 1483, on St. Martin's Eve, which led his parents to give him the name of Martin. His father, Hans, or John, Luther, though originally sprung from a noble family, was a miner, poor, but upright, intelligent, and firm to obstinacy. This last attribute, we need hardly remark, young Martin amply inherited.

It is said to have been by an accident that he was born at Eisleben—the hour having unexpectedly come on while his parents, who had been living at Möhra, were at Eisleben Winter Fair, where his mother found refuge in some very humble dwelling. " She had gone perhaps," says Carlyle, " to sell the lock of yarn she had been spinning, to buy the small winter necessities for her narrow hut or household ; in the whole world, that day, there

was not a more entirely unimportant-looking pair of people than this minor and his wife. And yet, what were all emperors, popes, and potentates, in comparison? There was born here, once more, a mighty man; whose light was to flame as the beacon over long centuries and epochs of the world; the whole world and its history was waiting for this man. It is strange, it is great. It leads us back to another Birth-hour, in a still meaner environment, eighteen hundred years ago—of which it is fit that we say nothing, that we think only in silence." It is proper, however, to add that this incident is involved in considerable uncertainty.

While Luther was still an infant, of six months, his parents removed to Mansfeldt—*why*, was long a mystery; but it has of late years been explained. Hans Luther, one day finding his horse much injured by the peasant who had charge of it, spoke to him hotly. High words ensued, which came to blows. Hans struck the peasant to the ground with a violence, which unintentionally killed him; and that very night he, with his family, fled for life.

We may here notice the odd circumstance, that the last of the Luthers—descended from an uncle of the reformer's—is, or was some years ago, living at Möhra, in the form of a boorish and bibulous swine-herd, who presents no resemblance, bodily or mental, to the great reformer, but who makes diligent capital out of his pedigree, to extract some extra groschen to spend in "*schnapps*," or brandy wine; "*for the fellow*," says a modern writer,* "*assuredly had a greater love of schnapps (potato spirit), than martyrdom.*" His pedigree, however, has been clearly made out; but how sad the descent! "*The Alpha of the Luther house was the Baron von der Heede, the Omega is the Möhra swine-herd by day, and the village watchman by night.*" Of Luther's own direct descendants, the historian Robertson says, there were some living in Saxony at the close of the seventeenth century, "*in decent and honourable stations.*"†

To return to young Martin: when at school, according to the custom of the times, he had to go with his poor schoolmates, singing Christmas carols from door to door for morsels of bread, "*for the love of God*;" on which Carlyle remarks: "*No man, nor no thing, would put on a false face to flatter Martin Luther. Among things, not among the shows of things, had he to live.*" He was thus trained to sincerity and hardiness. His father wished to make a scholar of him; and stern was the discipline he had to encounter. His master, it is said, flogged him fifteen times in a single morning. That master may have been a bear; but it may be only due to him to remember the adamant strength and iron will of the young Titan he had to deal with. But to this indomitable spirit Luther, in common with all great and noble natures, added the most transparent simplicity, melting tenderness, and warm gushing affections—"pure as water welling from a rock." It was these, and his sweet singing, that won for him the regard of Ursula, the wife of the burgomaster Conrad, by whose kindness, and by the aid of his father, he was enabled, at the age of eighteen, to repair to the Uni-

* Mayhew, *German Life and Manors*, Vol. I. 52.

† History of Charles V., Book VIII.

versity of Erfurt. Ursula was wont to say :—" Nothing on this earth is of such inestimable value as a woman's love." By this she opens up to us a glimpse into the beauties of her own character, and the great deep of her womanly affections. This saying it was the happy lot of Luther to realize in rich measure, first at the hands of Ursula herself, and in due time thereafter at the hands of his own Catharine.

This brings us to the crisis of Luther's spiritual history ; and O how much does it contain ? A new world, we may say, lay in germ in that tossed spirit, struggling to the birth. While ransacking the treasures of the University Library, he came upon a Latin Bible. He had never seen a whole Bible before. He opens it, and first reads it at the story of Hannah and little Samuel. He reads it daily, and with ever-increasing delight. In the words of the historian, D'Aubigné : " He has discovered the book of which he is one day to give his countrymen that admirable translation in which Germany has now for three centuries perused the oracles of God. It was, perhaps, the first time that any hand had taken down this precious volume from the place which it occupied in the Library of Erfurt. This book, lying on the unknown shelves of an obscure chamber, is to become the book of life to a whole people. The Reformation was hid in that Bible." * It truly was. When asked where Protestantism was before the time of Luther, well answered the English divine, " In the Bible."

Luther's impressions were mightily intensified by an incident well known to all who know anything of his history. He had gone home to Mansfeldt, and on his return to Erfurt, and while near the city—at the very gate—he was overtaken by a fearful thunderstorm. A bolt burst at his feet, and killed his friend Alexis at his side. This so impressed his already bruised and tender spirit with the realities of death, judgment, and the eternity that stretches beyond, that he vowed on the spot to devote himself unreservedly to God if He would deliver him from that danger ; in fulfilment of which, in the face of the most strenuous opposition from his relatives and friends, he gave himself to the Augustinians, and immured himself in his cell, as in a living tomb. Rubianus, a fellow student, thus wrote to him in after life : " Divine Providence looked at what you were one day to become, when on your return from your parents, the fire from heaven threw you to the ground like another Paul." This, as one remarks, " was probably the first light-point in the history of Luther,—but it was still as one light-point in an element all of darkness."

Luther, having no Bible as yet, took with him into his convent two books, and only two, leaving all the rest, along with the world, behind him. These were Virgil and Plautus. " Epic and Comedy !" exclaims D'Aubigné, " singular representation of Luther's mind. In fact, there was in him a whole epic—a beautiful, splendid, and sublime poem ; but being naturally inclined to gaiety, pleasantry, and broad humour, he mingled more than one familiar trait with the solemn and magnificent groundwork of his life." His father wrote him a very indignant letter, in which, as Luther himself informs us, he *thou'd* him very freely ; whereas, ever since he had taken his degree of Master

* D'Aubigné, Book II., Chapter 2.

of Arts, he had done him the honour to *you* him. The step his son now took might be conscientious and solemn, but it completely upset the programme old Hans had drawn up for his young Martin—namely, a distinguished public career, and a rich and honourable marriage. He threw him entirely out of favour for a time ; but afterwards came to see and own that the hand of God was in what he had at first deplored and denounced as an infatuated and ill-starred step.

In this monastic seclusion Luther seems to have succeeded to an amazing degree in weaning himself from the world. He submitted without a murmur to the rules of his order, and bent his naturally inflexible and untameable spirit to duties of the most menial and self-denying description. Never did the Romish Church possess a more devoted and consistent monk. Never did cloister witness more severe and sustained exertions to purchase present peace and eternal well-being. When Luther had come to know the Gospel, and declared that heaven was not to be obtained by such means as these, he knew very well what he said, and whereof he affirmed : “ I was indeed a pious monk,” wrote he to Duke George of Saxony, “ and followed the rules of my order more strictly than I can express. If ever monk could obtain heaven by his monkish works, I should certainly have been entitled to it. Of this all the friars who have known me can testify. If it had continued much longer, I should have carried my mortification even unto death, by means of my watchings, prayers, readings, and other labours.”

All this seriousness, however, was not holiness : these duties were not religion. Luther as yet knew not the Gospel. Not a ray of peace gladdened his dark and desolate soul. His moorings to this world were greatly loosened, but his hope had not yet found an anchorage in the next. He drifted about on the troubled sea of his own spiritual experiences, a dreary, weary, weather-beaten wreck. He had some knowledge of sin ; but he had not yet yielded to the Spirit, as He was convincing him of righteousness. Hence he “ wavered like a wave of the sea, driven of the wind and tossed.” He was at the mercy of an accusing conscience within and temptation without, with no armour against the one, no anodyne for the other. “ While I was yet a monk,” says he, “ I no sooner felt assailed by any temptation, than I cried out, I am lost ! Immediately I had recourse to a thousand methods to stifle the cries of my conscience. I went every day to confession, but that was of no use to me. Then, bowed down by sorrow, I tortured myself by the multitude of my thoughts. Look, exclaimed I, thou art still envious, impatient, passionate ! It profiteth thee nothing, oh, wretched man, to have entered this sacred order.” Under the pressure of his sins, amid continued struggles, with fears without and fightings within, “ the young monk,” says the historian, “ crept like a shadow through the long galleries of the cloister, that re-echoed with his sorrowful moanings. His body wasted away, his strength began to fail him ; it sometimes happened that he remained like one dead.”

How interesting and instructive are these facts. How like the experience of John Bunyan, and of many more of the great and good, in whom we see the tearing ploughshare of anxiety and conviction deepening the furrows of the human soul, aroused for the reception of the Gospel seed, and thus preparing

it for a vigorous and abundant harvest. Oh, how evident is it that deep views of sin lie at the basis of all subsequent holiness and extended usefulness, that "the fear of the Lord is the beginning of wisdom," or the first principle of all genuine and deep-souled piety.

This is to Luther the dark hour that precedes the dawn. The day-star of peace and hope is about to arise in his desolate soul. JOHN GUTHRIE.

Glasgow.

*The Late Dr. Urwick, of Dublin.**

THE life of the late Dr. Urwick, of Dublin, has recently been published by his son, the Rev. W. Urwick, M.A., of Hatherton. It is in many respects a model of what a biography ought to be, and is not too extended.

The author has wisely proceeded on the principle of allowing the subject of the memoir to speak for himself, so that the bulk of the volume consists of extracts from a private diary, from an extended and valuable correspondence, from published writings, and from the communications of many surviving friends. The result of this method is, that the reader feels that the man, Dr. Urwick, in his multifarious aspects and activities, stands revealed before him.

Whilst a son has some special qualifications for such a work as this, he is liable to some peculiar temptations of partiality and onesidedness from which a stranger may be free. We feel bound to say that Mr. Urwick has discharged this duty with good taste and discretion, and with great ability. The volume is a temperate and wise description of the life of an eminent Christian man and minister, of many talents, who had played no unimportant part in the church life of Ireland during the last half century. So much for the work itself. We now proceed to consider the life of Dr. Urwick, as described in the nine chapters of which the book consists. The *first* chapter treats of the early life and education of Dr. Urwick, and describes his course from his birth at Shrewsbury, December 8th, 1791, his early education, his training by a mother of great excellency, wisdom, and Christian principle, his residence at Worcester and Birmingham, his conversion to God, and his attendance on the ministry of John Angel James, from whom he received guidance and stimulus in consecrating himself to the ministerial work. He lost his father when a child, but of his mother he wrote:—"God be praised for the mother left me, a woman of great heart, sound sense, and sterling piety. Her price to me, as a fatherless, sickly child, was indeed above rubies." This lofty opinion of his mother he held during her long life, and his conduct towards her corresponded with it. There does not appear to have been anything very striking in his conversion. The influence which most affected him was, the reading of Doddridge's sermons by his mother, and afterwards alone, especially the one on 2 Samuel xviii. 23, entitled "The Reflections of a Pious Parent on the Death of a Wicked Child Considered and Improved." There can be no doubt that the germs of a Christian life

* The Life and Letters of Dr. Urwick, of Dublin. Edited by his Son. London: Hodder and Stoughton.

were very early planted in his mind, and gradually developed under his mother's training, and the usual means of grace. Where there is true, Christian, parental training, we have no right to expect to find the same sudden and striking change in character and life as in the case of a man whose life has been immoral. It is true, that in all cases conversion is essentially the same, but the modes of operation, the forms of preliminary experience—the accidents of the change may materially differ. This part of Dr. Urwick's life is also an illustration of the fact that mere preaching is not the only means of conversion, and of promoting the extension of the Saviour's kingdom. The Christian Church, rightly understood, is an organised machinery for the education of the world, and in this capacity has to use the legitimate means which civilisation supplies for the accomplishment of its purposes.

We next come to his life in Hoxton College, which he entered in 1812, and left finally in 1816. He was a fellow student of several who became eminent ministers, such as Dr. Hamilton, of Leeds; John Ely, Townley, and N. K. Pugsley. During his college life he studied diligently, severely, and successfully, and was generally a favourite. There are two points mentioned in this chapter which we desire to note. The first is his sense of sinfulness in God's sight. In his journal, written on the Sunday, there is contained the following:—"O what a worthless wretch do I appear! I have crucified the son of Him whom I often dare to call my Father. Was it my sin that put the crown of thorns on His blessed head," &c. &c. The biographer seems to explain and justify this strong language of self-accusation by showing that the "keenness of our sense of sin is in proportion to the tenderness of our conscience," and that those whose lives have been the purest, who have come nearest to the centre and Sun of Righteousness, have most deeply loathed their own defilement. There is much in this remark that is profoundly true, but the question still arises whether such language as this—a worthless wretch—is quite correct when applied to a young man who had evidently been pure and virtuous from his childhood. Language has a conventional meaning, and is intended to convey certain thoughts. In the general understanding, such language as this would indicate gross vice and immorality, but such was not his meaning. It is quite true that the devout Christian is conscious of imperfections, infirmities, and sinfulness, and that when he compares himself with the ideal standard of the Divine law, he feels his deficiencies; but does this justify the application to a Christian of the language which would apply to an immoral man? It appears to me to be the language of theology more than that of human consciousness and facts—a language which is often without discrimination. If any other person were to use such language to a Christian man, it would be considered insulting and untrue to facts. We think it is sufficient to confess our sinfulness without using language that identifies us with the immoral.

Another thing we note here is his Christian life and progress in college. He complained that college life was not favourable to progress in piety. He found it more difficult to preserve the flame of devotion within the walls of Hoxton than he did in the midst of the bustle and business of Birmingham. Now this has been the experience of many others. Many students have

testified that the kind of literary and social life of a Dissenting college has not promoted their piety—a fact which shows that there are temptations peculiar to every condition of life—that even if there were no outward world to corrupt, there would be in human nature, and in the Church itself, conditions which would be turned into temptations. What provision is there in our theological colleges against this evil?

Dr. Urwick's early ministry was exercised in Sligo, where he settled in 1816, and remained till the end of 1826. This period was a very eventful one in his ministry. He was very successful as the pastor of the church, and he devoted himself to efforts for the extension of true Christianity in the country at large. He took a prominent part in promoting the interests of the Bible Society, in which capacity he had to engage in public discussion with Romanists on the Bible. Some of these discussions, held in large rooms, or Roman Catholic chapels, were very exciting occasions, and were important events in the neighbourhood where they were held. Many conversions to Protestantism were the result. The geniality, the humour, the good temper, and the evident fairness of Dr. Urwick, combined with his good voice, his intelligence, mastery of the subject, and strength of argument, exerted a powerful influence on many of the listeners. It is generally considered in England that controversy of this nature is barren of good results, but there seems to be no reason to doubt that these discussions of Dr. Urwick were highly beneficial. Ireland was in a state of excitement and discontent, and the priests then, perhaps more than now, ruled the ignorant multitude, but the discussions showed that they had not all their own way. One pleasing feature in the Church of Ireland in those days was the cordial meeting of persons of different denominations. Many gentlemen, Churchmen and Dissenters, threw open their drawing-rooms for services for the exposition of Divine truth, and these semi-private meetings, in which Dr. Urwick joined, were very serviceable to the cause of truth.

The chief sphere of his labour, however, was Dublin, whither he removed in 1826, and where he continued to the end of his life. Here he soon attained to a position of influence and popularity. He attracted a numerous congregation of intelligent and respectable people. At that time the pulpits of the Established Church in Dublin were not occupied by earnest and Evangelical ministers, and consequently many attached to Episcopalianism attended Dr. Urwick's ministry, simply for the sake of the truth and the manner of its proclamation by him. In after years, when the churches were more generally occupied by Evangelical ministers, and, when circumstances altered, many of these persons returned to the Established Church, many in that Church afterwards acknowledged that it was by Dr. Urwick's ministry that they were first led to Christ for salvation. He could, through his long life in Dublin, rejoice that his spiritual children were among all churches, and included judges, lawyers, medical men, and literary men. Thus his ministry became a power in that great city, and no man was better known or more generally respected. This fact is an illustration of a general truth, that the ministry of a good and earnest man is not confined to his own congregation.

As a preacher, Dr. Urwick was expository, argumentative, and hortatory. The due combination of these elements is necessary to a complete proclama-

tion of the Gospel. In England the expository element forms a very small part of the preaching of the day ; and the consequence is, that the people are very deficient in their scriptural knowledge. Not so among the Protestants of Ireland. The sermons of Dr. Urwick were written only in part, a full plan merely. He did not depend upon notes in the pulpit, but always liked to be free from constraint, to afford scope for spontaneous thought, which in his case, as well as in others, was often the richest and most important. Though of diminutive stature, his head was large and his voice was like a bell, and to this he owed much of his power. No man can be a powerful preacher who has not a good voice. His manner was always earnest and energetic, without being boisterous. He threw his whole soul into his work, and this was an element of his success. The subject matter of his preaching was commonly Evangelical truth. He was firmly an orthodox believer and preacher. He was not a bigot, was not narrow, did not take his creed at second hand, examined the subject for himself, tested it by the Scriptures in the original languages, but he held clearly, firmly, conscientiously, the Gospel as understood by Evangelical Divines. This was another source of popular power. Whatever may be said against orthodoxy by some, it is a fact that the only Gospel that suits the needs of the people is that commonly known as Evangelical—the Gospel of Salvation by Christ, and the only one that will sustain the spiritual life of a people. Dr. Urwick's activity was extraordinary. He took an active part in connection with Evangelistic organization, the Congregational Union, the Bible Society, the relief of distress during several periods of famine, the formation and sustaining of the Evangelical Alliance, and numberless local institutions. His literary activity was equally great. He published during his life twenty-seven books or pamphlets on various questions against Socinians, Papists, Infidels, Premillenarians, &c. He was a teetotaler in practice, but he did not approve of the extreme arguments employed to sustain it. He was an example of what a man could do by systematic study and labour. He rose early, and had a fixed time for everything. This is a lesson to many young men who are always busy, unable to find time for this or that duty, and yet they do little, because their time is dissipated.

After a ministry of nearly fifty years, Dr. Urwick, finding himself unable to continue his labours as pastor, retired to make room for a younger man. When his jubilee was celebrated, as an expression of the high appreciation of his long and faithful services, the church at York-street presented him with the sum of £2,000. The contributors were not confined to his own congregation, but included members of all Evangelical denominations in Dublin and the country. This was a fine closing testimony to the character, the worth, and the abilities of a Christian minister in Popish Ireland, and constitutes a clear evidence of the part which Dr. Urwick had taken in the Church life of Ireland for half a century.

Dr. Urwick held tenaciously the principle of independency and voluntarism in opposition to a State Church. He did this as he did everything, in good temper and a charitable spirit, and without offending his opponents. In 1845, writing to Dr. Sprague, he expresses the opinion prevalent in Ireland that the Roman Catholic Church will shortly be established, and

that the Temporalities of the Irish Church were not worth ten years' purchase. In this year, 1871, we see how these questions have been decided, for on the first day of the year the Irish Church was disestablished ; but the Roman Church is not established, and is not likely, we hope, to be.

The home-life of Dr. Urwick, as described by his son, is well worth careful perusal. He maintained that love of wife and family is a refined form of self-love, and that the claims of home and family should be second to those of Christ's Church and Kingdom. On this principle he acted through life. He was a social and genial man, and did all he could to make his family happy, and to give his children the best education ; but he always made the family subservient to the Church. This theory, however, is more than questionable. Love of family is no more self-love than love of Church is ; and self-love, in its true signification, is very different from selfishness. The family circle is a sphere of Christian activity, like that of the Church, only on a smaller scale ; and to promote the true welfare of the family is to promote that of the Church which embraces it.

After fifty years of active labour in his Master's cause, Dr. Urwick died on the 16th July, 1868, aged 77 years. His last services to the Church of Christ were in the neighbourhood of Stockport. We heard him in June, 1868, speak a few words at the funeral of his friend and fellow student, N. K. Pugaley, of Stockport, when he told us that his own days would be few. He returned to Dublin to die. A friend said, "Dr. Urwick returned home and died." Another replied, "Rather say he died and went home." The latter is the true Christian sentiment. Now he rests from his labours, and his works do follow him.

J. EVANS, B.A.

A Hero's War and a Huckster's Peace.

THE Germans have fought like heroes, and negotiated like hucksters. They have shown themselves equally insensible to fear, to flurry, and to generosity. At the end of a long and tremendous strain, unparalleled among national efforts in national history, they were as cool, calm, prompt, and prepared for all possible eventualities as at the commencement. The regiments marched into Paris as complete in numbers, as trim in appearance, as perfect in equipment, as when they crossed the Rhine ; and it is well understood that the French were brought to such prompt acceptance of the German terms, hard as they were, by the knowledge that the invading armies were ready, at an hour's notice, to resume the war, in larger numbers, and in a higher state of efficiency than when, six months before by one blow they struck the Empire to the dust. All this the Germans could do, and probably no other army in the world could do it. But there is one thing which they could not do, which it is not in the German blood to do ; they could not deal generously with a beaten enemy, and leave respect and friendship behind them, instead of furious, implacable hate. The moment the business of fighting was over, which they conducted admirably as a business, with a cool, methodical calculation of the proportion between expenditure and results which reduced the war to something like a scientific problem, so admirably adjusted were the opera-

tions, and so certain the results, they brought the same business mind to bear on the terms of peace; and nothing apparently but the barest profit and loss calculations has been suffered to influence the negotiations even by "the estimation of a hair." No other people upon earth probably could have fought through such a war with the blended forethought and promptness, the daring gallantry and the cool caution which the Germans have manifested; and no other people upon earth, having won such a splendid victory, could have made such a hard, coarse piece of business of the terms of peace. It lies in the German blood—this solid common sense view of the value of advantages; the "solid pudding" of Metz and the milliards is more to them by far than the "empty praise" which a generous policy might have earned for them, though it would have placed them morally where they are martially, at the head of the world. But they have lost their opportunity. It may be generations before it recurs.

The German blood just lacks the tincture which Dane and Norman infused into our veins. Their language, their manners, their morale as a people, miss the touch of higher and more generous culture which the Scandinavian settlements afforded to our ancestors. The German nature, like the German language, is of the order of the tough clay, which forms the best base for a fertile soil, but needs a good deal of mixture and sharp discipline before it can nurture the finest fruits. We doubt if any of the Romance or Anglo-Saxon peoples could have so wholly shut their hearts at such a crisis to the more generous sympathies and emotions. The French hate the Germans so savagely, because there has not been the faintest touch of pity for their unparalleled humiliation and suffering; not a word, not a look, which might lighten the humiliation, and soothe the pain. It is the hard, and perhaps the weak side of the German nature. We have done full justice to their perfect soldiership. From the great strategist who led them, to the last Landwehr man who joined them, their military bearing and achievements have been justly the admiration of the world. We believe just as firmly as ever that it is of immense advantage to Europe, that the headship of the Continent has passed out of the hands of the restless and vainglorious French into the safer charge of the steady, solid, honest, industrious Germans. But in the peace which they have imposed on writhing France, the yoke which they have crushed on her neck, they have revealed a side of their character as a people, which Europe will do well to take note of, and which may be the cause of no little trouble and suffering to the world.

The conditions of peace are simply the utmost that can be wrung from wretched and shuddering France. Nothing could be harder, colder, more ruthless than the calculation of how much France could be made to pay and to endure. But we believe that, like all hard treatment of men or societies, it is not only unchristian, but short-sighted and foolish. It has so inflamed the hatred of the annexed populations, that the Germans in Lorraine and Alsace will be as the Austrian was to the Italian before the war of liberation, or as the Russian is to the Pole. The state of the conquered provinces will for years to come be the public shame and sorrow of Europe; and few moralists will be stern enough to refuse some sympathy to the passionate longing of the French for "the national revenge." This is so palpably an

inevitable result of the peace, that it lends colour to the notion that Count Bismarck sees a clear advantage in having a volcano in constant suppressed eruption on the frontiers of the empire. It may make the Germans more tolerant in coming years of an enormous military expenditure ; while it will promote the work of German unification, which is far from complete, by the perpetual menace of a furious and revengeful foe. If these dark notions work in the recesses of the astute Chancellor's mind, then there is trouble enough before Europe. The prospect is bad enough even on the justifications which he puts forward, that France is the irreconcilable enemy of Germany already, is a wild beast always on the watch to spring, and that the wisest policy is to draw the teeth and cut the claws, so that the spring may be as little dangerous as possible when the inevitable moment comes. It is dreadfully lamentable that two leading nations of Christian Europe can in these days settle down avowedly into a relation of chronic hatred and suppressed assault. It opens a sad prospect for the world. This great struggle has long been foreseen ; and men have pleased themselves with the hope that when it was fought out the era of universal peace might be inaugurated, when the ploughshares should outnumber the swords. The crushing defeat of France, and the bitter cup of humiliation as well as sacrifice which the Germans have been careful that she shall drink to the very dregs, forbid the hope utterly. The most sanguine politician can but look forward to a period of jealousy and distrust, a prolongation of the armed peace which for the last generation has been the curse of Europe. There is not one feature in the terms of pacification which appeals even faintly to the higher nature in man, or to the principles, aims, and hopes, with which Christianity has endowed the world. There is nothing which may help the French people to struggle against their own revengeful passion ; not a concession, not a generous act or expression, which can be of the least avail in mitigating the bitter wrath which Frenchmen feel it to be a sacred duty to cherish, and which the Germans repay with something like contempt. We might have relapsed to the age of Barbarism when "the good old rule, the simple plan" was supreme. The sentence "*be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you,*" might never have been given to the world.

It is quite useless now to discuss the terms of peace in detail. The cession of Metz leaves France utterly defenceless on the western border. We believe that it would have been a gain in every way to Europe if Metz had been left to France, and Luxemburg handed over to Germany. Then each country would have had a strong fortress to guard it from surprise. The offence on either side would be most dangerous, the defence complete. Nor would Europe have troubled herself greatly about the protest of the lazy Luxemburgers, who like nothing better than to live an easy life under the aegis of the Great Powers. Under this arrangement they would have been compelled to bear their part in the cares and burdens of a great empire ; and Europe would get rid of the burden and care of a perpetual guarantee. But this is all idle speculation now. The peace is settled. It is both the end and the beginning of troubles ; and the latter end, we fear, will be worse than the first.

Turning from Germany to France, one is struck afresh with the completeness of the retribution. Of all living men M. Thiers is most answerable for the war. It is idle for Louis Napoleon to pretend that he was pressed into the war by the eagerness of France. But he could not have entered on the war without the sympathy of the great body of the people. For the creation of that sympathy M. Thiers is mainly responsible. He it is who has prophesied most fiercely against Italian and German unity; he it is who has nurtured that vain-glorious dream of French supremacy in Europe, which fairly maddened the Parisian populace when after Sadowa a co-equal power arose. And now the burden has been laid on him of humbly supplicating the mercy of a conqueror at the very gates of Paris, and supplicating in vain. He has been compelled to accept and to advocate before France the most humiliating conditions which any modern nation has been constrained to submit to. He sees in his old age the supremacy of France gone for ever; the nation which he most fears and hates dominant in Europe; and his own people groaning under a burden of debt which will cripple their power of offence to the end of time. And all this the work of a brief six months—the most eventful six months probably in modern history. And now the old man eloquent sits in the seat of the Napoleons, and is for the time the acknowledged ruler of France. But it may be surely assumed that the dignity is a terrible burden, and the honour a dreary mockery. He clings up his hands in despair as he watches the turbulent and factious Chamber over which he has to rule, and realises the vastness of the ruin which he has undertaken to restore. Of all living men none has a sterner or more sorrowful task before him. In his last days, and they cannot be many, the vehement and prejudiced old man, having lived to see all his idols shattered, is set to recall amid the wreck of empire, army, and people, how through his prime he fed his own heart and the heart of the nation with visions of the unrivalled grandeur and glorious destiny of France.

J. BALDWIN BROWN.

Doing Business for the Lord.

HIGHER ideas are gradually penetrating the minds of business men who profess to be the followers of Christ. More distinctly and consciously than formerly do they recognize their secular vocation as part of their Christian sphere. It has always been the theory of discipleship, that piety should control a man's entire conduct, and therefore should be manifest in his business life, as well as in his home life, or church life. But the thought seemed to be limited too much merely to the manner in which a Christian was to engage in his daily pursuits. He must be industrious, for instance, and honest, avoiding all immoral and dishonourable ways of money-making. Beyond this conception of morality in business, as fulfilling the requirement of gospel obligation, few have felt called to go.

But latterly, good men have been brought to feel more deeply than ever before, that their business must not be free from immorality of nature and method, but must be positively consecrated to God. The object for which it

is prosecuted must be to promote the glory of God in the world ; the motive of daily action must be to please Him to whom all belongs. Business is seen to be simply one of the instrumentalities appointed for Christian use. Money is properly not an end, but a means ; not a means of personal pride and indulgence, but of rendering effective service to the Master. The idea of stewardship, as a solemn reality, and as a test which manifests character, and regulates its growth, and shapes future destiny, has come into more distinct recognition. Hence the marked development of liberality among all classes of Christians. Hence the enlargement of the standard of giving. Hence the increasing disposition to be systematic in the benevolent use of property, both as to the proportion given and its distribution among appropriate objects.

It is thus perceived that a consecrated business is a means of grace. Character forms rapidly for good or evil, in secular pursuits, there being so much in them to test principle, and to strengthen or weaken Christian motive. Both selfishness and benevolence intensify as one or the other may predominate. A general in the army during a war has not more really a grand field of action in which to distinguish himself as a patriot and a soldier, and to bring out all that he is, than has a Christian merchant or manufacturer in the consecrated management of his industrial affairs. Whatever there is in him of natural ability or moral worth will come out more and more, until he stands forth a Christian hero, in inward character, and in outward daring and accomplishment.

Few Christian men of business have yet attained, however, to the rank which will at some time become common. Many now give liberally from their annual profits, but rarely do we find one who carries on business simply as a means of making money to give away. Yet the idea is perfectly reasonable in numerous cases. Why should a Christian man seek continually to augment his property ? When he has reached a certain point of accumulation, which makes investments possible that will secure a moderate provision for his family during his life and at his death, why should he not then give away the entire proceeds of his annual business ? How noble the position of a man who thus devotes himself simply to a life of benevolence ! We have known some such men. They acquired while young a tolerable competency, and then deliberately determined to accumulate no more. During the remainder of their life they prosecuted business with diligence and success, but bestowed on benevolent objects all their gains over the annual expense of their families. These men have appeared now and then, one in this denomination of Christians and another in that, sublime exceptions to the lower practice which is the common law even with the disciples of Christ who are rich. Their number shall surely increase, as the Church makes progress in sanctification. They are the forerunners of the millennium ; instruments to bring it in, and illustrations of its riper piety.

There is something Divine in such a life of benefaction. It brings an experience more like to that of God than is often possible to men. God finds His bliss in His acts of love. He has created an universe that He might use His boundless resources in rendering His creatures happy. This is His life. How high the privilege, when our resources become so enlarged that we can expend our time and powers in a similar manner ! What growth of

character would seem to open before such a man ! What nobility of example is His, powerful beyond all ordinary life to affect the hearts of others ! Could the world long doubt the genuineness of a piety so unselfish, and standing out in such marked contrast with the ordinary products of human nature ! One can imagine that so would Christ act, were He on earth engaged in secular business. His object would be to do good, and not to amass a fortune, as a monument of pride, or a gratification of greed. "Every man that hath this hope in Him, purifieth himself even as He is pure."

Poetry.

SPRING-TIME.

THE gift is Thine, O Lord !
 The wonted coming of the glad, sweet spring,
 Soft gales, the song of birds, the awakening
 Of this new life, is by Thy word.

Giver of every good !
 Heeding the upspringing of the tender blade,
 Thou sendest joyous light or needful shade
 Or shower, in every vale and wood.

So, for Thy love I pray.
 Breathe, O south wind, upon my waiting heart—
 How shall the seeds of Thine own planting start,
 Without Thy nurture, day by day ?

Send me or sun or rain :
 They come alike from a dear Father's hand,
 And that I may, at length, all-beauteous stand,
 Do Thine own will—give rest or pain.

Let there be melody
 Within my soul, attuned to Thy high praise—
 And, whether joy or sorrow fill the days,
 A never-ending song to Thee.

C. E. L.

Household Treasury.

PEOPLE WHOM I HAVE SEEN.

A DRIVING snow-storm this ! How the wind howls and shrieks around the house ! How fast and thick fall the feathery flakes ! God help the poor !

I turned from the window, and sat down to the glowing comfort of a cheerful wood-fire and a new book, prepared to enjoy the brief hours of the winter afternoon to the utmost. But somehow the enjoyment failed to come. Up from the printed pages a group of faces looked wistfully into mine—hungry faces, with lean cheeks and hollow eyes ; weary faces, bearing the traces of hard and ill-requited labour ; sorrowful faces, out of which all smiles had faded ; despairing faces, which had forgotten, or were afraid to look up to the heavens ; these, and also, most touching of all, patient faces of the poor members of “the household of faith,” crowded the pages of my book, and seemed throwing back to me from their quivering lips, my prayer—God pity the poor !

Ill at ease I certainly was, and yet not quite ready to hearken to the inward voice which bade me go forth and make good my petition, by doing what I could for their relief. It was so rough without—so bitterly cold, so—

“If ye please, ma’m, did ye forget the broth for the ould ladies !” Bridget’s head, ducked inside the door, waited an answer.

“I have not forgotten it, but it is so stormy I dislike to go out this afternoon.”

“Indade, thin, the poor ould craythurs mustn’t starve, and it’s meself ’ll go, ma’am, though I’ve not folded the clothes, nor —”

“Please put the broth into a tin pail, Bridget,” I interrupted, thoroughly ashamed of myself, “and I will take it at once.”

Fifteen minutes later I set forth, and soon found myself at Aunt Patty’s door. The old lady sat crooning over her fire, with her knitting work in her hands. “Good afternoon, Aunt Patty. How are you feeling to-day ?”

“Mis’rable, mis’rable, ma’am, thank you. Didn’t sleep a wink last night : wind a-blowing and a-thrashing the blinds—rain a-driving against the window close to the head of my bed, and *such* a pain right straight up and down the spine of my back ! Seemed as though I *should* give up.”

“You look pretty well this afternoon ; and how pleasant your room is ! You get a great deal of sunlight here.”

“Well, when the sun shines, I have it in the afternoon and part of the morning, but we don’t seem to have any pleasant weather this winter. I never saw anything like it.”

“We need the rain, I suppose, Aunt ———”

“Of course we do ; but it’s only drizzle, drizzle, drizzle, for the most part, and now it’s a-snowing the wells ’ll give out, I don’t doubt, for the springs ain’t a quarter full.”

“I see you have had a present of a new shawl and cap. How pretty they are, Aunt Patty !”

"I'm glad you like 'em, but I didn't need a shawl. I've got two a-ready. I'd liked it if it had been a gown ; and as for the cap, I wish it had had a muslin frill instead of lace, and black strings instead of purple. I never did favour purple. But there, beggars mustn't be choosers !"

"What a comfortable fire you have, Aunt Patty ? Are you well provided with coal ?"

"Well, I've got enough to last a couple of months unless we have a cold snap, and I expect we shall : but I don't know where the next is coming from, I'm sure."

"Take no thought for the morrow, Aunt Patty."

"That's very well for you to say, ma'am, when you have a full pocket-book right to your hand."

"I suppose the Master meant it for the comfort of those who have not a full pocket-book. I am sure he will provide for you, Aunt Patty."

"I hope He will, but I don't feel so sure as you seem to, ma'am."

"I was glad to see you at church last Sunday. Mr. Smith was very kind to take you."

"It ain't very often he puts himself out. I don't suppose he'd have thought of calling for me, if he hadn't happened to be a-going right by the door. He couldn't very well help it."

"Didn't you like our new minister ? What a good, practical sermon he gave us. It seemed as though every one must be benefited by it."

"It was good enough I suppose, but it wasn't the kind that suits *me*. I want strong meat, and then, I don't like his ways at all. He ain't a bit like dear, old Father Senter ! What a good old saint he was ! But there, we don't have any such preaching nowadays as we used to have when I first made a profession. Times have changed for the worse, *for the worse* !"

"How many years is it, since you 'made a profession,' Aunt Patty ?"

"Well, pretty nigh on to thirty-six, I believe."

"How much you must have enjoyed, and what experiences of God's loving care you must have had ! Don't you love to look back upon them !"

"Well, I don't know. To tell the truth, I haven't enjoyed much. Seems though I've had more'n my share of troubles. Here I'm a poor, lone widow, living all by myself, with scarce enough to keep soul and body together. I expect I shall come to the poor-house before I die, and it don't seem just right."

"Have you ever wanted food and clothing, Aunt Patty ?"

"As to that I've had enough as a general thing—such as it is, but folks like their *pick* once in awhile. There's them that ain't any better than I—no, nor so good either, that just *roll* in riches. I can't understand it, and I don't expect I ever shall."

"If you are really a child of God, Aunt Patty, you are sure of an inheritance in Heaven, and of riches that shall endure for ever."

"Well—yes—y-e-s, the good Book says that, but it does seem kind of hard that a body has got to wait till they're dead, before they begin to enjoy themselves ! Are you going so soon, ma'am ? That's always the way. No one ever stays with *me* more'n ten minutes, If you see the minister you may tell him from me *when he gets ready*, I'd like to have him call ; but it ain't likely he will. Poor, dear Father Senter always came once a fortnight, as

regular as clock work, but then it didn't make any difference to *him* whether a body was rich or poor."

"I will give Mr. Ritchie your message, Aunt Patty, and I think you may expect him to call soon."

"Oh, well, he *won't*. Nobody ever comes, and when they do they don't stay. I'm much obliged to you for the broth, ma'am, I'm sure. Good-bye."

I hastened away from Aunt Patty's door, and, crossing the street, rapped at the one opposite.

"Come in, come in," cried a cheerful voice. "Why is it you, my dear, in such a storm as this? How good you are," and the old lady set for me a chair, her face beaming with pleasure. "I don't believe there's another woman in this town that has such friends as I have," she continued, taking the pail from my hand, and raising the cover. "How good this broth does smell! I *knew* the Lord would send me my supper, He *always* does!"

"Why, have you nothing besides in the house, Miss Anne?"

"Oh, my dear, what more do I need? This is just what will do me good, and I am so fond of it."

"But, Miss Anne, please tell me what you had for dinner?"

"I had crackers soaked in warm water, and a little salt sprinkled over. You don't know how I enjoyed them; the salt gave them such a relish."

"And what will you have for your breakfast?"

"Why, bless you, my dear, I don't look ahead so far as that! I'm sure to have *something*. The Lord takes care of me, and he never lets me go a-hungry—*never*."

"How have you been since I saw you last, Miss Anne?"

"Oh, happy, happy, my dear. I've my aches and pains as usual, but only enough for my good."

"Is your room warm enough, Miss Anne? It is very cold weather, and with your dreadful rheumatism and cough, I should think you ought to have more fire."

"Well, my dear, I manage to keep comfortable; you see I have a warm rock to my feet, but I want to be a little careful of my fire, because my coal is about out, and my other hasn't come yet. I've got on nice thick flannels that Mrs. Jewin was so kind as to send me, so I don't require quite as much heat in my room."

"Have you ordered more coal, Miss Anne? You said it had not come yet."

"I haven't exactly *ordered* it, my dear, but I've asked the Lord to send it, and he *will*. He never lets me get *quite* out."

"You won't be able to go to church much this winter, I suppose?"

"Well, no, unless some one takes me once in a while. Mr. Smith has come on purpose for me twice already, the Lord will reward him for it. But then, when I can't go, my dear, I feel as though I had my church right here in this room. I have some *precious* times with my Bible and hymn-book, and the Lord *preaches* to me!"

"You have heard our new Minister? How do you like him?"

"*Very much*. He is just the kind of a preacher that we need, so plain and practical, and so earnest. We must pray hard for him, my dear."

"Has he called on you, Miss Anne?"

"Not yet. I haven't expected him, for he has such a large congregation, and so much to do, but I shall be glad to see him when he can come."

"I will ask him to call, if you wish?"

"No, indeed. I wouldn't have you, my dear. He will come all in good time, I know."

"Miss Anne, do you ever find anything to complain of?"

"Complain of! My dear, how could I, when my cup is running over with blessings? I do think I am one of the happiest women in this town. I believe I have been one of the Lord's children for thirty years, and He has kept me walking in green pastures, and beside the still waters, all the time."

"But you have had sickness and pain to bear, and you have lost dear friends——"

"Not lost," interrupted Miss Anne, with a tender smile. "I have good hope that every one of them is safe in heaven, and that I shall soon be with them. The sickness and the pain don't hurt my soul; they only worry my poor body a little, but that is of no account, so long as I can hold fast to my Lord."

"But you are poor, Miss Anne?"

"Oh, no, no, my dear. I am rich! I have everything I need."

"And have you no anxious doubts or fears?"

"Never. I cannot think that after bringing me all this way on my journey, the Lord will leave me to suffer for anything that is needful. He has promised to keep His children to the end, and, my dear, *He always keeps His word!*"

And so I left her, with Heaven's peace shining on her face, and Heaven's peace in her soul, and went on my homeward way, buffeting the storm, and pondering the lessons I had learned.

C. E. K. DAVIS.

Obituary.

MRS. TOLLER.

THREE died at Kettering, towards the close of last year, one, who for her own sake, as well as on account of her connection with those "whose praise is in all the Churches," claims a notice in these pages. On the 25th November, 1870, the widow of the late Rev. Thomas Northcote Toller, at the advanced age of ninety-one years, entered into rest. She was born at Northampton, in 1779, the eldest daughter of Mr. William Wilkinson, and at twenty-four years of age was married to Mr. Toller. For the eighteen years of their wedded life she was his faithful helpmeet entering sympathetically

into his ministerial and pastoral anxieties, and seconding, as far as in her lay, all his endeavours to serve his generation. But the way in which she best served his people was—as it should always be—by caring for his home and making it the home of comfort and of peace. Mr. Toller died in 1821, leaving her in charge of a large family of sons. By this time Thomas Toller, his eldest son (and we may say *here*, for she ever regarded him as her own child, and he has ever revered her as his own mother), was grown to man's estate, and he succeeded his father in the Pastorate at Kettering, where he now is looking

forward to the attainment of his jubilee in April next. The other five sons were watched over by her with all maternal solicitude, and trained in all the wisdom that cometh from above; they have lived to fill different honourable and useful spheres, one of them, Henry, (the only one not now living), being for twenty-three years the beloved minister of the Independent Church at Market Harborough, and all of them "rising up to call her blessed."

Mrs. Toller was a woman of a remarkably cheerful and even temperament, calm and thankful in prosperity, submissive in sorrow, trustful and hopeful in times of trouble. She had no ordinary share of intelligence, being unusually trenchant in criticism, vivacious in conversation, and sound in judgment. Her natural sagacity, directed, as it was to sacred ends, made her a valuable counsellor to the young and old; and to the very last her relations and neighbours sought her society and valued her opinion. No one ever thought for a moment of speaking of her life—old as she was—as a burden either to herself

or to others; and when she died it was felt by every one that a real loss had been sustained by the town and neighbourhood. She had a simple, child-like faith in her Saviour, often expressing her sense of her own unworthiness, and when, after her long and useful life, she lay down to die, her death was peaceful as her life had been, and there was realised in her experience all the fulness of the promise, "He giveth His beloved sleep." Thus, after her long widowhood of nearly fifty years, she is gone to rejoin her husband; her body rests with his in the burial ground of the Independent chapel, Kettering, her spirit is with him in heaven. "Heirs together of the grace of life,"* on earth, they are now "partakers of the inheritance of the saints in light," dwelling together in that kingdom of glory for which he strove in many "labours of love," and for which she waited in "much patience of hope."

* This was the text from which Mr. Toller preached on their return from their wedding tour.

Notices of Books.

First Principles of Ecclesiastical Truth. Essays on the Church and Society. By J. BALDWIN BROWN, B.A., Author of "The Divine Life in Man," &c. (London: Hodder and Stoughton.)

Mr. Brown honestly and fearlessly investigates, and clearly elucidates, the subjects to which his attention is directed. He is not wanting in the power that imparts grace and adornment, but his special gift is force and clearness of elucidation. Not only are his aim and meaning clear, and easily apprehended, but are conveyed with a tone of vigour and decision which imply depth of conviction, and breadth of view. This is to be seen in all he has written, and

conspicuously, we think, in the volume now before us. Many will doubtless differ from him, and perhaps be startled by some of his positions, but no one can withhold from him the confidence and admiration claimed by an earnest, clear, and eloquent expounder of truth. This book, whatever exception may be taken to some of its statements, cannot fail to extend Mr. Brown's reputation and influence as a thinker and writer. It is admirably suited to the spirit of the times passing over us, and will be welcomed and appreciated by thoughtful men of all classes. It is divided into three parts, which are distinct, but united as a whole. In the first, having with great discrimination and sin-

gular force shown the perpetual yearning of the human spirit after rest, amid surrounding perplexities and mysteries, and its proneness, in its quest, to imagine that the desired rest can be found in the dogmas of an infallible church or the mere letter of inspiration, he furnishes the right solution to the question, "What is truth?" and points out the only resting place where true repose can be realized. The second part consists of two chapters, remarkable alike for the positions assumed, and the clearness and breadth of view with which they are maintained. He first traces the rise and progress of man's usurpation of Divine authority, and the second sketches and vindicates the true ideal of the Church, or the Christian commonwealth. The third part is a rapid and luminous review of the intellectual, social, ecclesiastical, and theological changes which have taken place during the last quarter of a century. The treatment of the subject, which spreads over four chapters, is masterly and eloquent. The range is wide, and the topics are varied, but the whole is grasped with great ability. To not a few these chapters will be a startling apocalypse of revolutions of which they have remained unconscious, either because they have clung in blind prejudice to the past, or have been silently swept on in their current. By many the changes, which Mr. Brown so eloquently describes, will be looked upon as prophetic of a millennium of truth and righteousness; and justly so.

Our space forbids an extension of our remarks. We cordially thank Mr. Brown for giving to the world one of the most remarkable books of the day.

Human Power in the Divine Life; or, the Active Powers of the Mind in Relation to Religion. By the Rev. NICHOLAS BISHOP, M.A. (London: Hodder and Stoughton.)

The writer of this work endeavours, with considerable success, to clear away the mists of error which have gathered

around the subject on which he treats. Its importance cannot be over-estimated—Human power in its relation to the religious life. The author begins by describing the nature of human power. He then considers it in relation to God, in repentance, in faith, in conversion, in sanctification, in christian perfection, in the perfection of the Divine life, in preaching, in prayer, and in relation to Divine providence. He evidently belongs to the Wesleyan school. Mr. Bishop is unfettered by system in his treatment of his subject, and writes with great clearness and force. His work will be useful especially to students for the Christian ministry, and to young preachers, to whose attention we heartily commend it.

Primeval Man Unveiled; or, the Anthropology of the Bible. (London: Hamilton, Adams & Co.)

This is a work of considerable merit, and it will be perused with interest, especially by such as are anxious to discover the basis of agreement between scripture and science—for, that such a basis exists no Christian can doubt. We are not satisfied, indeed, that the author of this work has discovered it, and think the accuracy of some of his speculations, both scientific and religious, to be very questionable. Still however, as an effort at discovery, in a most important direction, the value of this volume is considerable. In the preface we are informed that it is a "farther development of views published in 1858 (by the same author), in a volume entitled 'The Stars and the Angels.'" It presents us with an ingenious theory of the universe, and of the six days of creation in Gen. i. The author exhibits the sun as a great globe of fire, sustained in combustion by a reservoir of fuel, floating around it to the depth of many millions of miles; he maintains that this earth is probably the most advanced world in creation, and possibly the only one inhabited by material beings like ourselves; and supposes that, before the creation of the present race of

man, it was the abode of a primal race, who fell from their original condition, and who, leaving behind them many traces of the deep degradation into which sin had sunk them, at length perished from the earth, and exist now disembodied spirits in the aerial regions around us, as "the devil and his angels." According to this view, Satan was the first created inhabitant of this earth, over which, like Adam afterwards, he was appointed Lord. Hence his titles "the God of this world," "the Prince of this world," &c.; and hence, also, the evil eye with which man is regarded by him, and the unwearied and malicious efforts he puts forth for his destruction. Many other points of interest are discussed in the volume; but all of them in such a way as to show that the unknown author, while thus traversing space and time on the wing of fancy and speculation, is yet firmly attached to the great verities of our common faith.

This Transitory Life. By Rev. W. HUDSON. (London: Elliot Stock.)

We cannot concur with the author that these lectures are "a positive addition to the practical theology of the day." They are devout and earnest; but their style is often slovenly, and their thought seldom, if ever, deserts the beaten track.

The British and Foreign Evangelical Review. Edited by the Rev. J. OSWALD DYKES, M.A., February, 1871. (London: J. Nisbet and Co.)

This is the 75th number from the commencement of the Review, but the first of a *new series*, which we are glad to welcome under its new editorship. The Review occupies a position of its own, and though it is to be henceforth "more avowedly Presbyterian," its general character, as being chiefly devoted to theological and biblical subjects, will remain the same. The present number has nine articles, which are all good. Mr. Dykes, the new editor, makes his bow in entering on his duties, in an

excellent article on "Our relations to Faith and Science," which he modestly designates a *preface*.

Secular Annotations on Scripture Texts. By FRANCIS JACOX. (London: Holder and Stoughton.)

An admirable book; the topics selected are of the first practical moment, and the annotations are fresh, impressive, and healthily stimulating. Each brief paper is a fine tonic.

Tender Herbs; or, Lessons for the Lambs. By GEORGE WM. CONDER. (London: W. Kent and Co.)

The author has done well in publishing these discourses, which many children heard with gladness and profit. They bring home to the hearts of the lambs the reality of the heavenly Shepherd's love. Were Sunday-school addresses more after the style of these, their usefulness would be greater than it is.

Bible Wonders. By RICHARD NEWTON, D.D. (London: Hamilton, Adams, and Co.)

A useful little book for a numerous class of readers, whose edification is best ensured by anecdotal illustration of vital truths.

The Life of Samuel Bradburn, the Methodist Demosthenes. By THOMAS W. BLANSHARD. Second edition. (London: Elliot Stock.)

Every one acquainted with the history of Methodism has heard of Bradburn. Sometimes he is spoken of with an enthusiasm almost equal to that cherished for Wesley. And yet, until now, no reliable or satisfactory memoir of him has been furnished. Judging from the traditions handed down respecting him, and now from this memoir, he must have been a man of genius and commanding eloquence. He has, however, left but few specimens of his preaching, and from these, it would appear no adequate idea

can be gathered of his power in the pulpit. This memoir is highly valuable as the record of a good and gifted man, and as recalling some of the early struggles and triumphs of a body of Christians now eminent for its labours throughout the world. We are glad to see a second edition of this memoir only a few months after the publication of the first.

The Tabernacle of Israel Illustrated.

By H. W. SOLTAN. (London: S. W. Partridge and Co.)

For those persons who have dim ideas of the Jewish Tabernacle this will be a valuable help. Some things represented as typical may have been only symbolical; but the Scripture references are, on the whole, so employed as to suggest many profitable thoughts.

Joe, The Gardener, and his Pupil.

By the Author of "Biddy, the Maid of all Work." (London: Elliot Stock.)

THIS is a very touching little story. Not only may children be instructed by it, but adults may learn very salutary lessons from it. Alice was a remarkable child, and Joe was a wonderful gardener; the one fitted, by her early sympathy with truth, and her premature death, to impress the young; and the other, by his spirit and temper, to be an example to the old.

Evenings with the Sacred Poets:

Containing Gems by the Most Eminent Writers, from the earliest Times. By FREDERICK SAUNDERS. (London: Bentley, Burlington-street.)

This appears to be a Transatlantic production, though issued by a London publisher, for the author dates from New York. The chief novelty of the book consists in the introduction of many specimens from the Biblical, the Greek and the Latin poets, translated by different hands; also from the Swedish, French, Spanish, and German hymn

writers, which gives an agreeable variety to the volume.

One or two discrepancies in the British section it may be proper to specify. In page 336, Mr. Saunders ascribes the well-known hymn, "Come, thou fount of every blessing," to the pen of Lady Huntingdon, whereas it was written by the celebrated Robert Robinson, of Cambridge, to whom it is properly attributed in page 349. By a similar inadvertency the translation of Michael Angelo's fine sonnet, "The prayers I make will then be sweet indeed," is attached to the name of Doctor Wordsworth, then Canon of Westminster, but it was really the production of William Wordsworth, the poet, in whose works it is found. In page 396 several misstatements are made respecting Lord Byron and Mr. Sheppard of Frome. They are said to have met at Falmouth, whereas, according to Mr. Sheppard's own statement in his "Thoughts on Private Devotion," the noble poet and himself were never personally acquainted, though they once corresponded by letter, after the decease of Mrs. Sheppard, a passage from whose diary he had forwarded to Lord Byron. Twice in this book Mr. S. is styled a *Methodist Minister*, instead of being represented as he was, and is, a much esteemed member of the Baptist communion. The well-known dirge, "Forgive, blest shade, the tributary tear," is here given to Lord Lyttelton, but it is nowhere found in his works, and in its beautiful simplicity is wholly unlike his lordship's verbose and voluminous style.

With these exceptions, the work displays creditable taste and industry, and we recommend it to our readers.

The Mother's Friend. (London: Hodder and Stoughton.)

This little periodical still pursues its course of usefulness. In mothers' meetings, as well as in private homes, it may prove a source of valuable hints, but we think its usefulness would be increased if there were more about the physical constitution and wants of children.

The Perishing Soul. By J. M. DENNISTON, M.A. (London: F. Bowyer Kitto.)

Great pains have been taken in the preparation of this work, which the author has wished to write in a fair spirit. Yet, after all, inferences are drawn, without sufficient authority, from certain passages of Scripture, in favour of the opinion that, at some time or another, the wicked will absolutely cease to exist. If it had not been assumed that the sentence, "dying thou shalt die," is equivalent to "thou shalt utterly die;" and that when Jesus said, "God can destroy both body and soul in hell," He taught that God *certainly will* put an end to the whole man, body, soul, and spirit; and that we can argue from ma-

terial things to the human spirit as if they were identical in nature; and that, although the word "death" must be understood relatively in many instances, it is not so with the words "lost" and "destruction," the argument might have been more satisfactorily conducted. No work upon the subject can be complete that does not contain a full and intelligent exposition of the words, "He that believeth not the Son shall not see life; but the wrath of God abideth on Him;" and the author has not given us this. If some of his positions were logically carried out, and facts agreed with them, there should be no such thing as moral evil at all, nor the continued existence after death of any who close their life in an impenitent state.

Our Chronicle.

THE PORTRAITS.

TO OUR READERS.—Owing to the number of copies which have been printed from the same stone, the lithographic portraits have sadly disappointed us. They have been a failure. We shall therefore return to the steel engravings with the June number. This involves a large additional expenditure, and we appeal to our friends to aid us in extending the circulation of the Magazine, as the most efficient and satisfactory way of meeting the outlay.—ED.

CONGREGATIONAL SCHOOL, LEWISHAM.

On Tuesday, 7th March, the memorial stone of the New Wing of this school, was laid, at the request of the committee, by Rev. Josiah Viney, in the presence of a goodly number of the friends and supporters of the institution. After a hymn had been sung by the boys assembled, W. Hitchin, Esq., read suitable portions of Scriptures. He then, in the name of the committee, presented to Rev. J. Viney a handsome silver trowel, with a suitable inscription. Mr. Viney proceeded to lay the stone, in which was deposited a copy of the last report of the school, the *English Independent*, a portrait of the hon. secretary, and sundry small coins. After declaring it duly laid, and thanking the

committee for their beautiful present, he delivered an address appropriate to the occasion, tracing the history of the school, and of the sixty years which had elapsed since its foundation; after which the Rev. W. Tyler offered the dedicatory prayer. Contributions amounting to upwards of £100 were laid on the stone, and Rev. I. Vale Mummery pronounced the Benediction.

In the evening a public meeting was held in the schoolroom, at which W. Latcham, Esq., M.D., presided, and after prayer, by Rev. J. P. Pike, addresses were delivered by Revs. S. McAll, I. M. Jones, Joseph Beasley, G. Montir, J. H. Wilson, G. Rudd, B.A., J. Viney, &c., interspersed with pieces sung by the boys.

REVISION OF THE AUTHORIZED VERSION OF SCRIPTURE.

The Revisers of the New Testament concluded their seventh group of sessions on the 3rd March. The Bishop of Salisbury presided the first day, the Bishop of Gloucester the second and part of the third, and the Prolocutor, the Venerable Archdeacon Bickersteth, during the remainder of the time. The company met in the library of the Deanery, Westminster. Considerable progress was made in the work, especially during the third and fourth days, and the greatest harmony and earnestness marked the whole proceedings. The Revisers of the Old Testament met concurrently with the other company in the "Jerusalem Chamber," under the presidency of the Bishops of St. David's and Ely, and brought their fourth session to a close on the same day, after a fortnight's continuous work. The four bishops connected with the company have taken a prominent part in the proceedings, the attendance of other members has been good, and the rate of progress, which has been on an average about a chapter and a half per diem, gives good ground for hoping that they will not be far behind their brethren of the New Testament Company in completing the task assigned to them. It is satisfactory to note that the harmony between the members of the company, whether of the Church of England or of other religious societies, has not been impaired by the recent discussions in Convocation.

THEATRE SERVICES.

The committee for conducting services in the theatres and public halls of the metropolis have issued their report for 1869-70. This is the eleventh series of these special religious services for the people, which has given quite a new impulse to the energies of Christian people in London. The committee opened eight theatres or halls, for constant preaching

during last winter, and reckoned 200,000 persons attended their 187 services. If they are not now attended by such crowds as they were at first, this is because they have accomplished a very important part of their work by creating congregations for mission-rooms and other permanent places of worship, where many, who were casual attendants at the theatre services, are now permanently housed. The city missionaries, and others who look after the congregations collected at the special services, testify that they still attract numbers of operatives not otherwise accustomed to join in any religious service, and they often meet with remarkable instances of awakened conscience and reclamation. The preachers all give their services gratuitously, but the cost of opening these places and making the necessary arrangements is more than £1,900 a year.

THE BRIGHTON RITUAL CASE.

This well-known case came up on Thursday, 23rd February, for judgment before the Judicial Committee of the Privy Council. The plaintiff in this case was Mr. Hibbert, formerly a colonial magistrate, and the defendant the Rev. James Purchas, incumbent of St. James's, Brighton. In the Court of Arches Sir R. Phillimore condemned Mr. Purchas for certain observances in his church, but allowed others. Mr. Purchas did not appeal, but Mr. Hibbert appealed on those points which were against him.

Their lordships decided that Mr. Purchas had offended against ecclesiastical law by wearing the chasuble, alb, and tunicle, during the communion service. With regard to the 16th article, charging Mr. Purchas with mixing water with the wine at the Holy Communion, their lordships directed that a monition must issue against him. With regard to the charge referring to wafer-bread, their lordships were of opinion that the rubric directed that the best wheaten bread

should be used at the Holy Communion, and that it should be provided by the churchwardens. It was hard to see why pure wheaten bread should be provided by the parish, if it were allowable for wafer-bread to be provided by the priest from other sources. On this point their lordships would advise that pure wheaten bread alone should be used at the communion. With regard to the 17th article, which charged Mr. Purchas with violating the rubric by standing with his back to the people while consecrating the elements, their lordships held that the north side was that which looked towards the north, and that Mr. Purchas therefore had violated the rubric in standing with his back to the people during the consecration of the elements, thus preventing the people from seeing him. Mr. Purchas seemed to have violated the letter and the spirit of the rubric. Their lordships directed that Mr. Purchas should pay all the costs in this court and in the court below.

The opinions of the different Church parties on this judgment are very curious, and widely diverse.

The *Record* regards it "as the judicial overthrow of ultra-Ritualism."

The *Church Times* looks at it in quite another light, saying:—"We cannot but regard the whole business as a plot to drive the Catholic party out of the Church of England. We may at once state, therefore, that the Catholic party sees the game of its foes too clearly to play into their hands. We shall not go; and if the results of this last scheme should be more unpleasant to the Bishops and the Church Association than anything that has yet happened, they have only themselves to thank for it."

The *Church Herald* says of it:—"In the exhibition of ignorance, in subtle crookedness, and in intrinsic absurdity, it surpasses all previous performances of our Highest Ecclesiastical Court of Appeal."

TESTIMONIAL TO THE REV. R. SKINNER, OF HUDDERSFIELD.

In January, the congregation meeting in Ramsden-street Chapel, Huddersfield, presented their pastor, the Rev. R. Skinner with a sum of £650 at the end of the twenty-fifth year of his pastorate amongst them. The Mayor (Mr. C. H. Jones) presided at the meeting. The presentation was made by the Mayor, who bore emphatic testimony to the value of Mr. Skinner's influence, and that of his congregation in the town. The illuminated address which accompanied the gift said:—"To but few men is it given to labour with so much honour for so long a period among one people; and we would esteem it no mean privilege to possess in you one whose faithful proclamation of the truth, whose earnest and persevering efforts to advance the interests of the Great Master's cause and whose honest and consistent life have, in so large a measure, contributed to the growth of true piety, the salvation of precious souls, and the preservation of peace and good feeling in our midst." Mr. Frost, the oldest member of the church, presented Mrs. Skinner with a handsome time-piece in the name of the congregation; and the meeting was afterwards addressed by Mr. J. W. Willans, the Rev. R. Bruce, and others. Mr. Skinner made a very suitable and feeling reply. In the course of it he said:—"They had to thank God that the two churches of twenty-five years ago had multiplied into five. That had been done without any material weakening of the churches from which the others had sprung. It had not been the result of division, or split, but had taken place with the most entire agreement, and co-operation of the older churches, from pure motives, with a sincere and earnest desire to extend God's kingdom, and to benefit their fellow-men. They also thanked God that all those churches were now living in entire harmony with one another, seeking the glory of their blessed Saviour and Lord."





A RECEPTION IN THE PENRHYN ISLANDS.

THE CHRONICLE

OF THE

London Missionary Society.

1.—On the Native Churches and Native Ministry.

BY THE REV. J. B. COLES, OF MADRAS.

THIS subject, in various aspects, has come before us frequently in connection with correspondence with the Directors. It seems desirable to set down briefly some thoughts which have suggested themselves.

First of all, it should be clearly stated that we fully recognise the soundness of the principle adopted by the Directors that, as soon as practicable, the native Churches should take upon themselves the responsibility of providing for their own instruction and worship. As to the mode and measure in which this principle should be applied, there may be some difference of opinion.

In a recent letter the Directors ask what amount of salary the native Churches will engage to provide for their pastors during the present year (1871).

Let us begin with the Coimbatore District, in which there are now two Churches, each with its own ordained minister. Mr. Joss has laid before the Committee a full and detailed statement of the position of these two Churches. He informs us that the native Church members in Coimbatore itself are sixty-five in number; that, with the exception of two or three persons, they are extremely poor; that the monthly average total of all the contributions of the native congregation is Rs.12 0a. 8p.; that after deducting from the above sum the amount collected weekly and at the Communion, with the subscriptions to the Charity Fund and the Benefit Club, their contributions towards the Pastor's Fund average Rs.3 2a. 11p.; and that he does not think they can do more.

We further learn from Mr. Joss that the Church members at Mettapollium are thirty-nine in number, and that after deducting what is raised for the expenses of worship and for the poor, their contributions towards the pastor's salary average Rs.6 12a. This sum may probably be continued. It is more than twice the amount raised in Coimbatoor. This is owing to the fact that in Mettapollium there are two persons in the congregation in better circumstances than the others.

We now come to the Salem District. Mr. Phillips states that, in addition to Tripatoor, there are three other places in the Salem District where native ministers are wanted, viz. : Salem, with 219 baptised persons and 68 communicants; the Shevaroy Hills, with 85 baptised persons and 18 communicants; and Chindarapett and Concripett united, with 121 baptised persons and 26 communicants.

Mr. Phillips finds that he is often impeded in his general evangelistic work in the Salem District by the necessity of visiting these places for the performance of ministerial offices which a native minister might very well attend to.

The contributions of the Salem District for all mission purposes have been for the last two years about Rs. 600 a-year. Something of the same kind may be expected to be raised during this year.

Let us now come to the case of Pursewaukum Church in Madras. The contributions of this congregation, for all objects, have averaged for the past year Rs. 6 13a. 4p. This has not sufficed, without aid from others, for the expenses of worship, and has supplied nothing for the poor. Almost without exception the people are poor—many dependent on the aid of others, some just able to support themselves and their families. Perhaps a little more might be obtained; but even then it would probably only suffice for the expenses of worship, and would leave nothing available for a pastor's salary. Some surprise may be felt that this Church, one of long standing, should not have attained to greater strength. Let two or three facts be duly considered. Several years ago the Church had attained a very fair position; but at that time it enjoyed the services of the late Mr. Drew, a man singularly qualified in many respects for his work among these people. It is simple truth that, for many years past, the provision made for the care and instruction of this Church has been by no means equal to what it then enjoyed. Besides this, a new Church has been formed in Black Town, which has naturally drawn to itself *some* elements of strength which might otherwise have been gathered to the Pursewaukum Church. Moreover, some years ago, there was a considerable secession from this Church, from which originated what is now

St. Andrew's Native Church—a Church of some strength and importance. While we may rejoice in the birth and growth of these new Churches, it is easy to see that the Church in Pursewaukum has been enfeebled.

Of the Church in Black Town, Mr. Hall states that there are sixty members. A considerable number are household servants and very poor, but some hold positions of a higher nature, for which they receive greater remuneration. They manage their own affairs, and have two collectors to raise funds among themselves for religious purposes. After defraying all the ordinary expenses connected with public worship, Mr. Hall thinks they will be able for this year to contribute Rs. 10 per mensem towards the support of their minister.

Upon this review of the position of our native Churches, one reflection that forces itself on our attention is, that the wisest plan is to look at things as they really are, and not to assume a degree of development in our Churches which does not exist. Perhaps the very word "Church," read in England under the influence of ideas formed from the condition of Churches there, misleads, and induces a notion that the assemblies of Christians in these districts are much larger and stronger than they really are. If such be the prevailing idea, it is perfectly natural that the Directors should affirm that they do not pay salaries to native pastors; that it is expected that the Churches here will pay the bulk of the salaries, and that they (the Directors) will, for a time, supplement the contributions of the Churches. If the Churches were able to contribute three-fourths of the required sum, or even anything more than half, there might be some justice in this view of the matter. But if the fact is that a native Church is giving only one-tenth or one-fifth of the needed amount, and cannot be expected at present materially to increase its contributions, would not the preferable plan be to accept the facts as they are, and to call things by their right names? With what propriety can a contribution of Rs. 30 be called a supplement to a salary of Rs. 5?

It is, perhaps, with a view to stimulate the exertions of the people that this way of putting it is adopted. But is not the good result likely to be more quickly reached if the assumption be less widely removed from the fact?

In some cases, where the proposal has been made to ordain a certain native brother over a Church, the Directors have replied to the effect that, if the Church will engage to provide a certain portion of the salary they will sanction the ordination.

Now this seems to rest on the idea that the people are anxious to have a pastor of their own people ordained over them. The reverse of this

appears to be the fact. They generally, if not universally, prefer to have the services of a European missionary. They think this confers more dignity, and may bring with it other advantages. If, therefore, they come to find that that form of pastorate which they think less eligible involves greater expense to themselves, it is no wonder if they are indifferent to the introduction of a native pastorate, and cling the more tenaciously to the old system.

It should be borne in mind that, while the people generally are not indisposed to contribute, some of them liberally, to a fund looked upon as a Mission Fund, they are not so ready to give towards the support of their own pastors. Mr. Phillips states that, in his opinion, the Salem District affords a striking exemplification of this feature of our native Christian community at present.

The effect of this is to restrict the number of native ministers. And as long as the usual practice is observed of limiting the performance of sacramental offices to ordained men, the European missionary is compelled to be the pastor, and his more proper work of evangelising and supervision is frequently hindered by the necessity of his ministering to small congregations, which native ministers might very well provide for if they were available.

It is a matter for careful consideration whether our small and weak Churches are yet prepared for self-support and self-control, or whether there is any probability of their becoming so within any period of time which we need now to take into account. Self-support and self-control indeed constitute independency. We need not enter upon the merits or defects of that system of Church government; but it will be admitted that, for its healthy operation, it demands a high spiritual maturity, and a considerable degree of material and social advancement. Even in England, with all its traditions and eminent existing examples in its favour, it is often attended with difficulties, especially in rural districts. In a country, and among a people such as we have here, its prospects are not at all cheering at present. If Churches in the country districts are to be, at an early period, independent of external support and authority, they must be ministered to by a voluntary unpaid ministry, of which, however, there is little prospect in those parts of the mission field.

It seems to be a matter worthy of careful consideration whether, in the present stage of our missions, it is not a better plan to ordain native brethren as assistant *ministers*—using the word in a general sense—whose services should be available for pastoral, evangelistic, or, in some cases, educational work, or for a combination of two or more of these depart-

ments. Our small Churches do not need the whole time and energy of a man of ability; while in charge of a small Church such a man may be also free to work among the heathen, or, in some instances, to teach in a mission-school. If, then, a part of his income received from the Church may be considered as representing his work in that branch of labour, the other part received from the Society or from the school funds may represent his work in those departments. In some cases, however, it may be deemed advisable to place such a man in a sphere where the work is purely evangelistic, there being no Church at present, but a promising field for missionary labour.

In this way something more may be done towards carrying the Gospel to the remotest parts of the Coimbatore and Salem Districts. The importance of this has been recognised, and attempts have been made to reinforce those extensive districts with European missionaries, with what result hitherto we too plainly see. Unexpected casualties have reduced our numbers, and brought us back to the point where we were ten or fifteen years ago; while the large demands on the Society's resources made by other missions, particularly of late by that of Madagascar, have prevented them from filling up the vacancies in these districts. It seems as if we were thrown again very largely upon this method of attempting to carry out the design of occupying these fields of labour.

In connection with this whole subject, it may be important to consider whether some plan cannot be devised by which the contributions of the native Churches of a certain district should be brought into a common fund, the grants of the Directors be added to the same fund, and the whole be disbursed by a duly appointed body of managers, comprising European missionaries, together with native members. It may be possible to frame a scheme somewhat on this outline, which would both stimulate the native Christians, interest them more fully in the whole work, obviate the sense of isolation on the part of individual Churches, and secure a wise and economical use of the funds.

In conclusion, whatever judgment the Directors may form of the views and suggestions made in this paper, they will, at least, believe that we are influenced by the same desire as themselves—for the progress of the Society's work, and the advancement of the Redeemer's kingdom in those parts of the mission field placed under our care.

II.—South Africa.—Kat River Settlement.

KAT RIVER, or STOCKENSTROM, is situated within the mountainous range whence issue the several streams which form the Kat River. It is about 200 square miles in area, well grassed, and wooded. The central station of the mission is at PHILIPTON; there are also eleven outstations, ranging in distance from four to sixteen miles. Missionary, the Rev. JAMES READ.

On the expulsion of the Kafir chief MACOMO from the Kat River Valley, in the year 1829, SIR ANDRIES STOCKENSTROM, at that time Commissioner General in South Africa, invited a number of Hottentots and other coloured people, who, notwithstanding their civil emancipation, had no fixed landed property, to occupy the settlement thus vacated, on condition of their rendering military service to the Government. With a little seed which was distributed amongst them, the people set to work, with an enthusiasm and a self-denial to which the success of the undertaking must be attributed. By three successive Kafir wars, which took place in the years 1835, 1846, and 1850, the homes of the settlers were destroyed, their fields and gardens devastated, and schools and churches burnt to the ground. The late Rev. JAMES READ, sen., commenced the mission at the Kat River, in the year 1829; and his son, who proceeded thither in 1836, still continues to carry on the work. The present encouraging state of the mission will be seen from the following report recently received from Mr. Read :—

1.—THE OUTSTATIONS. REV. JAMES READ. OCTOBER 29TH, 1870.

“AUCKLAND, at the sources of the Chumie, is a beautiful and very romantic spot. The young Fingoe chief—Sekunyana—is the native teacher and deacon of the place. We have a day-school, supported partly by the Morden Hall School fees, collected from scholars, and partly by a Government gratuity of £15. There are about thirty children in daily attendance, who are instructed in reading, writing, arithmetic, geography, and religious knowledge. The English, Dutch, and Kafir languages are in use. Several persons, adult and juvenile, have been added to the Church during the past year.

“Next comes LUSHINGTON, so-called after Dr. Lushington. Here is an un-

denominational day-school, at which the children belonging to our congregation are educated. The school is partly supported by Government, and partly by the parents. An elder and deacon conduct religious services.

MANKAZANA or JOHNSTONE VALE, so named by the late Dr. Philip, I think after Mr. Johnstone, son-in-law to the late Sir Fowell Buxton. Here is a mission-school, partly supported by Government grant, and partly by fees paid by the parents. About from thirty to forty children are daily instructed, the same branches taught as at Auckland, &c.; religious services conducted by an elder and two deacons.

“WILBERFORCE, another station, lies

to the north-west of this. Here also is a mission-school; daily attendance, about forty-five children. This school is partly supported by Government, and partly by parents; service conducted by elder and two deacons.

We have also a preaching station amongst the rural population of WINTERBERG, about twenty miles west of Philipton; services are conducted by senior members of the Church, and occasionally by the elders of Wilberforce and Buxton, and quarterly by myself. The last time I visited this district we had most interesting services, which were attended by the proprietor, a Dutch farmer, and his family, as well as the owner of the adjoining farm. I mention this to show the difference between these and former days. Rural missionary work is of great importance, viewed in a religious as well as an industrial manner, as the people cannot all be owners of land. They are obliged to follow their industries at the farms, and, as it is too far to attend regularly at Philipton, they are obliged to provide for religious instruction in this manner.

The next outstation is MAASDORP, so called after the family of Lady Stockenstrom, the consort of the late famous Lieutenant-Governor Sir A. Stockenstrom, the founder of the settlement, and the friend of the native races of South Africa. The school has been suspended, from want of a schoolroom and schoolmaster's premises, which are in the course of erection. Before the discontinuance of the school, there were from forty to sixty children in daily attendance. The religious services are conducted by an elder and two deacons.

"BUXTON is another outstation, which is also under the supervision of an elder and two deacons of the dis-

trict. The school is at present under the supervision of one of my sisters—Miss A. Read. From thirty to forty children attend daily. The school is supported by Government and partly by the parents. The schoolroom was built partly from a liberal contribution from Lady Buxton, and partly by contributions and labours of the people of the station and other stations of the settlement.

"READ'S DALE is the next outstation, so called after my late venerated father. It is beautifully situated at the base of the Kat Berg range, and is the centre of the hamlet in that locality. The school is also suspended, from want of better school accommodation, but another schoolroom is in the course of erection. Before its suspension the daily attendance was from thirty to forty. Religious services are conducted on the same uniform plan as the rest—by an elder and two deacons.

"VANDER KEMP, now superseded by the official name Seymour.—Here we have an Independent chapel, which has lately been greatly improved, at the cost of £101. There are several denominational churches, Episcopal, Wesleyan, and Independent. The children of these denominations attend the undenominational school. We have weekly services, conducted by two elders and two deacons alternately. I have an English and Dutch service once a month.

"WILSONTON, so called after the late Thomas Wilson, Esq., treasurer of the Society, is situated on the Elands River, above Seymour. Here is a flourishing undenominational day-school, principally attended by the children of our denomination: daily attendance, from fifty to sixty; religious services conducted by the

senior members of the Church and the elders and deacons of the district.

"We have also a preaching-station at THOMAS VALE, alias DEEP RIVER,

bordering on the parish of Hackney: services are conducted by the members, and occasionally visited by the elder of the district."

2.—PHILIPTON CENTRAL STATION. THE SAME.

"Three services are held here during the week and two on Sabbath, when the congregation from all parts of the settlement attend, the majority being young persons of both sexes; the average attendance being from 300 to 350 on ordinary Sabbaths, and from 500 to 600 on sacrament occasions, and from 1,000 to 1,200 on anniversary occasions. The order of services at the outstations is exactly like those at the central station. The form of church government is Presbyterian Independent, a form which Dr. Vander Kemp and my father initiated. There are five elderships, embracing whites and Hottentots, and an eldership for the Kafirs and Fingoes, who are labourers in the district, the last having been formed to facilitate the work, and not for upholding the difference of class. The elders and deacons may call district meetings, to settle minor matters and regulate finance; but are subject to the General Church Sessions and Church meetings. The Church Session meets once a month, to hear and adjust cases of discipline, arrange preachers' list, and audit Church financial accounts. The Church is governed by a written constitution.

"Three years ago there was a revival in the Kat River Church and about 200 individuals, principally young, were brought into the fellowship of the Church.

"At present, though there is some degree of religious apathy, there is still a good work going on amongst the young, several already having been added to the Church.

"In taking a review of the Kat River Mission since its establishment in 1829, we see many vicissitudes which have befallen it. From 1829 to 1835 it enjoyed uninterrupted spiritual and temporal prosperity. Then came the war of 1835, with its consequences. From 1837 to 1846 the prevalence of peace enabled the people to recover their losses, and to establish schools throughout the settlement, and raise native teachers; for this was the first mission which engaged in this work, by raising a superior class of teachers and schools. Long before the formal introduction of the voluntary principle, the Church of Philipton contributed annually, at the average rate of £300, to the funds of the Society. You will also bear in mind that it established several stations among the Bushmen and Tambookies. Until last year this mission, for the last fifteen years, has been self-supporting. In 1853 the Society granted £50 for rebuilding the church, and the same amount for rebuilding the minister's premises, which had been burnt down by the Kafirs. Excepting this, the rebuilding the church and the minister's house, the chapel at Seymour, schoolrooms at Read's Dale, Willeson, Lushington, Maasdrorp, Auckland, Wilberforce, and Mankazana, and a great part of the schoolroom at Buxton were all built at the expense of the people themselves. This is not said boastingly, but the reasoning of facts of what has been effected by our people. Besides the support of their minister, our people pay annually about £250 as school-fees."

III.—China.—Female Education in Amoy.

THE island of AMOY—on the lower portion of the coast of CHINA, with a population of 300,000 people—has formed, since 1843, the seat of one of the Society's flourishing missions. The city of Amoy is the great port of the southern half of the Province of Fokien, and carries on an extensive trade. The Fokien people are an intelligent and enterprising race, fond of the sea, and ready to emigrate to Batavia, Singapore, Melbourne, or California, as occasion may serve. In recent years the Mission has been greatly blessed, and the native Church has grown strong. The missionaries are the Revds. Messrs. STRONACH, MACGOWAN, and SADLER.

Up to a comparatively recent period the work of female education has in no countries been met by greater difficulties and discouragements than in India and China. Idolatry, caste prejudices, superstition, and fear, have opposed obstacles, not only in the way of English missionaries, but also of their devoted wives, who from time to time have put forth earnest efforts for the elevation and enlightenment of the women of the east. With the extension of Christian civilisation, however, a brighter day is now dawning; difficulties are being gradually removed, and, in many cases females—both young and old—are eagerly pressing forward to receive instruction. The following extracts describe this work as carried on in Amoy by Mrs. MACGOWAN, wife of the Rev. JOHN MACGOWAN.

1.—WEEKLY CLASSES. REV. J. MACGOWAN. OCTOBER 27, 1870.

"I am happy to say that before Mrs. Macgowan had been long in Amoy she was able to take a part in the instruction of the female members of our Church. Her previous knowledge of the Foochow dialect enabled her to acquire the Amoy very easily. When Mrs. Stronach left for England, the two women's classes that she had conducted for years were handed over to her, and she has continued to conduct them ever since. The class on Wednesday is usually a small one, not more than five or six coming to it. The one on Friday is very much larger, averaging from twenty-five to thirty members. It is exceedingly interesting to see this Friday class. Great varieties of age and character are to be found in it. Some are very old women, between sixty and seventy, tottering as it were upon the very verge of the grave, and yet anxious to get a little more knowledge about

Him whom they hope soon to meet. Some, again, are middle-aged, whilst others are young married women, who are compelled to bring their babies with them, if they would come to the class at all. It is astonishing the anxiety that some of these women manifest to be instructed. None of them can read, and therefore they have to depend entirely upon any oral instruction that may be given them. Mrs. Macgowan's habit is not to preach to them, but to talk with them, and question them on the Bible narratives. Of course, a vast amount of patience is required in dealing with them, as their memories have never been trained on such subjects before. It is wonderful how constant repetition and determined perseverance have enabled some of the more intelligent of them to acquire an amount of Scripture knowledge that is quite remarkable."

2.—NATIVE FEMALE EVANGELISTIC EFFORT. THE SAME.

"As we believe, however, that the gaining of knowledge merely is not a sufficient result of all the time and labour expended on these meetings, but such a developing of the Christian life as shall lead these women to desire to do something for the good of their fellow-countrywomen, Mrs. Macgowan has instituted a plan which we hope may result in great good. She has induced several of the women to become in fact unpaid Biblewomen in their own districts. During the week they are to visit the women—say of their own street—and to report their success at the weekly meeting. If possible, they are to bring some of those they meet in this way to the class, where they can hear the Gospel more fully. Some have entered most

heartily on this work, and it is to be hoped that every member of the class will in time join in this mode of working, which must prove so valuable in bringing the Gospel to numbers who might never otherwise have an opportunity of hearing it. We believe it will be good for the women themselves, and, moreover, have a good effect on the Church at large. The members have got too much into the habit of thinking that they must be paid for everything they do. The example of a number of women freely undertaking a special work without any hope of pecuniary remuneration will, we hope, teach others that preaching the Gospel is not the function of missionaries merely, and native helpers."

3.—AN AGED CHRISTIAN. THE SAME.

"Some of the members of the class have specially interesting histories. I should like to tell you some of them, but I shall confine myself to a few words about one who died a few months ago. When she died she was seventy-six years old. She lived in extreme poverty, and yet religion had so pervaded her whole life that one could hardly have discovered from her appearance that she had sorrow of any kind to contend with. She had a daughter in very good circumstances, who lived some fifty miles away from Amoy, and who was continually urging upon her to come and spend the remainder of her days with her. Every comfort would be hers, if she would only go. When Mrs. Macgowan asked her why she did not go to her daughter, she said 'If I leave Amoy, I shall not be able to go to church on Sunday; I shall never have any meetings to go to. I am afraid my heart would grow

cold, and I might be tempted to forget Jesus.' She thus remained to endure poverty and loneliness, that she might be near Christian people, and might have the privilege of hearing continually of the Saviour whom she loved. When at last struck down with paralysis, she exhibited the same strong faith that had characterised her whole life. When some of the Christian women prayed with her, and entreated that her life might still be preserved, she asked them not to offer up that petition again. She did not want her life prolonged. She wished to be with Jesus. Only nine or ten years before this woman had been an idolater. Her best years had been spent in worshipping a lie, and yet the grace of God so abounded in her that her closing days were spent in the joyful anticipation of the new life above."

IV.—**Berbice.**—**Ordination of a Native Pastor.**

BERBICE is the eastern portion of the Colony of **BRITISH GUIANA**, on the coast of South America. **ORANGE CHAPEL** was erected at a village on the east bank of the Berbice River, in the year 1835. From its proximity to **NEW AMSTERDAM**, the station has recently been under the superintendence of the Rev. **JOHN DALGLIESH**.

As widening spheres present themselves for the introduction of the Gospel to strictly heathen nations, the Directors are desirous that in some of our older missions, the European element should gradually make way for the introduction of an educated native pastorate. This plan is being carried out in **BRITISH GUIANA**, where the Society has three stations under the care of native pastors, which were formerly worked by Europeans.

The Rev. **JOHN DALGLIESH** forwards the following account of the ordination of another of these native brethren, **MR. THOMAS TRENTON**, as pastor of the Church at **ORANGE CHAPEL, BERBICE** :—

“Mr. Trenton has been connected with the Berbice Mission upwards of twenty-eight years, and so is well known to all its members. At first, and for many years, he was engaged in the school, and was a very efficient teacher, going on at the same time with those studies which have fitted him for the position he has now been called upon to occupy. For some years past he has acted as catechist at different stations, and has done so with much credit to himself, and usefulness to the mission. About fifteen months ago he was stationed at Orange Chapel, which has greatly improved during his residence there, and the Church lately presented a call to him to become its pastor; and Mr. Trenton having expressed his willingness to accept it, his ordination was sanctioned at the yearly meeting of the Guiana Committee, and took place at Orange Chapel on Thursday, November 3rd. The service was commenced by the Rev. J. S. Simon, native pastor at Lonsdale, who, having given out a hymn, read the Scriptures and prayed. The Rev. J. E. London, native pastor at Brunswick, then preached a good

and suitable sermon from the words, ‘Come over and help us.’ The Rev. James Munro then asked the usual questions, which having been answered in a most satisfactory manner by Mr. Trenton, he was set apart to the important work of the ministry by ‘prayer and the laying on of hands,’ the prayer being led by Mr. Dalgliesh. The Rev. John Foreman gave a very excellent charge to the young minister, with whom he had long been intimately acquainted. The Rev. George Pettigrew then gave some excellent counsels to members of the Church on their duties to the pastor of their choice, and the best way of discharging them, after which the services of the day were brought to a close. There was a large gathering of persons from nearly every station in the mission, and many felt it good to be there. Mr. Trenton was introduced to his charge on the following Sabbath by Mr. Dalgliesh. The field of labour at Orange Chapel is a very promising one, cultivated at first by Mr. Haywood, and afterwards by Mr. Jansen, both of whom have ceased from their labours and entered into rest.”

V.—A Reception in the Penrhyn Islands.

THE frontispiece to our present number is copied by permission from Lamont's *Wild Life Among the Pacific Islanders*, published by Messrs. Hurst & Blackett. The scene represented is thus described by the author:—"Arrived at the Council House, I found the population of Matunga drawn up in the usual form, the women seated in two rows facing each other, with a space in the centre, the men standing behind them. On my approach all *shara-sharaed* (i.e., saluted me), and shouted my name. Several of the chiefs made lengthened speeches, accompanied by a short dance, on the conclusion of which they approached the spot where I stood apart, and performed the most abject salutations. A mat was then placed in the centre, where I was compelled to sit. In vain I endeavoured to prevent their cutting themselves, for on so eventful an occasion such an important part of the ceremony could not be omitted. When, however, their bleeding bodies and fatigued appearance showed that they had had enough of it, I was called on to pass round the delighted circle and receive their homage."

VI.—Notes of the Month and Extracts.

1. ARRIVAL.—Rev. JAMES THOMAS and Mrs. THOMAS, from Tientsin, North China, per *Lord of the Isles*, February 11th.

2. DEPARTURES.—Rev. W. ASHTON and Mrs. ASHTON, and Rev. J. MCKENZIE, Mrs. MCKENZIE, and two children, Miss PHILIP, and Master DURANT PHILIP, re-embarked for South Africa, at Dartmouth, per steamer *Sweden*, March 9th.

3.—DEATH OF MRS. HALL, OF MADRAS.—We have to record, with deep regret, the death, on the 3rd of March, on board the steamer *Malta*, on her voyage to England, of Mrs. HALL, wife of the Rev. GEORGE HALL, of the Society's mission in Madras, South India.

4. ORDINATION OF MISSIONARIES TO MADAGASCAR.—On WEDNESDAY, February 22nd, Mr. J. A. HOULDER was ordained at PADDINGTON CHAPEL. The Rev. G. D. MACGREGOR read the Scriptures, and offered prayer; the Rev. W. ELLIS described the field of labour; the Rev. Dr. MULLENS asked the usual questions; the ordination prayer was offered by the Rev. Dr. HALLEY, and the charge was delivered by the Rev. Dr. WARDLAW. The closing prayer was offered by the

Rev. A. McMILLAN. During the evening the Rev. ROBERT MOFFAT delivered a short address.

On THURSDAY, March 2nd, Mr. E. H. STRIBLING was ordained at CHASE SIDE CHAPEL, ENFIELD. The devotional services were conducted by the Revs. S. J. SMITH, B.A., H. S. TOMS, and Dr. WARDLAW, the latter offering the ordination prayer; the Rev. JOHN STRIBLING asked the usual questions, and the Rev. Dr. SIMON delivered the charge.

5.—A METHODIST PRAYER-MEETING IN NEW ENGLAND.—Few New Englanders indeed feel that the Sunday evening prayer-meeting can be dispensed with. To them it is the most important exercise of the day. One is not surprised at this upon acquaintance. The reason does not seem hard to discover. The prayer-meeting is the only service in which New Englanders in general take any active part. In case of the preaching, reading, singing, praying in public worship, they are *audience, spectators*. They hear preaching with great self-repression. We find many ministers who entirely disregard Scripture lessons. The singing is performed by choirs (excellent in most cases), and is heard with attention and enjoyment. In prayer, no one kneels but the preacher. The majority do not even bow the head or close the eyes, but listen to the prayer as they would listen to a sermon. In all cases except the prayer-meeting and the class-meeting, the New England Methodist is sung to, read to, preached to, and prayed to; but in the prayer-meeting, especially, he feels he has a part to perform. Because he has a part in it, and does that part promptly and well—because he is no mere looker-on, but an active witness for Jesus, with the responsibility and conduct of the meeting upon him, and his brethren and sisters around him—this is the most important, the most profitable, the best service of them all.

No wonder the Sunday evening prayer and conference meeting is so beloved. It is a good and precious service to engage in. Weary with his labours, yet happy in his Master's company, the preacher opens this service with a hymn and a short

prayer, and maybe a few remarks. Then his responsibility usually ends, unless he be regarded as a Moderator. Some leading brother prays, then another, and another, the current of feeling warming as it flows. Now comes a short outburst of singing from the whole company; then several more short and direct prayers; then another burst of song. Soft and musical with emotion, tender with unwept tears, clear and strong with realising faith, the stream of prayer flows on from tongue to tongue. The Lord is here. The men and women who sought Him in the sepulchre, have found Him in the garden of spices. The lambent halo of feeling illumines the faces of the brethren like tongues of flame.

Now they speak, both the women and the men, mostly in few and well-chosen words—the young and the old, the learned and the unlearned, as the Spirit giveth them utterance. Many things are preached in these utterances; many a heart is strengthened and instructed. The pastor is seldom left out of a petition, and he finds his sermon abundantly remembered, and frequently referred to. He is often melted to peculiar tenderness by expressions of yearning solicitude and grateful appreciation.

Thus, varied by interjections of hearty singing, an hour has passed; maybe the half of another has been spent in the same way. The prayers and conference ended, there comes the grand old ascription :—

"Praise God, from whom all blessings flow ;
Praise Him, all creatures here below ;
Praise Him, above, ye heavenly host ;
Praise Father, Son, and Holy Ghost."

—*Methodist Home Journal*.

VII.—Anniversary Services in May, 1871.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY, May 8th.

1. *Morning*.—PRAYER MEETING AT THE MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine blessing on the several services of the Anniversary, at half-past seven o'clock.
 2. *Afternoon*.—ANNUAL MEETING OF DIRECTORS AND DELEGATES, AT THREE O'CLOCK.
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TUESDAY, MAY 9th.

1. *Evening*.—FETTER LANE WELSH CHAPEL.—Sermon in the Welsh language.
Service to commence at Seven o'clock.
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WEDNESDAY, May 10th.

1. *Morning*.—SURREY CHAPEL.—SERMON by the Rev. R. D. WILSON, of Craven Chapel.
Service to commence at half-past Ten o'clock.
 2. *Evening*.—WESTMINSTER CHAPEL.—SERMON TO YOUNG MEN and others, by the Rev. J. OSWALD DYKES, M.A., of Regent Square Church.
Service to commence at Seven o'clock.
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THURSDAY, MAY 11th.

- 1.—*Morning*.—ANNUAL MEETING—EXETER HALL. *Chair to be taken at ten o'clock by Sir BARTLE FRERE, K.C.B., G.C.S.I., late Governor of Bombay.*
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LORD'S DAY, MAY 14th.

SERMONS will be preached on behalf of this Society at various chapels in London and its vicinity.

VIII.—Acknowledgments.

The thanks of the Directors are respectfully presented to the following, viz. :—

- For Mrs. Mather, Mirzapore. To the Stockwell Ladies' Missionary Working Association, for a valuable Case of Clothing, value £46.
- For Rev. J. Kennedy, Raneer, Khet. To Stepney Meeting Ladies' Working Association, per Mrs. Oram, for a Case of Useful Articles.
- For Rev. J. A. Lambert, Mirzapore. To Mrs. Wilkinson and friends, Chelmsford, for a Box of Useful Articles, value £18.
- For Mrs. Sherring, Mirzapore. To the Juvenile Missionary Association, Epping, per Miss Gould, for a Box of Clothing.
- For Rev. G. Hall, Madras. To Miss M. Symms, Dublin, for a Parcel of Work.
- For Mrs. Newport, Nagercoil. To the Vines Congregational Church, Rochester, per Miss Mullinger, for a Box of Useful and Fancy Articles, value £12.
- For Rev. M. Phillips, Salem. To the Brunswick Missionary Working Association, Bristol, for a Box of Work, value £9.
- For Mrs. Gordon, Vizagapatam. To the Working Party near Leeds, per Mrs. Baines, for a Parcel of Materials for Work.
- For Mrs. Wilkinson, Quilon. To Young People, per Miss Ward, Cleveland Villa, The Park, Gloucester, for a Package of Useful Articles.
- For Rev. S. Zechariah, Neyoor. To J. A. Cooper, Esq., Birmingham, for a Box containing a Lamp.
- For Rev. J. Mackenzie, Shoshong. To Miss E. L. Leonard and friends, Bristol, for a Box of Clothing, value £7 10s. To Mrs. Currie and friends, St. Andrews, for a Box of Clothing.
- For Rev. R. B. Taylor, Cradock. To Miss Burford, Burlington Road, Westbourne Park, for a Case of Clothing, value £15. To friends at Hanover Chapel, Peckham. For a Case of Useful and Ornamental Articles, value £30.
- For Rev. T. Brockway, Peilton. To Mrs. Shelly, Yarmouth, for a Parcel of Clothing. To friends at Beccles, for a Box of Clothing. To friends at Pakenham, for a Box of Clothing. To Mrs. Slade, St. Leonards, for 34 yards of Print. To Mrs. Harrison, St. Leonards, for a Parcel of Clothing. To Ladies' Working Meeting, per Miss Varley, Lewisham High Road Congregational Church, for a Parcel of Clothing.
- For Rev. W. Anderson, Oudtshoorn. To Miss McMillan and friends, Craven Hill, for a Case of Clothing and Useful Articles.
- For Miss Sturrock, Peilton. To the Ladies' Working Missionary Association, Swan Hill, Shrewsbury, for a Box of Clothing and Useful Articles, value £50.
- For Madagascar. To the Crescent and Norwood Missionary Working Society, Liverpool, for a Parcel of Clothing, for Mrs. Toy, value £8. To the Masborough Chapel Missionary Sewing Class, per Miss Law, for a Parcel of Clothing, value £10 5s. To the Young People of Providence Chapel, Uxbridge, per Miss Jukes, for a Box of Clothing for Mrs. G. Cousins, value £7. To the Ladies of the Congregation of Salem Chapel, Hull, for Boxes of Clothing, Toys, &c., for Mr. Sibree, value £25. To the Ladies' Missionary Working Society, Clapham, per Miss Southgate, for a Box of Clothing, School Materials, &c., for ditto, value £25. To a Member of the Society of Friends, for an Electrical Machine, for ditto. To Mrs. Swan, Edinburgh, for a Box of Clothing, for Mrs. Parrett, value £12. To the Teachers and Scholars of Melbourne-street Sunday-school, Staleybridge, per J. F. Knott, Esq., for a Box of Useful Articles, for Rev. J. Richardson. To the Ladies' Missionary Working Society, Dorking, for a Case of Clothing, value £14 11s., for Mrs. Cousins. To the Arundel Square Chapel Juvenile Missionary Working Party, for a Box of Useful Articles, value £4, for Rev. C. F. Moss.
- For Rev. John Jones, Mare. To the Workmen of the Bristol Wagon Works Company, Bristol, for a Hand Truck, value £5 10s.
- For Rev. J. King, Samoa. To the Ladies' Missionary Working Society, Marlborough Chapel, for a Case of Useful Articles.
- For Rev. J. Chalmers, Rarotonga. To the Ladies' Working Party, Blue Anchor Road, Bermondsey, for a Supply of Ladies' Clothing, value £8 10s. To Rev. S. W. McCall, Finchley, for a Parcel of Clothing. To Hackney Wick Sunday-school, for a Box of Useful Articles. To friends at Inverary, for a Case of Useful Articles. To friends at Greenock and Glasgow, per John Somerville, Esq., for a Case of Useful Articles. To the Pitt-street Juvenile Missionary Society, Sydney, for a Case of Drapery, for the Institution, value £40. To the Sunday-school Children, Redfern, Sydney, per Rev. W. Slatyer, for a Case of Stationery. To the Watchola Sunday-school, Hobart Town, for a Case of Useful Articles for Prizes for the Day-school.
- For Rev. S. J. Whitmee, Samoa. To the Young Ladies at Miss Miller's School, Harlow, for a Parcel of Useful Articles.
- For Rev. H. Nisbet, Samoa. To the City Road Juvenile Society, for a Parcel of Clothing.
- For Rev. S. M. Creagh, Mare. To the Arley Hill Juvenile Working Party, Bristol, per Miss J. C. Whitwill, for a Box of Clothing, value £10.
- For Rev. A. Pearce, Raikes. To the Juvenile Missionary Working Meeting, Wroughton and Langford, for a Box of Clothing and Useful Articles.

For Rev. J. Foreman, Demerara. To a Lady at Finchley, for a valuable Parcel of Clothing.

To S. Saddington, Jun., Esq., for a Parcel of Books and Publications. To W. Bartlett, Esq., Chelsea, for a Parcel of Useful Books. To Henry Jeula, Esq., Mrs. Thomas Scrutton, and to Mr. Notcutt, Hastings, for Parcels of Books, Evangelical and other Magazines.

For Rev. G. Pratt, Savail. To Mr. Law's Sunday-school, Launceston, for Two Boxes Stationery and Useful Articles, value £11.

For Rev. W. Wyatt Gill, Mangaia. To the Rev. G. Charter, of Wollongong, for a Case of Slates and School Materials.

IX.—New Year's Sacramental Offering to Widows' Fund.

From 21st February to 20th March, 1871.

LONDON AND ITS VICINITY.

J. E. Dunt, Esq.	2	0	0
Mrs. Emerson.....	1	0	0
Abney Chapel	7	19	8
Barbican Congregational Church	5	18	3
Brentford: Boston Road	1	5	4
Cambridge Heath.....	8	0	0
Cheshunt: Crossbrook Street	3	8	6
Croydon: George Street Chapel	6	6	0
Erith.....	1	1	0
Forest Hill: Trinity Church	2	2	0
Greville Place Church: Rev. W. Farrer	0	5	0
Kenington, An anonymous Donor, per Henry Wright, Esq.	5	0	0
Lower Norwood	9	10	0
Old Gravel Pit Chapel.....	22	10	0
Stepney Meeting	5	0	0
Sunbury	0	14	0
Trinity Chapel, Brixton (additional)	1	0	0
Weigh House	11	14	2

COUNTRY AND ABROAD.

Abergavenny.....	2	0	0
Alton.....	3	10	0
Ash next Sandwich	3	0	0
Ashley	0	15	0
Bath: Percy Chapel	5	0	0
Booth	2	0	0
Bourne.....	1	1	0
Bradford-on-Avon	0	17	3
Braunton.....	1	6	0
Brighouse	6	7	0
Brill	0	9	6
Broad Oak, Chiddingfold	1	10	0
Burnham	0	17	4
Bury: New Road Chapel	2	9	9
Castle Croft Chapel	1	5	0
Canterbury: Union Chapel	2	6	8
Clare.....	1	0	0
Cottingham	14	2	9
Covenry: Well Street	1	5	3
Croftall	1	10	0
Daventry.....	1	0	0
Debenham	1	5	0
Devizes	5	0	0
Dewsbury: Ebenezer Chapel	4	4	0
Doncaster	2	19	5
Dover: Russell Street	5	0	0
Driffield	2	13	6
Dudley.....	2	14	0
Dundee: Panmure Street	8	2	6
Eastbourne.....	2	5	0
Mr. S. Hall	0	5	0
East Cowes	1	5	0
Epsom	2	1	10
Frome: Zion Chapel	5	0	0
Gorefield	0	8	0
Guernsey: St. Andrew's	0	15	6
St. Saviour's	3	0	0
Halifax: Zion Chapel	7	0	0
Hartlepool	2	0	0
Hatherlow	2	0	0
Heckmondwike: George Street Chapel.....	1	5	0
High Wycombe: Crendon Lane	2	5	0
Hindley: St. Paul's Chapel	1	5	0
Hong Kong: Union Chapel	8	7	11

Howden.....	1	1	0
Huntingdonshire Moieties:—			
Houghton	1	4	1
Huntingdon	1	12	10
Perry	0	3	8
Ramsey	0	15	0
St. Ives	1	0	0
St. Neot's.....	2	0	0
Woodhurst	0	5	4
Yelling	0	5	5
Hyde: Zion Chapel	1	8	8
Ilkestone.....	1	13	6
Jarrow-on-Tyne	0	10	3
Jersey: St. John's	1	19	6
Little Lever	0	12	0
Liverpool: Gt. George Street Chapel	32	10	0
Crescent Chapel	16	5	0
Toxteth Chapel	2	18	7
Edge Hill	1	8	6
Wavertree	12	16	2
Long Ashton	1	14	0
Lymington.....	3	0	11
Manchester: Pendleton Charlestown	1	4	3
Margate: Congregational Church	2	14	7
Zion Chapel	3	2	1
Meare	0	5	6
Merfield: Hopton Chapel	2	0	0
Newcastle (Staff)	2	0	0
North Shields.....	1	6	4
Ormskirk	2	0	0
Oundle.....	1	8	0
Peterborough: Westgate	3	10	0
Portsmouth: King Street Chapel	3	2	10
Red Hill	4	6	10
Repton and Barrow.....	1	0	0
Romsey	4	9	6
Saffron Walden: Abbey Lane	2	10	0
St. Leonards	5	1	6
Salisbury: Endless Street.....	5	6	0
Sandbach: Hope Chapel	1	7	0
Sandon	1	0	0
Scarborough: Eastborough Chapel.....	2	0	0
Sheffield: Cemetery Road.....	3	12	8
Broom Park	2	17	6
Nether Chapel	11	0	0
Slough.....	3	4	6
South Shields.....	2	0	0
Stebbing	1	17	7
Stonehouse	1	11	6
Sunderland: Bethel Chapel.....	4	0	0
Thornbury	2	0	0
Tiverton	5	0	0
Towcester & Paulters Pury	1	1	7
Trowbridge: Tabernacle	10	0	0
Turvey.....	1	0	0
Wallingford	2	9	6
Welford	1	14	0
Westbury-on-Severn	1	0	0
Wilmslow	7	5	0
Wisbeach	2	2	2
Wimbourne	2	0	0
Wolverhampton: Snow Hill.....	2	5	1
Woburn: Core's End Chapel, (3 years)	2	2	0
Woodbridge: Beaumont Chapel.....	1	0	0
Yardley Hastings	1	10	6
Yeovil	2	0	0

X.—Contributions.

From 15th January to 17th February, 1871.

LONDON.		New Tabernacle. Auxiliary		Davertry. Contributions	
A Friend	50 0 0	Paddington Chapel—	3 1 0	Douglas (Isle of Man). Conts.	16 11 1
"	1 0 0	On account	4 9 11	Essex. Auxiliary	200 0 0
"	0 2 0	Thos. Wright, Esq. . . (L.S.)	10 10 0	Exeter. Contributions	20 14 0
A Friend to Missions	1 1 0	Park Chapel, Camden Town.		Fordingbridge. Contributions	9 2 3
A Thank Offering to Almighty		Auxiliary	8 15 8	Gomeraal. Grove Chapel	11 15 4
God for His Great Mercies ..	20 0 0	Park Church, Highbury—		Halfpaz. District Auxiliary	67 4 4
Anonymous	0 6 0	Miss Young, per Rev. Dr.		Halstead. New Congregational	
Brickwaite, Isaac, Esq., for		Edmond	2 0 0	Church, Lantern Lecture	4 8 8
Madagascar	10 0 0	Pentonville Rd. Chapel. Colls	8 5 0	Hawes. R. C. Allen, Esq.	5 0 0
Camus	(D.) 5 0 0	Romford. Auxiliary	22 12 6	Rev. J. O. Routh	1 0 0
Chf. R. F., Esq. (D.)	1 0 0	Surrey Chapel. Auxiliary ..	13 5 0	Haydon Bridge. Contribute ..	2 0 9
E. M. S. (D.)	100 0 0	Setton. Mrs. E. Hill	0 5 0	Henley-on-Thames. Auxiliary	14 4 2
G. B. T. (D.)	50 0 0	Wandsworth. On account ..	10 4 6	Hitchin. Mary Gregory	0 5 0
Evans, Joseph, Esq., for Mada-		Wimbledon. Legacy under the		Holy Moorside. Contributions	7 14 9
gascar	25 0 0	Will of the late John Peter		Howdon-on-Tyne. Independ-	
In Memory of a Brother	100 0 0	Tonga, Esq.	19 19 0	ent Chapel	6 16 9
Kemble, Mrs. H.	100 0 0	York Street Chapel. Aux. ..	6 12 5	Jarrow-on-Tyne. Mr. J.	
Midler, A., Esq., for Mirzapore		Young Men's Missionary As-		Campbell	1 0 0
School	1 0 0	sociation, 18, Wood Street ..	5 0 0	Lancashire. West Auxiliary ..	220 0 0
Miles, Miss	(D.) 5 0 0	COUNTRY.		Norwood Chapel	15 0 0
Scuders, J., Esq. (D.)	0 10 0	Berley, near Royston. J.		Launceston. Contributions ..	2 10 0
Shane, Mr. G., Collected by	0 17 6	Pearce, Esq.	2 0 0	Limpley Stoke, near Bath.	
Legacies. Of the late J. J.		Bath. Vineyards Chapel	5 9 6	Jane	(D.) 0 10 0
Hubbard, Esq.	19 19 0	Percy Chapel	31 7 6	Lowestoft. Mr. J. Arrowsmith,	
Of the late Miss Anne		Beccles. Contributions	4 8 6	for Madagascar	0 5 0
Parker. Dividends on Stock		Bedford. Bunyan Meeting ..	39 5 9	Maidenhead. Auxiliary	59 12 4
from 1860 to 1864	130 0 1	Belper. Contributions	6 4 6	Manchester and Salford. Aux-	
Of the late Mrs. F. Pointer ..	10 0 0	Berwick. Wallace Street U. P.		iliary	210 10 0
Asbury. Auxiliary	20 16 3	Church	1 0 0	Melbourn, Cambridgeshire	
Bedford Chapel. Contribute ..	25 18 0	do., for Madagascar	0 2 0	Contributions	26 7 8
Coverdale Chapel. Contribute ..	3 4 9	Birmingham. Auxiliary ...	76 3 0	Mitcheldean. Contributions ..	4 13 7
Croydon. Auxiliary	20 0 0	Bradford. Auxiliary	103 13 0	Newport Pagnel, &c. Contribute	33 1 6
Downham Hill. Mrs. A. Cur-		G. Knowles, Esq. (D.)	20 0 0	Northampton. Auxiliary	122 11 11
ling, for Madagascar	50 0 0	Bristol. Brunswick Chapel,		Funeaton. Contributions ...	3 0 11
Father Lane Chapel. May		for Madagascar	0 11 6	Okehampton. Contributions ..	10 8 4
Collection	5 11 0	Brixham. Mrs. Harvey .. (A.)	5 0 0	Onestrey. Contributions	14 11 6
Greenwich Road Chapel.		Buntingford. Contributions ..	1 4 0	Peterborough. Trinity Chapel	5 4 3
Contributions	5 4 7	Bury St. Edmunds. North-		Plymouth. Auxiliary	60 0 0
Higgate. Auxiliary	52 12 10	gate-street Monthly Prayer-		Portland. Contributions	2 13 6
John Street Chapel. Contribute	21 10 8	meeting	2 4 1	Rockdale. Auxiliary	13 2 10
Levensham High Road. Con-		Charlsworth. Contributions	6 9 0	Rockester. Vines Con. Church	24 2 4
tributions	44 10 6	Chinley. Contributions	9 0 0		
Nile End New Town. Aux.	7 13 10	Completon. Contributions ...	21 6 0		
		Coveatry. West Orchard Chpl.	16 0 0		

Rotherham and Doncaster.		West Cowes. Contributions	2 0 0	Annan. Contributions	3 3 0
Auxiliary	34 0 0	Weymouth. Hope Chapel	10 0 0	Blairgowrie. For Mr. Jukes' Church, Madagascar	3 19 2
St. Albans. Mrs. Wensley(D.)	10 0 0	Wirksworth. Auxiliary	24 0 0	Campbeltown. U. P. Church, for Teacher, Savage Island	5 0 0
Sale. Contributions	66 8 3	Yaletoft. Contributions	6 0 0	A Friend	5 0 0
Scarborough. South Cliff Ch.	16 18 7			Greenock. Contributions	23 9 6
Seaton and Beer. Contribs.	1 17 0			Hamilton. Cong. Church	10 12 10
Tavistock. Auxiliary	25 0 0	WALES.		Inverness. Second payment on account of residue of the late C. Davidson, Esq., (per Hugh Rose, Esq.)	1500 0 0
Tetworth. Contributions	5 16 0	Carfan, &c. Contributions	9 9 6	Langholm. South U. P. Ch.	2 0 0
Tipton. Contributions	1 2 7	Haverfordwest, &c. Contribs.	55 3 9	Montrose. Auxiliary	96 32 0
Torquay. Miss Plimmer	0 5 0	Neath. English Con. Church	2 0 0	Portobello. Contributions	19 11 7
Tunbridge Wells—		Pembrokeshire. Auxiliary	28 3 0	Thornhill. Miss I. Peddie	1 5 0
R. T. Webb, Esq.	2 2 0	St. Florence. Bethel and Newton Mamarbar	22 0 0		
Rev. O. Robbins (A.)	2 0 0	Tranheulog. Mrs. Jennett Davies	2 2 0	IRELAND.	
Walsall. Bridge Street Chapel.	43 1 2			Dublin. Miss Brooke	2 0 0
Ware. High Street Chapel	24 12 10			Miss Bayley, for Juv. Mags.	0 7 6
Wotford. J. W. Walker, Jan., Esq.	2 2 0	SCOTLAND.		Sligo. Contributions	16 12 7
Wrdlingborough. Mrs. Curtis, for Chinese Evangelists Josiah Viney (half-year).	30 0 0	Allea. David Paton, Esq.	100 0 0		
Westbury-on-Savern. Conts.	7 3 0	T. Paton, Esq., for Tista-ville Chapel	2 0 0		

From 18th February to 20th March, 1871.

LONDON.		Brentford. Balance	5 4 0	Robert Street. Miss Dunning's Bazaar Lantern Lecture	5 0 0
A. B., A Legacy, prepaid	100 0 0	Camberwell Auxiliary		Streatham. For Nat. Teacher, John Stevenson, at Balaury	10 0 0
Amelius Fortescue, for Madagascar	0 10 0	Mrs Dykes	40 0 0	Surrey Cha. Auxiliary	2 5 2
An Old Friend, by James Torvalley, Esq.	5 0 0	Miss M. Buxton	30 0 0	Trevor Cha. Auxiliary, on account	20 0 0
Anonymous, for Madagascar	0 7 0	Croydon Auxiliary	26 6 0	Trinity Cha., Brighton. Mr. Hampson	0 5 0
A Thank Offering	2 0 0	Eating. D. Radford, Esq.	10 0 0	Westbourne Grove. Presbyter-ian Church	0 15 0
A Thank Offering, in Remem-brance of all the way in which the Lord my God hath led me in the Wilderness, per W. Hamblin, Esq., New Park Street	100 0 0	Do. Do. for Madagascar	10 0 0	Woolwich. Collection	9 0 0
Cunliffe, Mrs. Jan. (D)	5 0 0	Eccleston Chapel Auxiliary	120 1 0		
Emerson, Mrs.	5 0 0	Finsley. A. Kewman, Esq (D)	13 0 0	COUNTRY.	
Lange, J. Esq., for Native Teacher, Richard Baxter	10 0 0	Greenwich. Maine Hill Chapel, on account	5 15 6	Alford. Contributions	4 0 0
Ross, Rev. J., Family Sabbath School	3 5 0	Greville Pines Church, Rev. W. Farrer	1 1 0	Aireford. Contributions	5 3 6
T. R.	0 2 6	Hare Court Cha. Young Men's Auxiliary	14 14 0	Alton. Contributions	29 17 2
Legacies. Of the late John Ivatt Briscoe, Esq., legacy duty paid by the Residuary Legatee, G. E. Kyre, Esq., Lowndes Square, and Rev. F. J. Kyre, Tunbridge Wells	1000 0 0	Hawley Road. Congrega. Ch.	3 6 0	Beth. Auxiliary	28 28 6
Of the late Geo. Chamber, Esq.	19 19 0	Horsbury Cha. Auxiliary	66 6 0	Bere Regis. Contributions	2 17 0
Of the late Mrs. M. A. Pankhurst	10 0 0	Horsley. Auxiliary	8 19 0	Berwick-on-Tweed. Contribs.	4 0 0
Of the late Miss Anne Parker, with arrears of dividends	1170 6 10	Lee. W. Steuart, Esq. (A)	2 1 0	Brendley. O. Shaw, Esq. (A)	2 2 0
Redemptors Chapel. Special Service Collection	73 14 6	Lewisham High Road. Young Men's Auxiliary	5 5 0	Bideford. Rev. J. Edwards (A)	1 0 0
		Mill Hill. Mrs. Warman (A)	1 0 0	Birmingham. Auxiliary	62 0 1
		Old Gravel Pit. Auxiliary	58 17 0	Bitham. Miss A. M. Thomas, for Andriamelo, Madagascar	20 0 0
		Richmond Aux. For Ware	3 0 0		
		Do. Mr. and Mrs. Vowles	2 2 0		
		Do. do. for Madagascar	2 2 0		

<i>Bournemouth.</i> Contributions 29 0 4	<i>Foleshill.</i> Contributions 8 9 1	<i>Portsmouth, King Street Church</i> 13 1 6
<i>Bos (Devon).</i> Contributions 2 0 0	<i>Gravesend.</i> Windmill Street 10 1 4	<i>People.</i> Percy Ibbotson, Esq. (A) 10 10 0
<i>Brecknell.</i> Contributions ... 10 5 7	<i>Hall (Mr. District Auxiliary</i> .. 244 7 5	<i>Preston.</i> Cannon Street 16 6 10
<i>Bromton.</i> Contributions 9 16 7	<i>Legacy of late Jonathan Bracken, Esq.</i> 300 0 0	<i>Repton and Barrow.</i> Contributions 7 17 0
<i>Brighton.</i> Bridge End Cha. 40 1 1	<i>Hastings.</i> Mrs. Olney 80 0 0	<i>Ripley.</i> Contributions 7 5 6
<i>Brighton.</i> Auxiliary 6 9 6	<i>Houghtley.</i> Contributions ... 8 14 6	<i>Ross.</i> Contributions 1 19 4
<i>Mr M. and Mrs Gould and Family</i> 5 0 0	<i>Hoges.</i> Edwin Gaze, Esq, for South Africa 2 0 0	<i>Rugby.</i> Auxiliary 14 2 9
<i>Brill.</i> Contributions 3 8 4	<i>Horsham.</i> Contributions 23 10 0	<i>Saffron Walden.</i> Proceeds of Lectures by Walter Holman, Esq. 7 12 0
<i>Broadway.</i> Rev W. Standerwick (A) 0 10 0	<i>Horsham.</i> Auxiliary 70 0 0	<i>Silod Valley.</i> Collection 1 0 0
<i>Buntingford.</i> Contributions.. 10 13 3	<i>Holeworth.</i> John Vowles, Esq, Paracott (D) 10 0 0	<i>South Orkendon.</i> Contributions 5 0 4
<i>Darby.</i> Contributions 1 18 1	<i>Holbourne.</i> Miss Tomkins.. 1 1 0	<i>Stafford.</i> Contributions 33 0 9
<i>Dary.</i> Auxiliary 86 0 2	<i>Do, for India</i> 2 2 0	<i>Stonehouse.</i> Contributions.. 8 0 0
<i>Dary St. Edmunds.</i> Whiting & C. G. H. and H. D. for Native Teachers 20 0 0	<i>Huntingdonshire.</i> Auxiliary 57 1 5	<i>Stony Stratford.</i> Contributions 1 15 0
<i>Cahn.</i> Free Church 20 12 6	<i>Ilminster.</i> Contributions ... 5 18 0	<i>Stratford-on-Avon.</i> H. W. Newton, Esq 2 2 0
<i>Cam. Independent Meeting..</i> 10 9 2	<i>Leak.</i> Auxiliary 46 2 0	<i>Stroud.</i> Bedford Street 6 10 10
<i>Cambridge.</i> Contributions .. 42 18 0	<i>Leicester.</i> Auxiliary 127 16 10	<i>Stubbins.</i> Contributions 21 7 6
<i>Canterbury.</i> Union Chapel .. 21 9 3	<i>Lymington.</i> Contributions.... 33 7 3	<i>Sutton Valence.</i> Contributions 18 4 8
<i>Castle Combe.</i> Auxiliary 15 2 6	<i>Manchester.</i> Auxiliary 320 0 0	<i>Tamworth.</i> Mrs. Dyer .. 1 0 0
<i>Chippensham.</i> Contributions.. 31 16 3	<i>Legacy of late W. T. Blacklock, Esq.</i> 900 0 0	<i>Tarporley.</i> J. Sherlock, Esq. 1 1 0
<i>Colington.</i> A Sunday-school Teacher 0 10 0	<i>Margate.</i> Auxiliary 60 15 9	<i>Taunton.</i> T. Flake, Esq, for Rev. J. Wilks, Madagascar 5 0 0
<i>Crookbrook.</i> Mr. Stevens's Box 1 10 6	<i>Market Harborough.</i> Contributions 42 15 2	<i>Tetbury.</i> Contributions 4 11 10
<i>Crookwell.</i> Contributions 16 12 4	<i>Marsh Gibbon.</i> Contributions 6 4 7	<i>Thatcham.</i> Contributions .. 5 18 8
<i>Deventry.</i> Additional 0 2 8	<i>Martock.</i> Contributions 6 14 1	<i>Thaxted.</i> For Native Girl at Nagercoil 3 0 0
<i>Danish.</i> Contributions 3 13 0	<i>Mears.</i> Contributions 2 10 6	<i>Thornbury.</i> Contributions.. 14 13 1
<i>Debenham.</i> Contributions .. 5 8 9	<i>Nasborough.</i> Forest Green .. 6 3 2	<i>Throop.</i> Contributions 7 6 9
<i>Devon.</i> Auxiliary 7 8 8	<i>Newnham.</i> Contributions... 4 7 10	<i>Ticerton.</i> F. S. Gervie, Esq., for Madagascar 5 0 0
<i>Devon.</i> G. R. (D.) 50 0 0	<i>Northwich.</i> Contributions.... 22 16 9	<i>Torquay.</i> Legacy of late Abraham Threlmore, Esq. (less duty) 125 0 0
<i>Dever.</i> Russell Street Cha. .. 28 16 0	<i>Nottingham.</i> Adlaon Street Castle Gate Young Ladies' Working Party for Long-mission Service for Madagascar 3 0 0	<i>Towcester.</i> Contributions .. 22 9 7
<i>Eastbourne.</i> Mr. S. Hall 1 9 6	<i>Oakhill.</i> Fredk. Spencer, Esq, for Madagascar 25 0 0	<i>Uppingham.</i> Contributions .. 15 2 10
<i>East Cowes.</i> Contributions .. 7 1 2	<i>Odiham.</i> Contributions 16 16 8	<i>Welford.</i> Contributions 18 8 0
<i>Elly.</i> Contributions 5 13 0	<i>Ongar.</i> Mrs. G. Pollard's box 1 1 0	<i>Wharfedale.</i> Contributions 1 10 4
<i>Embs.</i> Auxiliary 46 3 4	<i>Pauler's Pury.</i> Contributions 5 0 0	
<i>Farmanth.</i> Thos. and A. H. Burns, Esqs (A) 100 0 0	<i>Parth.</i> Kirbithore. Contributions 2 6 1	
<i>Faversham.</i> Auxiliary 18 11 11	<i>Peterboro'.</i> Westgate Church 51 2 9	
	<i>Porton.</i> Mrs. Jones (widow of Rev A. Jones) 0 10 6	
	<i>Do.</i> Miss and Mr and Mrs W. S. Jones 0 7 6	

<i>Wiltshire.</i> Contributions .. 79 2 6	SCOTLAND.		<i>Stirling.</i> Legacy of late John Paton, Esq. 79 10 0
<i>Wilts.</i> Auxiliary 76 16 11	<i>Brechin.</i> Mrs. P. Guthrie .. 1 0 0		
	Do., for Madagascar 1 0 0		
	Do., for China 0 10 0		
<i>Windsor.</i> Miss Nock ..(A) 10 0 0			IRELAND.
	<i>Dundee.</i> Auxiliary 718 9 4		<i>Dublin.</i> H. J. G. 5 6 0
	Edward Baxter, Esq. 200 0 0		
	Do., for Madagascar 100 6 0		
	A Friend 30 0 0		
	Do., for Female Education in India 10 0 0		<i>Newtown, Mount Kennedy.</i> Miss Henry, for Magazines 6 10 0
WALES.			
<i>Cardiff.</i> Auxiliary 114 1 3	<i>Fliak, Cypar, Fife.</i> Rev. R. F. Plaher.		<i>Sligo.</i> Contributions 11 9 1
<i>Denbigh.</i> Contributions 19 10 6	For Rev. W. Ashton 1 10 0		
<i>Pembrokeshire.</i> —	For Rev. J. McKenzie 0 10 0		
<i>Bethel.</i> Contributions 3 1 0			FOREIGN.
<i>Beres and Rehoboth.</i> Contributions 7 19 4	<i>Fraserburgh.</i> Mrs. John Wemyss, sen. 40 0 0		<i>Demerara.</i> Miss Waldron (D) 1 0 10
<i>Pisgah, Llandisilio.</i> Contributions 3 13 0	J. Park, Esq., for N. T. Lawrence Park 10 0 0		
<i>Rhyl.</i> Miss Roberts 1 0 0			<i>Nora Scotia.</i> Milton Congregational Church and Sunday-school 10 0 0
Mrs. Pugh 1 0 0	<i>Glasgow.</i> Contributions 11 5 0		
	Legacy of late Hugh Brown, Esq. 100 0 0		<i>South Seas.</i> Rarotonga, per Rev. J. Chalmers 70 0 0
<i>Trehirion, &c. (Glam.)</i> Contributions 3 9 6	<i>Old Deer.</i> A Friend ..(A) 1 0 0		
<i>Zoar (Carm.)</i> Contributions 2 0 0			

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ransom, Bouverie and Co., and Post-office Orders made payable at the General Post-office.

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Yours very truly
E. L. Blodgett

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MAY, 1871.

John the Disciple.

JOHN was a native of Galilee, and probably was brought up in or near the town of Bethsaida, on the northern shore of the lake. From a boy he must have been familiar with its scenery, its mountains, cities, villages, roads, mills, baths, and oleander gardens,—of which vestiges remain amidst its present desolation. He had often gazed upon the long sheet of water, under changeful aspects—now brightened by sunshine, then darkened by storms. Natural influences contributed something to the formation of the lesser traits of his character; so, perhaps, did the contiguity of Galilee to Samaria, with all the mutual jealousies and antipathies which existed in the neighbourhood. May we not connect with this circumstance the outburst of his indignation as he entered an inhospitable village of the Samaritans:—"Lord, wilt thou that we command fire to come down from Heaven, and consume them, even as Elias did?" (Luke ix. 54.) More likely is it that the synagogue worship in the place where he dwelt, the Hebrew Scriptures read in his hearing, and the cherished traditions of his race and family served to mould his religious character. His father, a fisherman, must have possessed some property, as he owned a vessel, and kept hired servants. (Mark i. 20.) His mother was able to purchase costly spices, and was very likely a person of substance—(Luke viii. 3.)—also the fact of John being known to the High Priest has been thought to indicate some connection between them and their families prior to the commencement of our Lord's ministry. We have no means of forming any definite idea of Zebedee,

his father ; but we find material for helping us to form some idea of his mother. She became herself a follower of Jesus, she ministered to Him of her substance. She manifested a deep interest in the welfare of her sons, she sought for them a distinguished place in the new and Divine kingdom, and ambition tinged her spiritual desires ; on the whole she appears to have been a religious, enthusiastic, high minded woman. A mother's influence on the formation of a boy's character is always great, and in this case most likely was so in an eminent degree. We also meet with proofs of friendship between John and Peter and Andrew. The earliest introduction of Peter is in connexion with Andrew, and there can be little or no doubt that John was the unmarried disciple alluded to as the companion of Peter's brother. The characters of these men would act and react upon each other ; especially would association with the more impetuous and warm hearted of the two brothers leave a mark upon the son of Zebedee ; and if he became a disciple of the Baptist his namesake, as we think was the case, the ministry of him who preached, "Behold the lamb of God, which taketh away the sin of the world,"—would have much to do with preparing John for disciple-ship to a higher master. The evening which he spent with him, when he and two other disciples "came and saw where he dwelt, and abode with him that day, for it was about the tenth hour," was the great turning point in John's history. Then he came under the inspiration of one, the like of whom had never appeared before—that very one to whom he bears adoring witness. "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." The formation of a new acquaintance, the attraction of commanding moral power has often changed the whole after current of a man's existence ; but for any one to be brought for the first time into real communion with Jesus Christ, to feel the renewing influence of His grace and truth,—that, in John's own judgment, is to be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." He now followed his new friend. He was one of those who accompanied Him over the hills to the marriage feast of Cana, in Galilee, who went down with Him to Capernaum, and who journeyed with Him up to Jerusalem, and back again through Samaria. There is a call of Simon and Andrew, and James, and John recorded by Matthew iv. 18-21, distinctly a new and second call to more entire following. Previously they had attended the Great Teacher on particular occasions, now they were required to abandon all for Him, to devote to Him the business of their lives. Yet this seems to have been but preliminary to a further call, when there was numbered up the *Twelve*.

The traditional idea of John's beauty is not contradicted by his history, but there is no warrant for the common imagination of the soft tenderness of

his early life. His temperament seems to have been rather of a fiery hue than otherwise. Ambition, too, is discovered in the request for a chief seat in the new kingdom. Narrowness also may be detected in his rebuking one "who cast out devils" in the master's name, but did not follow with the professed disciples. Resentment further flashes out in the desire to call down fire from heaven on the Samaritans. From all this we may gather, that John's disposition originally was different from what it afterwards became; that the ground upon which our Lord had to work presented a contrast to that which he wonderfully produced out of it; rough projections and sharp angles of temper were worn down; in the morning the sun looked out angrily from amidst tempestuous clouds, in the evening there was a serene transparent atmosphere, revealing a sunset intensely bright but intensely calm. The eagle not the dove, the bolt of thunder not the lambent flame, the blast of the trumpet not the still small voice, would seem to be symbolical of John before the softening and transforming influences of the Master's grace operated upon and changed his soul. He brought not to his master's bosom a lamb-like meekness, but he found it there. Communion with the Lord transformed his soul, and he received from it the inspiration of his after life.

In the life of John there was action and passion, there was toilsome service and patient suffering; also, perhaps to a much greater degree, there was thoughtfulness, study, devotion. Always have there been Christians who shrink from notice, who have little or nothing of that self consciousness which intrudes itself upon others. Christians, who have deep, calm, comprehensive ideas of Christ's divinity—ideas which fit them to be the companions and teachers of the wise—who love, like Mary, the sister of Lazarus, to sit at the feet of Jesus and listen; who are wont, like Mary, the virgin mother, to lay up what they hear, and ponder it in their hearts. This disciple was an illustrious representative of that saintly order.

Before proceeding further we meet the inquiry, what was it which made John "that disciple whom Jesus loved?"

There is nothing more mysterious than the origin of love. In the history of human affection we are perplexed to discover the cause which produces it. In cases of strong attachment, we speculate upon some hidden reason, fancy we have satisfactorily made it out; and then, at length find ourselves quite wrong, and give up the inquiry in despair.

This human fact touches on a Divine one. What is the ground of God's love to men? To men in general, to individuals in particular? For though no respecter of persons, though perfectly free from all unrighteous partiality; yet it cannot be denied that Divine preferences are shown in the bestowment of national privileges, and personal endow-

ments, natural gifts, and providential dispensations. Why, it may be asked, by many, in devout wonder, has Heaven so richly blessed us above others? Why has He given us such a country and such a home, such a family and such friends? The Lord throws a veil of mystery over this aspect of His dealings. We are constrained to ponder the words in Deut. vii. 7.—“The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you.” In the case of St. John we have the Divine and the human blended so as to deepen the mystery. Possibly had we known the disciple we should have been surprised at the signal favour shown towards him; but sure we are, that whatever might be the real grounds of it, they did not lie upon the surface, but entered deeply into the very nature of him who was the privileged object of the sacred attachment. We shall not be venturing too far if we remark that, at least, one reason might be, the extraordinary receptiveness of the disciple's mind, the extraordinary sensibility of the disciple's heart. He had singular capacities for receiving impressions from his Master's instructions and friendship. He was like his own Galilæan lake, not in the day of storm (Peter was like it then), but in the hour of calm, when from its glassy surface it returned a perfect image of the objects on the shore, or of the light poured out from Heaven. There might be other disciples who could better serve, or better suffer, but I apprehend that there was not another who could apprehend, appreciate, and love so well. Is it not natural, is it not Divine, to love most the soul which can best understand and reciprocate the love? It was this understanding, this reciprocation which led, I conceive, to John the disciple's designation of himself.

Modern criticism has irreverently suggested motives for his using it, at the thought of which most Christians shrink. A more rational, no less than a more reverent interpretation is that John was so impressed with the love of his Master, and so delighted in it with holy joy, that he adopted the appellative, in the spirit of gratitude. He does not mention his love to his Lord, he does not plume himself at all on that; he is absorbed and lost in the fact of the Lord loving him. The devout consciousness of enjoying a Divine affection prompts him to express himself in this peculiar manner. And here, as is ever the case, mutual loves acted and reacted upon one another. John responded to the love of Christ, Christ responded to the love of John—and the words were fulfilled, “He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” And the more Christ manifested Himself to John, the more John became like Christ.

What was the form which this wonderful friendship took? Upon John, with two others, our Saviour bestowed the privilege of witnessing some of the most illustrious wonders of His life. They were present, in the room of the house of Jairus, where his daughter was brought back from amidst the mysteries of death. They went up with Him into the mount of transfiguration, where "His raiment became shining, exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus." (Mark ix. 3-4.) On John, too, was conferred the special favour of being taken apart by the man of sorrows into the Garden of Gethsemane, where His soul was exceeding sorrowful, even unto death; for, whom do the sorrowful invite to their retirement and confidence in "the hour and power of darkness," but the closest and best beloved of friends? John was nearest to his Lord at the last supper, lying on His breast; and so evidently was he the most intimate with Him of all the disciples, that Simon Peter beckoned to him that he should ask, who it should be of whom He spake as the betrayer.—John xiii. 24. But the chief form of the friendship is found in the spiritual response of the love of Christ to the love of John. Christ first loved John, then John loved Christ, and more and more the love grew between them.

To conclude, the love of Jesus precedes our love to Him. He begins our salvation. He loves us ere He calls us, and we come to Him only in compliance with His call. The grounds of that love are mysterious and unfathomable in all its stages and manifestations, as shown to the race, the Church, and individuals. And whilst we return His love, He returns ours. We say to our children, "If you do not love God, and strive to be good, He will not love you." The theology for infants is fit for old men. If we love the Master, we shall be ready to obey, to suffer, to follow Him. And how blessedly will He respond to these acts and affections! The deeper He gets into our love, the deeper we shall get into His. And this mutual attachment will be manifested on our part, by our receptiveness of impressions from His truth, character, and work, and our moral resemblance to His revealed and perfect life. To share in John's distinction is the sublimest of honours, greater than that of Lord Brookes, who was proud to be called the friend of Sir Philip Sidney, resembling that of Daniel, "O, man greatly beloved"—equal to that of Abraham, who is called "the friend of God."

In our next paper, we shall endeavour to form a conception of John the *Apostle*.

JOHN STOUGHTON.

Buds and Leaves.

"FOR who hath despised the day of small things?" was a Divine remonstrance addressed to the people of Jerusalem, when amid broken walls and columns, heaps of rubbish, and rank growth of weeds, they attempted to reconstruct the altar and rebuild the fabric of the Temple. The glory of the reign of Solomon, the co-operation of neighbouring princes, the visits of monarchs to listen to his pre-eminent wisdom, the building of the Holy House—the sweetness of its music, and the splendour of its sacred festivals, seemed to present a sad and disheartening contrast to the labour of a few who had returned from captivity, were now watched by resolute adversaries, and were exposed to the caprices of the Persian ruler in Shushan. The disposition to undervalue small beginnings, and to pass by some of the less imposing of the wonderful works of God is, by the Prophet's words, significantly corrected and checked. Men speak of the giant oak, the graceful elm, and the shapely lime; and dilate with conscious rapture on the beauty of the wood, and the breadth of the forest, all of which deserve and repay attention; but few pause to consider the smaller objects of bud and leaf which have their special, though different attractions. To a few aspects of these effects of Divine power we propose to invite the attention of our readers.

It is generally known that buds are the rudiments of branches, and are generally found at the base of leaves, where they nestle until the old leaf decays and falls off, and then remain until Spring, with its warmth, invites them to move and unfold. Before the time of vernal light and influence, the gardener looks along his trees during the winter months, to descry the prospect of fruit for the coming summer; and discovers the leaf-buds small and compact, while the bloom-buds are plump with the promise of a future crop. Buds are frequently attractive for the various colours which they wear. Those of the lime are ruddy as coral, those of the ash are black and funereal, those of the flowering-currant are deep crimson, those of the beech are light brown; while many preserve a uniformity of green from the first appearance to the latest ripeness of the branch. This diversity of tint arises from the covering in which the bud is wrapped to protect its tender form amid the frost and cold winds of winter. This envelope assumes considerable variety of form, in which the infinite wisdom of the Creator reveals itself for our pleasure and instruction. The horse-chesnut bud has a thick protective varnish, which defies all changes of the weather; and the balsam-poplar is coated with a firm covering of dull brown, but of aromatic fragrance. Others have small leaf-like forms laid over the

bud, or are shrouded in tender down. The India-rubber unfolds its bud from under a mantle of crimson ; the magnolia bud is sheltered under a sheath, until sunshine unfurls its gleaming foliage ; and others have a thorn near them, as if a rugged guardian was protecting a tender life. Some buds become abortive, and turn into sharp hooks and thorns. Sad parable of many who begin life with fair promise, and pervert all their advantages until their character may be summed up in two words—uselessness and mischief. The living power of buds is pleasantly seen in the familiar operation of multiplying standard roses. The bud of some choice, superb rose, massive in wealth of petals, and mysteriously rich in colour of crimson or gold, flourishes on the stem of the wild briar, which, to use Alphonse Karr's illustration, is to make the slave support and nourish one of nobler birth. One of the most interesting aspects of these forms of life is their power of extensive increase, which may be seen in the vast and gigantic arms of the trees of the forest. These were once small diminutive points which clung to the stem, and now it has advanced and given off branches here and branches there, covered with fair foliage, or rich with its appropriate fruit. It was "the day of small things ;" but it used with quiet perseverance the light of the sun above, and the supply of the soil below until it enriches the landscape, increases the wealth of the nation, and affords the material for wise admonition. There has been no convulsion, no tumult, no languor now and no hurry then. It is with the tree as it is with the soul whose tender graces rise to commanding vigour by slow advances and patient continuance in well-doing. It was probably to keep the thought of perseverance before us that "He who spake as never man spake" has illustrated the processes of spiritual life by the growths of the field and the garden, and would teach us constancy through the wheat whose blade is often lashed by wintry winds and buried in snow. Yet it waits for the warm sunbeams and the vernal showers to advance, until its column is crowned with blossom, or bends with precious grain to support the life of man.

From the bud to the leaf the passage is easy and natural ; and another page of the book of the Divine handywork is opened to our view. Their beauty first attracts our attention. Here we must pass by those superb examples of leaves which are chiefly found in hothouses and conservatories, where alocasias, caladiums, dracenas, begonias, and other tropical plants delight the observer, either by their size, shape, metallic lustre, fiery tint, delicate spots, or exquisite venation. We prefer to look at those which flourish in our gardens and elsewhere, and note the iresine with its cheerful red ; the geranium with its zones of contrasted colour, the perilla with its gloomy purple, the carnation with its glaucous tint, and others whose green reaches from the darkest shade,

through the whole scale, until it escapes in tender gold, or vanishes in a pallid gray.

The forms of leaves are wonderfully varied ; for some are unequal in their sides ; others are deeply divided as if one had assumed the appearance of many ; and others present a firm, unbroken contour ; while many are serrated, wavy and lobed in outline. Botanists have invented many terms to indicate existing varieties, which suffice for general description, though they can scarcely embrace all the delicate differences which the vegetable kingdom offers to our view. As if to show the Divine love of variety amid the countless millions of leaves which make Spring so welcome and Summer so pleasant, the principle is manifest not only in the foliage of distinct species ; but is carried to an inconceivable length in the leaves of the same order. The size of leaves attracts our attention ; our temperate clime cannot produce them so large as those of some palms, the midrib of whose foliage serves the native for an oar ; nor can we show such forms as the *Ouirandra* of Madagascar, made familiar to us by Mr. Ellis ; nor the magnificent leaf of the *Victoria regia*, reposing serenely on the water, surrounded by its superb and massive flowers. Yet we can trace differences from large and ample forms down to the hair-like slenderness of minute vegetation. In another direction we trace the utility of leaves in the growth of trees, and the production of timber. They expose the sap to the light of the sun, and having elaborated it in these elegant vessels, return it to the stem to increase its rings, enlarge its size, and feed the bark which clothes its form. They seem to flutter idly on the branch, as if they were living for themselves, while they are fulfilling the ends of their existence.

Botanists have discovered the interesting truth that all the parts of the plants except stems, root, and the woody fibres are modifications of leaves. The calyx which holds the bloom, the corolla which forms the ornament of the flower, the stamens, pistils, seed vessels, and fruit, are all adaptations of the leaf to the performance of new functions and uses. Goethe has, in his "*Morphologie*," admirably described the series of this wonderful transformation. Scientific discovery has not stopped here. It has been found that there is a law of typical form in the leaves of trees, excepting in those of the firs and pines. This is a curious and interesting subject, which is admirably handled in M'Cosh's "*Typical Forms and Special Ends in Creation*." The substance of the law is that the leaf is the miniature representation of the tree on which it grows, suggests its outline, and often that the angle of venation in the leaf—intimates the angle discoverable in the branches themselves. There are in some leaves mysterious powers of ready propagation. They are full of life in every part, and only require favourable circumstances to produce independent growths. The French horticulturists, we believe,

were the first to hit upon the expedient of raising new plants from half a leaf; and we have seen portions of one striking its roots and bidding fair to become a flourishing growth. All these forms of beauty and use appear through the ministry of the sun, beyond which there is the Divine Creator, who makes that orb the servant of His supreme will. Calvin, whose thoughts more frequently travelled in the regions of theology, criticism, and controversy, has a passage on the power of the sun, which lights up the solemn pages of his "Institutes." His words are:—"The power of no creature is more wonderful and splendid than that of the sun. Besides his illumination of the whole earth with his rays, how surprising is it that he cherishes and quickens all things by his glow, breathes fertility by his beams into the soil, and from seeds warmed in its bosom he allures the rising corn, which he increases and strengthens until it rises into the ear! how does he feed it until it reaches its blossom, and from its blossom he ripens it into fruit! how, in like manner, do trees and vines warmed by him bud and put on leaves, afterwards break into bloom, and from bloom produce pleasant fruit!"

From these observations it may be well to notice a few suggestions which this subject so readily offers. Here we may see *the quiet, gradual, and indeed patient way of the Divine working*. All the operations which we have noticed are very tranquil and progressive. The silence and success of the Divine movements are equally deserving of our notice. It intimates that much patience is required on the part of those who are the objects of the Divine culture and care. He fainteth not neither is weary. He works "according to the exceeding greatness of His power in them that believe," and requires them to co-operate in steady and habitual effort to realise His merciful designs in the soul. At the opening of the gospel of Luke, stands the honored name and venerable form of one whose history was written, among other aims, to inculcate patience with the working of our Heavenly Father. Simeon lived in dark and troubled days. The Romans had captured Jerusalem; the Temple had become a den of thieves; and he might well repeat the plaintive words of the prophet:—"Verily thou art a God that hidest Thyself, O God of Israel, the Saviour." The holy volume had often supplied encouragement, and had sustained his patience by such words as "Wait on the Lord, be of good courage, and He shall strengthen thine heart." To which he might reply, "I wait for the Lord, my soul doth wait: more than they that watch for the morning." Then came the soft whisper of the Comforter, who assured him that he should not die till he had seen the Lord's Christ. He seemed to look eastward for the day-spring, the darkness melted into dawn, and dawn changed into a spread of clouds which were like a pavilion to receive the coming king, and at last the sun of righteousness arose with healing in His wings, and the aged pilgrim desired to see

nothing more, since nothing more glorious could greet and bless his enraptured sight. "Blessed are all they that wait for Him."

This subject may *direct us in our treatment of young Christians*. We have seen with what fatherly care the God of nature protects the buds during the harsh and stormy period of winter, when, except for their covering, they might perish, and disappoint our hopes of beauty and fruit. The words of our Lord are especially impressive, and seem to point to the urgent need of protection for the early stage of grace. The Redeemer guards these young souls against wanton and inconsiderate treatment, by assuring us of the gravity of the offence of injuring them, and of the interest which the angels, and the God of angels, take in their condition. If we may learn from the processes of life around us, it will be seen that the best way to advance their growth and mature their principles, will be to surround them with a genial atmosphere of Christian light and Christian love. It is during the spring when the air is bland, the sun bright and warm, and the showers soft and frequent, that buds unfold their beauty, and reveal their life. It is not by rasping reproof, the frequent assertion of solemn doctrines, the chill of godly gloom, or the fervours of artificial excitement, that young souls are most happily trained; but in the serene light of Christian consistency, and by the cherishing influence of Christian love.

It teaches us finally the *desirableness of cultivating the habit of observation*. It is generally conceded that some are born with a quicker power of sight than others, and yet it must be confessed that those who see most and describe best have most carefully cultivated habits of attention. Ruskin's descriptions of nature show original power and arduous study. There is so much that is glorious to be seen, and so much which reveals the precious work of God, that it is at once our duty and privilege to view them with care and attention. Many are so captivated with present pleasures and profits as to see things apart from their Divine connexions. They mind earthly things, and their souls might be likened to a mirror—turned towards the ground, and which reflects stones, mire, and worm-tracks—while it needs to be turned skyward to image the serene beauty of the moon and stars, or the radiance of the sun itself. Since the whole world is before us, and may become an "interpreter's house," the chequered page of Providence invites us to "read, mark, learn, and inwardly digest" its lessons; and the glory of the Only Begotten streams around us. Our prayer should often be,—
"Open Thou mine eyes that I may behold wondrous things out of Thy law."

J. S. BRIGHT.

A Religious Survey of the World.

I do not suppose there ever was a period in the history of mankind in which Christianity was such a force as it is now. We must not be dazzled by the exaggerated praises of antiquity. I think that Christian character is larger, more symmetrical, sweeter and truer now than it ever was before. Single saintly natures there have been that stood out prominently in the world's history; but I apprehend that there were never such bodies of men, that there were never such churches, that there never were organizations in which the average moral development was so high, as at the present day.

There never was a time when the distinctive peculiarity of Christianity, which is, *Christ in you the hope of glory*—Christ, the true and proper personal presentation of God to the world—Christ, as an object that we may comprehend, as One on whom we can place our understanding and our mind, whom thus we can know, and whom we may lean upon as very God, administering for us individually—there never was a time when that peculiarity of Christianity was so much in the ascendancy as it is to-day. There never was a time when the world was so interested in Christ as it is to-day. There never was a time when there was half so much scholarship employed in the illustration of Christ's history and life as there is to-day. There have probably, within the last twenty years, been over one hundred lives of Christ written. And in all the nations of Europe they are multiplying. No other one line of scholarship is as much pursued to-day as that. And it is not, either, all of it in the nature of negative or destructive criticism. Some of it is; but taking it as a whole, it is the illustration of Christ's character in such a way as to bring Christ nearer to men, and to make Christ's heart seem sweeter to the world, and to make men feel the genius of Christ more.

Christianity is that which human nature needs, and without which mankind will die; and the central distinctive peculiarity of Christianity—the wisdom of God, the power of God, Jesus, and Him crucified—there never was so much thought upon it, and there never was so much force in it, as there is to-day. Although men are falling off on this side and on that, and modifying their theories in one way and another, yet Christ is becoming more and more a universal force in the world. There never was a time when Christ was studied so much, and thought about so much, and preached of so much as He is to-day.

Consider the great element of sympathy and benevolence which is the distinctive feature of Christianity. God manifest in Christ Jesus, to take away the sins of the world ; God so loving the world as to give His own Son to die for it ; God administering for the sake of saving the poor, and the helpless, and the needy—this is Christianity.

Look at it more technically. I think there was never a time when there was more activity in organized Christianity seeking to take on a co-operative form, than there is to-day—and this in spite of the efforts of men to prevent it. One of the best things that I see is, how scared hierarchs are. The Pope in Rome sits up at nights over the waning authority, not of Christianity, but of Rome. I am glad of it. I would that the morning star might dawn on his sight. But he is not the only hierarch that is scared. Hierarchs everywhere (for popery is diluted, and is distributed all through the world ; and there are numerous papacies outside of Rome) are buckling the harness of ecclesiasticism a few holes tighter. I like that. These old churches, the high-bred churches, *the churches*, as they distinctively call themselves—they make me think of beech and white-oak trees that do not shed their leaves in winter. The leaves stick to the branches and dry up, and there is not one of them that has a drop of sap in it. And they look very much like those churches, in some aspects. Now comes the Spring ; and you will see these leaves one after another dropping down. Why ? Because the tree is beginning to feel its sap moving, and filling and swelling every little twig and branch. And the moment the sap reaches the point where the leaves are joined to the tree, it begins to loosen them, and finally pushes them off ; and they drop to the ground.

And what do I understand to be all this flurry in the high-bred churches ? They are beginning to smell and to spy danger ; and they are spurring themselves up, and bringing back the old regimen—the doctrines, and dogmas, and observances that were once in vogue—the ecclesiastical screws which used to be resorted to. Why ? Because the old dead leaves are dropping off. There is growth. They feel it. They don't like it. And yet the best part of their growth consists in what they are losing.

So that if you look at Christianity as a force, I think you will find that it never was in more vigour, and never was more operative, than it is at the present time. More than that, the missionary spirit is not decaying. It is not, perhaps, developing itself with that kind of novelty and special and enthusiastic interest that early periods have seen, but it is better organized ; it is working on a larger pattern. It has an experience that makes the force which is put into a given field do ten

times as much work as it used to, not abating one single jot of its intention. *The field is the world, go take possession of it*—that was never before the feeling of so many Christians as it is to-day; and it never before was the subject of such a well-organized purpose and such an operative plan as it is to-day. Never was the distinctive spirit of Christianity so efficacious. Never had it such prospects of universal success.

Now, having looked at the forces which are at work for the spread of Christianity, let us look a little at the field into which it has been carried. The whole world has been ransacked and explored; there is not now a corner on the globe where Christianity is unknown. Commerce is everywhere. The resources of the globe are being economised. The facility of inter-communication, both by locomotion and the transmission, electrically, of news, has made the whole world more usable, more manageable, as well as more intelligible. And the missionaries that have been, now for more than half a century, at work, have leavened almost every quarter of the globe. There is a leaven in operation among the nations of the earth that is beginning to work. There is a light kindled throughout the world that is beginning to send forth its rays. This is a powerful testimony, and a great cause of encouragement.

Leaving that which is more technical and distinctly missionary, I call your attention to another remarkable thing, namely, the attitude of nations. For instance, throwing out the semi-civilized nations, look at the civilized nations of the globe to-day. First look at those on this side of the Atlantic. Take the United States and Canada—we will not count Mexico in, it has no force; but in the Western Continent the power is in the hands of evangelical Christian men—and I do not exclude the Roman Church, for, although I regard that Church as encumbered with an enormous amount of baggage; although I regard its doctrines as exceedingly corrupted, as mixed, and as therefore imperfect, yet I believe that God has thousands, and hundreds of thousands, of dear and precious souls in that old lumbering baggage-waggon, and that He is working by it and through it. The Roman Catholics will not admit, I suppose, most of them, that God is working by us, but I have more faith than they have; and I believe that God is working by them and through them—blessed be His name!—and I am glad of it; and that gladness does not in any way compromise me in regard either to their theological or their ecclesiastical system, which I believe to be about as bungling as it can be. I include all the Churches; and I declare my faith that the future of this continent is going to be wielded by the religious nature.

Look, on the other hand, at the nations in Europe. How is it with

England? Men think that she is decaying simply because her relative brute force is less than that of the continental nations. But I tell you the age is coming in which brute force is going to avail less and less. It is the power of thought, and the power of organization, and the power of wealth, that are going to tell, more than the power of the hand, in future times; and England's brain is not dried up, her heart is not dried up, and her pocket is not dried up. She is the strongest nation in Europe to-day; and she has a future as magnificent as that of any nation in Europe. And what is England? She is evangelical. She is truly Christian. I do not mean that every drop of the water is pure to the bottom; but I mean that the force of the nation on the whole is Christian.

Well, what is the condition of the continent? There were three or four nations that seemed, a little while ago, to hold Christianity in chains. Christianity seemed to be muzzled by the Roman false system in Austria, in Italy, in Spain, and in France. Look at them to-day! Austria is under the influence of a progressive, I might almost say Protestant premier. It is one of the foremost nations in religious progress. It has a priesthood that is almost in antagonism to Rome. Education is taking religion out of the hands of the hierarchy and putting it where it belongs. There is a genuine movement of Christianity in the right direction there.

Italy is only nominally Catholic. She is strongly leaning toward Protestantism. She is emancipating herself out of a dead Christianity into a living, vital Christianity. She goes for free schools, for free speech, and for a free press. Italy is growing stronger all the time, and not for retrogression either.

And what is the condition of Spain? She is paralyzed as a Papal nation. Though she is not organized, yet she is as one made free by Christ.

Here are these strong nations of a muzzled Church; and they are either re-organizing or going under. What is the dominant nation in Europe to-day? Prussia—Germany. And what is Germany? Its Government, its institutions, its policy, and its people are all in favour of liberty—liberty of thought, liberty of action, and liberty of conscience. God has kindled a light there that all the scepticism of the world cannot and will not put out.

So that if you look at the great national forces that exist to-day in the world, you find that they are all of them Protestant, Evangelical, Christian. America, Great Britain, Germany, with France humbled to the dust, and her proud power that was so long exercised in favour of a comparatively corrupt religion, broken, with Spain likewise humbled, with Italy regenerating, and with Austria progressing

towards the establishment of a true Christianity—these nations all give promise of a new and better period in the history of religion. Decadence has had its run, *renaissance* is now to have its time and period.

But there is one other peculiar feature which I want you to take notice of, and that is the fact of language. Language is a great power in this world. In the early day it was the Greek language that was most influential—a noble tongue that conveyed all that the taste, that the æsthetic sense, and the intellect could desire. It had no other treasures; it had no social treasure and no moral treasure; but it conveyed to the world these elements of intellect and taste. It was for a long time the language of commerce, and the language of learning, and also the language of government, in the East. But at length it went under. Then came up the Roman power and the Latin tongue, which became the medium of universal speech. And to this very day it is called the *learned* language, although it is a *dead* language. Men that wanted their treatises read all over the globe, up to within a very few years, felt that they must write them in the Latin tongue. Law and government and commerce employed this tongue.

Then came the turn in modern times of the French tongue. The Spanish never did gain ascendancy. Though the Spanish empire governed Europe at one time, the Spanish tongue never came to any considerable power in the world. But the French did. And it was spoken more and more until it became the language of the world. It was the language of art; it was the language of science; it was the language of commerce; it was the language of diplomacy; it was the language of those that aspired to any sort of culture.

But I noticed, the last time I was in Europe, that wherever I went the English language was beginning to be spoken. I think that I did not go to a hotel where there was not at least one waiter that spoke English. And all along the principal routes and the side routes, I heard more or less of the English tongue. Now, this fact was to me a hint and prophecy that the English language is going to have its turn, as the Greek has had its turn, and the Latin has had its turn, and the French has had its turn. It is going to be spoken around the whole globe. And it is a matter of some interest to know what that tongue is. It is perhaps less fine, less artistic than the Grecian tongue, but, notwithstanding that, I suppose it is the noblest language that is spoken, or has ever been spoken on the globe. It is distinctively rich in all that belongs to domesticity. It is very powerful and effective in the expression of every shade and degree of spiritual life. It is full of strength and energy to express the more aggressive and positive features of thought. It is remarkable in its flexibility, in its comprehensiveness,

and in its capacity to express all the subtle and interior phases of experience. It is just the tongue which is necessary for the coming kingdom, when there shall be a church developed by the interior life of man, which shall require instruments competent to its expression.

Now, see what that language has in it. What a literature it is going to carry out! Nowhere else is there such a literature of the household, or of freedom. Nowhere else is there such a literature of science and of art, organized almost for freedom. It is the language and literature of men who have been bred to liberty, and who have learned the secrets of liberty—and of liberty founded, too, upon moral convictions; and of moral convictions leavened and spiritualized by Christ Jesus. Such is the language that is coming into ascendancy throughout all the earth. And right behind it is the German tongue. The German tongue, I think, is destined to less universality, because the Germans are not so much a travelling people. The Germans are a home-staying people. The English are wanderers. They are searchers. They are explorers. They go everywhere. And when I speak of the English, I mean the whole Anglo-Saxon race in Europe and America. They are carrying commerce into all countries; and with commerce they are carrying political ideas; and with political ideas they are carrying religious notions; and their language is going with them. They are settling in Australia and in the neighbouring islands. They are yet to take possession of the Sandwich Islands. They are covering this continent. They are found in colonies all around the world. And by and by the English tongue will be the world's tongue.

Now, you cannot put that inflammatory tongue in the world and have tyranny live. There is too much in it that is calculated to give light to the common people. There is too much in it of sympathy and benevolence. There is too much in it of inspiration and faith. It is too much imbued with the spirit of Christ.

This is the regnant tongue to-day, and it is to be the dominant tongue of generations to come. This great masterly English language, so full of the sweet influences of home, so full of the nobler elements of a Christianized literature, so full of law, so full of civil jurisprudence, so full of all that was borrowed from the Greek and Roman experience, sanctified and Christianized—this language is going abroad over all the earth, and is to be like clouds which, hanging in the heavens, drop down that which makes the earth rich beneath them.

So, then, when we come to look out from our stand-point upon the prospects of the mission work for a hundred years to come, my own impression is (and I have briefly, and in a mere sketch, given you the outline of the reasons of my faith) that there never was a time so auspicious and so

hopeful—and that, too, without passing unrecognized the violent attacks made upon Christianity, and the various tendencies which exist toward materialism and pantheism and atheism, establishing themselves in science. Notwithstanding those elements, I believe that we are passing from a comparatively inferior position, to one transcendently higher than was ever known before in the world. I believe that we are on the road to God's great day of perfect and millennial glory.

H. W. BEECHER.

How Men Cheat Themselves.

In the "Citizen of the World" there is a story of a wonderful mirror, which showed not only the faces, but the hearts of those who came to it; often with the most surprising results. Some who came most confidently slunk forthwith away, and others who were very fearful found to their joy, that the glass was well-nigh clear of the blots and specks which had been shown in their more self-satisfied neighbours.

Our judgments of ourselves are about the most incorrect of any that we form. We can see what is wrong anywhere else than at home, for our hearts are like our eyes, that see everything else but themselves. Self-love or self-righteousness, call it what you will, twists our sight till it can no more go straight to the truth than a stick go straight through water to the white shell at the bottom. We look at ourselves as we look at the stars, never doubting we cover them with our pointed finger, while, if we only knew, they are by no means where we think them, but in quite another place. Ask an astronomer and he will give you the distance between their true and their apparent position, and you will be surprised how your senses have cheated you. We are just like our own children, the fools of our fancies, needing to find out how far off this is, and how near that, and what the difference is between round and square.

Take, for example, *our estimate of our character and conduct*. Does anybody see himself as others see him? Let others describe us, and we shall find a wonderful contrast with the flattery that has passed current in our own bosom. Our vanity, self-love, and inveterate self-vindication, like bad artists, paint without shadows, and in none but the brightest colours. We know far more of other people than of ourselves. The darkest part of the room is under the candle; the light shines on what is at a distance, but throws none of its beams on the candlestick. Hear that man who has been clearly and beyond question wrong, in the judgment of every one round;—he has endless explanations and defences, and makes out a case of spotless innocence to his own satisfaction. We pet ourselves as mothers do their spoiled children, and, if we believe our own account, are always injured and never to blame.

The story of David and the one ewe lamb might be told of us all. "As the Lord liveth, the man that hath done this thing shall surely die; and he

shall restore the lamb fourfold ; because he did this thing, and because he had no pity." It needs Nathan's "Thou art the man" to open our eyes and bring us, like the king, to feel that we "have sinned against the Lord." Listen to any sermon, and see how charitable people are in its application to every one but themselves. Give a man good advice, and if it come home to him, ten to one but he will be mortified and incredulous, if not actually offended. We seldom see our true selves but only a more or less imaginary man.

The false names we give to things, to hide the truth from ourselves, are endless. We have a soft phrase for everything wrong, and repeat it till we half believe it. Our neighbour speaks of what we call his unsteady habits, as a liking for company. That boisterous gathering at the ale-house think of themselves only as hearty good fellows. Pride never calls itself by its own name, but gives itself out as due self-respect. Revenge is turned into a virtue under the name of "spirit." Fantastic and reckless love of display is only taste and elegance. Greed that has no mercy and stoops to all meanness for gain is only "prudence," and a wise "laying up for a rainy day." A rainy day ! —It is laying up for a rainy eternity ! Idiot folly that gurgles and dimples all the way, like a shallow brook, is nothing worse than "light-heartedness."

As with evil, so with good. A tender conscience is mocked out of court, as ridiculous preciseness and straining at gnats.* Noble zeal for God is called fanaticism. Seriousness is scoffed at as morbid melancholy, fit to turn men away from religion. Illustrious goodness is, of course, hypocrisy, and a religious life, in any of its vigorous expressions, is whining cant, or a sign of weak-headedness.

What crimes have been committed in the name of their opposites ! Liberty has been stained by the most savage tyranny, as in the French Revolution. Under the name of justice there has been boundless wrong done to the weak and the helpless : widows robbed, orphans plundered, the poor oppressed, the strong defended. Religion has been the silver cloak thrown round every wickedness by turn to hide its black devil shape. Not a crime in the calendar but has masked itself in the skin of virtue. The Pharisees were never more pious, I fancy, than when trying to hunt down the Saviour, or than when they had at last nailed Him on the Cross. It was doing God service and ridding the world of a blasphemer ! There is not a saintly name of the dark times of the Church but has been branded with every hateful epithet. The early reformers have come down to us as the worst of heretics, if we believe their ecclesiastical enemies. The Waldenses, the Albigenses, Lord Cobham, Wycliffe, Luther, Latimer, every body of God's servants, and all their noble leaders, have been gibbeted as the vilest of men, by the Church of Rome, in the name of religion. And have not the Jesuits dedicated lying, murder, and conspiracy, to the service of what they called truth ? Did not Dominic give the inquisition the motto—"For the glory of God ?" Have not the holy martyrs in every age died for Christ, under the charge of being evil doers worthy of their doom ? The devil affects no disguise more commonly than that of an angel of light.

* Th's should be straining out gnats.

The *excuses* men make for neglect of religion, show the habitual self-deception we practice on ourselves no less strikingly. Adam's case is an epitome of universal experience. He had his defence ready on the instant, even in the presence of his Maker. You meet the same thing on every hand.

"It is *the custom*" is thought quite a justification of very crooked courses. Look at trade. Would practices, too common, be followed so widely if there were no salve for conscience in the plea that they were so general? A conventional morality is put in the place of the only true standard. Men do things in one business, without compunction, which those in another, call by the hardest names. There is one rule for the counter, or the counting-house, and another in private life. You meet men with sets of consciences for their different engagements or characters; one for the Church, another for the street; one for buying, and another for selling. A manufacturer of idols for the heathen will be found, perhaps, a liberal supporter of missionary societies, and a zealous church officer will not scruple, at times, to do like his neighbours, in trade, though he says Amen, when it is justly condemned each Sunday. What else but this deadening of conscience by established use and wont leads to the official scandals so rife in some of our public departments of late? Practices of long standing, manifestly dishonourable, but sanctioned by custom, have been continued as part of the order of things, till men, upright every way else, have on a sudden been arrested as criminals for what precedent had kept them from seeing in its true character.

"It's no great sin, after all," is a very common excuse, or "it's my first offence," or "example was too strong," or "I have an unfortunate temper," or "I was led off by bad companions." As if any such palliations can make sin lose its character, or do away with our responsibility. A first sin is worst, for there was no habit to overcome, and there was much to break through to get the length of committing it. We feel we are only cloaking the truth by all these soft colourings, even while we are drugging conscience by repeating them.

The *gradual* and *unnoticed* growth of evil in our hearts is another element of self-deception. Nobody is at his worst all at once. Sin comes in like the breaking of a dam; first only a little softness, then a trickle, next, an ever widening rush, till all gives way, and the flood comes amain. The most sorry drunken wreck of a man was once sober enough, but he first kept company with drinking men, then tasted, then came to like, and you see the end. The dishonest clerk was honest as any one till he first coveted, then took a trifle, intending to refund it, then grew bold by impunity, till the crash came, and he found himself a felon. That great rock that lies deep in the soil of the mountain valley, among the brown ferns and the bending trees, was once part of the cliff, high overhead. But a seed fell one autumn into a little cleft in it, and grew with each year, forcing its roots deeper and deeper, as their massier girth widened the gap with each spring, and wrapping them round it till it rose like a mast and grew broad atop, and gave leverage to the winter storm to split it away by slow degrees from the parent rock, and hurl it, at last, crashing, into the gorge beneath. So with sin, fair as the tree, perhaps, and with as small a beginning, but as deadly.

The false expectations the heart holds out to us deceive us all by turns.

"Sin gives so much pleasure," says the young man, and sometimes the old, "that I can't help indulging myself, though I know it is wrong." That many sins are pleasant is only too true; if they were not they would not have so many give way to them. But, after all, the devil is like Jael, with butter in a lordly dish, and the hammer and the nail behind. The shadow that follows turns all the joy into shame and fear after a time. To do what is wrong, even if never discovered, burdens the conscience and petrifies our sensibility. It eats out the moral life till the heart dies to all that is good and pure, and leaves depraved tastes that are their own curse. The very body suffers not seldom, and then there is the terrible whip of recollection to scourge us to the end. A mis-spent youth sows regrets to grow to a choking harvest as we get older. Loss of character, or of self-respect, or of health, or of the self-improvement possible in youth, or of position—perhaps of all together, destroys peace, and puts a thorn in our pillow. The asp is none the less deadly for being hid among flowers, nor the poison less mortal for coming in a golden bowl, nor the shipwreck less terrible that the song of the syren drew us upon the rocks. The best pleasures are those that last longest. Crackling thorns may give flame enough for the moment, but the steady glow that keeps its brightness is unspeakably better. You don't want to sit under Jonah's gourd, do you, if you can get Nathanael's fig-tree? The pleasures of sin are but for a season, but the reward of Christ is eternal. Even at the best, the one only delights so long as we can keep from thinking, but the others are sweeter the more we dwell on them. If our hearts were not blinded or perverted in their judgments, there could be no hesitation as to our choice.

"Do it; it's only once; you need go no farther," say our thoughts to us, sometimes, misleading us more and more. But, can you go back when you like? It is easy to begin, but to get back is very different. As long as the stone rests on the hill top, it may keep there for ever, but once set it rolling, and see if you can stop it. Every moment it bounds faster and farther, down, down, down, till it lies on the plain. The ship on the ways might stay there till it fell timber from timber, but knock out the holding pin and let it once move, and no power can stop it as it flies to the waters. It is easy to begin to do wrong, but to get up hill is very different from getting down hill. One sin whets the appetite for a second; breaks the restraints that made the first hard; often one makes a second seem necessary to cover the first; very often the knowledge that we have forgotten ourselves makes us reckless, and makes us indifferent to opinion, and anxious only to drown thought by deeper draughts. The way of sin, like the gates of death, is easy to enter, but needs the power of God to guide us back. You see yon white lily, with its golden bosom and its snowy robes? Pure as the light, it lifts up its face to meet you, but crease one of its leaves by rude handling for a moment, and will all your after sighs and pains take out that vein of ruin and effacement you have given? It hangs, henceforth, a soiled, broken thing, ashamed to look up to the milk white clouds it was like, till you marred its beauty. Take theairest life, fleck it, and break its spotlessness by one wrinkle or flaw of evil doing, and though it may live on, it will bear the mark of it till the end

Nothing but the waters of immortality will wash out the stain or take away the scar. "Only once," but then, it is for ever, even if you go no farther, and there are infinite chances against its being the last as well as the first! The speck on the red glowing fruit is only a speck, but it is a speck of corruption, and true to its nature, it keeps spreading daily within, till it slowly rots the whole. The rift in the lute is nothing at first, but it is more to-morrow, and, before long, it will have widened, till the music is silent for ever. Pray don't think little of one sin; never palter with the devil for even a minute's friendliness, or he will crimp you, a thousand to one, into his service beyond escaping. Keep well is infinitely better than make well, in morals as much as in health.

CUNNINGHAM GEIKIE.

Resurrection of Mesha, King of Moab.

MESHA king of Moab? Who was he and what have we do with him? There is some mention of him in the Bible but no traces of him are to be found elsewhere. He is one of the old world unrealities of biblical history, of no possible interest to our age. Nay but what if traces of him are found, what if he have re-appeared in our time; what if a historic resurrection brings us afresh face to face with him and his kingdom, his acts and customs, for the comfort of those who rest on the veracity of the bible history, and for the confutation of those who impugn it. Such is, however, the fact which must be of interest for the readers of the *EVANGELICAL MAGAZINE*.

It is truly providential that at a time when philosophers and theorists were wearying of the prosaic literality of old historic fact and without scruple were honey-combing and undermining the most established records of primitive eras, in order to grow over the ruins, the glowing poetical creepers of myth, symbol, and legend, and so destroying the solid foundation of history, both sacred and profane, that this tendency has been checked by the recent discovery of most indubitable and interesting remains, which fully attest the certitude and personality of the chief events and prominent actors of the most ancient sovereignties and empires.

Whatever was open to doubt concerning Sennacherib and Hezekiah, the Egyptian dynasties, the power and splendour of Babylon and Nineveh, the old deities and conquerors, the giant cities of Bashan, and many other obscure subjects, has had suddenly a flood of light thrown on it by the opening up in our time of sepulchres and cities, sculptures, rock writings, lost languages, and monuments, and most remarkable archæological discoveries. So that now the doubters are forced to pause and reconsider their boastful but erroneous assumptions—to treat ancient testimonies with more respect, and to remain in painful uncertainty as to what further enquiries may bring to light, when the face of the ancient world is everywhere subjected to exact and persevering search.

The singular episode in the Old Testament concerning Mesha was open to such queries—whether his fabulous wool tribute—and the strange delusion of his foes by the pools of blood in the valley, and the still stranger tragedy

of unnatural sacrifice of his son and heir, with the improbable issue of the retreat of his victorious foe, did not argue an entire want of accuracy in this and other similar stories.

But now rises into notice a stone in that very Moabite land, containing a writing in so old a character and so authentic in all its surroundings, that eminent archaeologists agree in accepting it, and this stone presents to us this very Mesha, in the height of his power, recounting his conflicts with Israel, under the son of Omri, even Ahab and his line—confessing the severe oppression he had suffered—attributing his singular deliverance to the very God Chemosh, and naming almost all the old names of his towns and cities supposed to have been quite forgotten. It is surely desirable that religious people should be aware of this very important confirmation of the historic value of the Book they so greatly prize and which is exposed to assaults so rancorous and plausible in these days.

The region of the "plains of Moab" is so desolate and so dangerous through the presence of Arabs, that till very lately the relics of the country have been unexamined. The travels of Irby and Mangles, of Burchardt, and more lately of Porter and others, have dwelt chiefly on the utter desert state of a rich campaign, in which hundreds of cities with walls, private houses, and streets, all in good preservation, remain almost untenanted.

In 1868, The Rev. F. Klein, a Prussian, being on a journey, was told of a very old stone near the ruins of Dibon. He went to see it, examined and copied a few words with a perfect alphabet in the few minutes he had to spare. Arrived at Berlin he showed his notes to Dr. Petermann, of the Berlin Museum, and efforts were made to obtain the stone, but in vain. He also wrote a letter to the *Pall Mall Gazette* on the subject (April 1868), so that the matter became known to the world. In 1869 M. "Ganneau, French consul at Jerusalem, obtained from Arabs a hasty impress of the whole inscription. This was done by a process called technically a "squeeze," by which a piece of porous paper, well wetted, is forced by rubbing into the surface and cuttings of the stone, which, when dry and removed, presents the exact appearance of the surface and of all its characters.

The Arabs, with their usual jealousy of European appropriation of their mysteries, lighted a fire beside the stone, and poured cold water on the hot face, and so cracked it into many pieces, which were hidden by the Arabs.

The indefatigable Captain Warren, of the Palestine Exploration Society, now took the affair in hand, and obtained possession of the largest fragments. From these casts have been made of about half the words, and all the fragments were taken to the Louvre at Paris to be set up together just before the siege broke out. Mr. Palmer has recently seen the fragments left at Dibon, which have not a letter or character on them.

There is a romance about the perils this stone has survived which renders it more precious. It is satisfactory that savans of three different nations—Prussians, French, and English—have been engaged in its collation. We may be sure that of 1,000 letters not more than 331 are lost, and these may yet be recovered. The two most important words are undoubted—the name of Mesha, and "the mysterious tetragram till now unique which we commonly pronounce *Jehovah*."

It is unnecessary to give the entire translation of the inscription here. M. Deutch has thus summed up its substance. "It is a monument of a Moabite king named Mesha, who, after a brief record of himself and his father, tells of certain warlike deeds in which he was victor over the house of Omri, King of Israel. He names Chemosh as the national god continually, and also many of the old Moabite cities, as Dibon, Medeba, Baalmeon, Kerieth, Kiriathaim, Jahaz, Bethbaccuth, Bethdiblathaim, Bozor, Horonaim. The name of Jehovah, God of Israel, also occurs. The last half is a record of the king's rebuildings and peaceful improvements, while the defective end seems once more to speak of war."

This singular record is written in a language and character quite consistent with its contents. The language is a dialect of Hebrew used in Moab, and the character is the only old Phœnician or Hebrew extant in writings before the Babylonian captivity.

As to the letters, all scholars of universal grammar are deeply interested in the alphabet of this stone. M. Deutch declares this to be "the very oldest Semitic lapidary record yet discovered," and gives its date as probably seven to nine centuries before Christ.

Professor Rawlinson is inclined to doubt the historic value of the stone compared with the records of Egypt and Nineveh. But Count Vogüé is of a very different opinion, and thinks "there does not exist in the domain of Hebrew antiquities a document to be compared with this."

We know but little of the history of Moab, and that little is found only in the Bible, and is so extraordinary that any confirmation comes with the effect of a startling surprise. The reader should study 2 Kings iii., Isaiah xv., and Jeremiah xlviii.

The Bible makes the Moabites children of Lot, who emigrated east of the Dead Sea before the exodus of Israel, while the Amorites held Bashan and Heshbon.

The Hebrews on their way to Canaan did not attack Moab, but took the Amorites' country, and settled Reuben and Gad there. Balak, king of Moab, brought out Balaam to curse them. In the time of the Judges, Ehud slew Eglon, a Moabite king, who oppressed Israel. After this a peace was established. David forced a tribute on Moab, which was paid till the death of Ahab. Under the weak reign of his son Moab threw off the yoke. The king then reigning is said to have been Mesha, and he refused tribute to have been 100,000 lambs and as many rams, or probably the wool of these animals. We further learn that Jehoram, king of Israel, allied himself with the king of Edom, and with Jehoshaphat, king of Judah, who reluctantly joined his hereditary foes. These monarchs with large armies invaded Moab together. They went by the wilderness of Edom and the south of the Dead Sea, a lone and difficult route. On the way they wanted water, and were driven to a desperate fear that their God had delivered them up to their enemy. Jehoshaphat sought advice from the prophet Elisha, who, after rebuking him for engaging in such an enterprise, advised them to dig pits in the valley, which he promised should be filled without their seeing wind or rain. The water came, and flowing over the red land of Edom took its colour, so that Moab seeing it at sunrise imagined it was a pool of blood resulting from a fight

between Israel and their allies. The Moabite army rushed to the attack, but was utterly discomfited. Mesha was pursued, and shut up in his castle of Kirharassheth with 700 men. In vain he endeavoured to break through the besieging lines, and in his despair he bethought him of an awful sacrifice to propitiate his god Chemosh like to that of Agamemnon and Iphigenia, or of Jephthah, for the sacred narrative assures us he actually offered up his son and heir on the wall of the city in the sight of friends and foes. Singular to say, for some reason unexplained, save the horror of this unnatural crime, and the dread of some impending punishment, Israel raised the siege, and the triumphant armies returned home, abandoning all the advantages of the campaign.

Now it is remarked in Kitto's "Biblical Cyclopedia" (art. Moabites) that "the subsequent history of the Moabites in Scripture is silent, concerning a passage of the greatest importance, viz., the reconquest of the territory between Arnon and Jabbok, which the Amorites had wrested from Moab, and which was possessed by Reuben and Gad in a precise enumeration of the lands and towns of Moab. This country is again (in Isaiah, 15 cap.) described as in Moabite possession. The singular fact remains that where we should expect every wrong done by Moab to Israel to be made prominent, this usurpation of their territory is not noticed."

What if this inscription reciting the Moabite view of the matter, and King Mesha's glories and victories should supplement the blank in Isaiah's narrative. We should not expect Mesha to inscribe on a monumental tablet his defeat, his fearful despair, or the terrible sacrifice by which he pacifies his bloody idol.

But where Israel's chroniclers are silent as to the precise cause of the retirement of their victorious army, and of the tacit permission to Moab to recover lost ground, we may, perhaps, imagine a triumph for Mesha which may render him desirous to tell the latest ages his gratitude to that God Chemosh to whom in his direst strait, he offered his dearest treasure, and who appeared to him immediately to deliver him and his kingdom, as powerfully as ever Israel's Jehovah had done, and whom he therefore makes the superhuman hero of the inscription.

That the Mesha of the stone and of the Bible are identical, seems almost certain. No other king of that name is known to have reigned over Moab.

This Mesha is said to have been cotemporary with the house of Omri, and a period of forty years is assigned for the duration of this dynasty on the stone, while the Bible chronology gives a similar period.

The Mesha of the stone, and the Mesha of the Bible were alike engaged in a long and deadly conflict with Israel.

It seems likely that the events of the stone are subsequent to the defeats and disasters named in Scripture, for there was no room for such substantial victories on the side of Moab before Jehoram's invasion.

Nothing is more probable than that, after so great a disaster, so serious an appeal to Chemosh, so striking a manifestation of his favour connected with the retreat of the enemy, the Moabites were encouraged to unusual audacity, and obtained successes which it would not fall within the province of Jewish writers to describe. This would explain the prominence given to Chemosh

(who is named at least a dozen times) in the inscription. By the favour of Chemosh, Mesha does and plans everything. Chemosh's anger is his great dread. In victory, Chemosh is to be thanked, and to receive the trophies. In short, this Mesha of the stone is just one of those superstitious sovereigns who, in a great crisis of national peril, would adopt a desperate and cruel remedy, such as the Mesha of the Bible did in the sacrifice of his son.

After such an appeal to this god, and the unexpected response which, in the view of Moab, must have seemed a miraculous interposition, through which the foe, which had them at its mercy, retreated without injury or resistance, is it wonderful that so religious a monarch was inspired with an access of fresh faith and ambition, and that when his realm was extended by successive victories beyond his wildest dreams, he should attribute all to Chemosh, and strive by letters of iron on the face of stone to render events so sacred and memorable also immortal. It would be a sort of silent offering to the memory of his devoted son—a sort of tacit vindication to his own conscience and to posterity of the fearful alternative to which he had been driven in the glory and success of its results.

Might it not also stand as a kind of counterpoise to the fear of Jehovah the god of miracles, who had lately given water to the army of Israel, if Mesha on the stone could record, "Does Jehovah work wonders for Israel, so does Chemosh for us, making them to retire and enabling us to re-conquer our former possessions." "I am Mesha, son of Chemoshdad, King of Moab. My father reigned thirty years and I succeeded my father, and I (it might be supplied, "though I have no heir to succeed me") erected this high place to Chemosh, because he saved me from all (blank on the stone, supply "the invasion and siege of Israel") and gave me my desire on them that hated me"—(had he done anything specially hateful and of which he sought to justify himself?). Thus does the stone fit in to the gaps of the Bible.

Nor can there be fair hesitation regarding the perfect honesty and competence of the sources whence we derive the inscription. True, it has been rudely broken, but most of the fragments are extant; and, before the unhappy accident, it was known to a Prussian official, a French consul, and an English captain. Who will impute collusion to such witnesses. Could these agents manufacture together such a record, and then get Arabs to break it up, and afterwards to restore the pieces to them. Yet the spirit of doubt in our day is so strong, that one need not be surprised at the wildest suspicions.

Who can doubt the great importance of further prosecution of active research in these eastern regions in which lie buried most precious remains. What barbarous destruction may already have been committed by the hands of careless and jealous Arab chiefs. It is to be regretted that the Palestine Exploration Fund has met with but cold and scanty sympathy compared with its noble object, and its early fruits.

The Bible has evidently nothing to fear, but everything to gain, by the closest investigation of the sacred scenes of its interesting events. Had some stone been found bearing evidence respecting Israel or the surrounding countries contradictory to the accounts of our sacred Scriptures, with what zest would some parties have received the news, and how would such a con-

flicting record have been held up to the esteem and credence of the world—and specially of the learned and scientific world? How is it that Christians have not feared such a result? and how is it that some such confounding testimony has not been forthcoming? The lover of truth will never shrink from free enquiry. The friends of the Bible cannot consistently revere that book except they be lovers of truth. Hail, then, to the honest enquiries in every field, and in the field of the exploration of the Holy Land particularly. In the eloquent words of M. Deutsch, at the close of his Oxford lecture, let us conclude, "Instead of himself pleading the cause of the Exploration Fund, he would cause another to plead, whose voice, though dead, was more powerful than any living voice—even King Mesha—whose monument had nearly perished through carelessness, and had been only rescued by scientific labour and skill; such as was needed to discover and to save many other records of the like value. And if they asked him where they should explore—he would refer again to this Mesha—who seemed to enumerate the very cities—the mounds whereof to this day cover the land of Moab—even Dibon and Karkah, Bethmeon and Horonaim, Diblathaim and Kir Moab."

ANDREW REED.

Some Thoughts on the Theory of Annihilation.

THERE is in the present day a strong desire, in some quarters, to find escape from the all but universal belief of the Church, since the earliest times, concerning the doom of the wicked in the world to come. One party thinks that the Scriptures teach a final restoration to Divine favour after ages of suffering in hell. Another party maintains as stoutly that the Scriptures warrant a belief in the ultimate annihilation, or "termination" (as some prefer to express it) of the wicked. The one theory clearly refutes the other. The opposition of Scripture to the first has been already shown in a masterly paper by Dr. Meller in the July number of this Magazine for last year. On the second theory I purpose to offer a few thoughts. These shall be limited to certain things, which seem to forbid the acceptance of that theory.

The Bible distinctly affirms that there shall be a *resurrection of the wicked*. "All that are in the graves shall hear His voice and shall come forth. . . . they that have done evil unto the resurrection of damnation." (John iv. 28, 29.)

The Bible also asserts that after the resurrection the wicked shall enter into a state of *punishment*. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God . . . who shall be punished." (2 Thess. i. 7, 9.)

The Scriptures teach that this punishment is *suffering*. "I am tormented in this flame." (Luke xvi. 24.) "Tribulation and anguish upon every soul of man that doeth evil." (Rom. ii. 9.)

If this punishment be suffering, then the subjects of it must exist in consciousness as long as the term of the punishment shall last. Its duration is clearly asserted in Scripture to be *without end*. "These shall go away into

everlasting punishment." (Mat. xxv. 46.) "Who shall be punished with everlasting destruction." (2 Thessa. i. 9.)

The advocates of the annihilation theory do not question the *eternity* of the punishment. They deny only the eternity of the existence of the wicked, and consequently the eternity of suffering. They regard extinction of being as *part* of the punishment. They interpret the terms, "death" and "destruction," as signifying in this matter *termination of existence*; and maintain that immortality of being belongs only to the righteous, or, in other words, that the human soul is mortal until it becomes united to Christ by faith. Against the reception of such a doctrine there are several formidable barriers.

1. Scripture speaks of "death" and "destruction" as being the condition of the ungodly *while in conscious existence*. "O Israel, thou hast destroyed thyself; but in me is thine help." (Hos. xiii. 9.) "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.) "He that loveth not his brother abideth in death." (1 John iii. 14.) "Thou hast a name that thou livest and art dead." (Rev. iii. 1.) Here men are described as "dead" and "destroyed," and yet are represented as living and conscious; therefore the same, or similar, terms when applied to the condition of men in hell must, in the absence of any express statement to the contrary, convey the same idea of conscious alienation from God, and its consequent misery, and not extermination of existence. Indeed the same idea of "destruction," co-existing with conscious being in the world to come, is given in certain passages. "His eyes shall see his destruction, and he shall drink of the wrath of the Almighty." (Job xxi. 20.) "He will not stretch out his hand to the grave, though they cry in his destruction." (Job xxx. 24.) If "destruction" mean annihilation, how can the wicked subjects of it see it, and cry in it?

2. The Scriptures nowhere speak of faith in Christ as introducing any element into the *constitution* or *essence* of our souls which was not there prior to our faith in Him. They describe the action of the Holy Ghost as renewing us in the *spirit* of our minds, or recreating us in *righteousness* (Eph. iv. 23, 24), but never as infusing any new element of immortality into the *essence* of our souls. The difference between the soul of a godly and an ungodly man is not represented as a difference of *constitution* or *nature*, but of *character*. If then Scripture furnishes no evidence that the righteous receive any new element into the *essence* of their souls, it follows that the souls of the wicked are the same in *essence* as theirs, and therefore, if the righteous are to exist literally for ever in heaven, so also must the wicked in hell.

3. Scripture says, "We know that we have passed from death unto life." (1 John iii. 14.) This life cannot be a change from mortality of soul to immortality, because no Christian is *conscious* of it. Every Christian is aware of a change in the *character* of his soul, but of none in its *constitution*. But Scripture asserts that the *eternal life*, given us through faith in Christ, is to us a matter of consciousness; therefore, "eternal life" cannot be the imparting of immortality to our souls, as something not possessed by them before our believing in Christ. Indeed, "eternal life" is defined by our Lord as being an addition of something not to the soul's *essence*, but to its *knowledge*.

"This is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (John xvii. 3.)

4. Scripture affirms that the wicked "shall be punished with everlasting destruction." (2 Thess. i. 9.) But if the human soul be, as the advocates of the theory of annihilation maintain, created *mortal*, then for it to cease to exist in hell could be no part of its *punishment for sin*. Its termination of being would be nothing more than the natural and inevitable result of its own native or essential mortality. The annihilationists, in order to make extinction of existence a part of the soul's punishment in perdition, must admit its natural immortality, otherwise its annihilation could not be *penal*, but only the looked for, and certain issue of its never having possessed the element of immortality. But to admit this necessarily makes it impossible that the soul's "destruction" can be its annihilation, for what is *immortal* cannot be blotted out of existence. They must either deny that the "destruction" of the wicked in hell means their annihilation, and thus abandon their theory; or they must deny that "everlasting destruction" is any part of the punishment of the wicked, and thus contradict Scripture. From one or other of these positions I can see no escape.

5. The Scriptures represent hell as a place of woe on account of sin. "There shall be wailing and gnashing of teeth." (Mat. xiii. 42.) "Tribulation and anguish upon every soul of man that doeth evil." (Rom. ii. 9.) The annihilation of the wicked must *end* their sufferings. But to terminate sufferings for sin is to terminate *punishment*; and the *cessation* of punishment cannot be punishment; therefore "everlasting destruction" cannot be annihilation, for Scripture speaks of it as the *continuance*, and not as the *termination* of punishment. The supporters of annihilation must either give up their doctrine, that blotting the wicked out of being is part of their punishment; or dispose of all those texts in Scripture which declare the "destruction" or "death" of the dwellers in perdition to be punishment co-extensive in duration with the "eternal life" of the righteous in heaven. The position, that Scripture affirms that the wicked "shall be punished with everlasting destruction," cannot be maintained alongside the other position, that annihilation is part of their punishment, seeing that annihilation must of necessity *end* their punishment, which Scripture declares shall be "*everlasting*."

6. The advocates of annihilation admit that the wicked shall, as Scripture teaches, suffer for a time in hell prior to their being put out of existence. What then is the purpose of that period of suffering, if not to meet the claims of justice? That must ever be an object in all punishment, otherwise the infliction of pain cannot be punishment. But if any suffering be inflicted to uphold the claims of justice, it must continue until these claims be satisfied. If so, then the wicked in the place of woe must continue to suffer, and consequently to live, until the claims of justice have been met. But when these claims have been met, justice cannot demand more punishment. But to annihilate the beings, who, by their sufferings, have satisfied the demands of justice, would be exacting more than was due, and consequently would be as unjust to them as it would be for an earthly Government towards a prisoner to detain him in jail an hour beyond the time specified in his sentence, as required by jus-

tice. If annihilation is to follow a season, short or long, of suffering in hell, then it must be either before or after the claims of justice have been met. If *before*, justice must be a loser by its claims not being met ; and if *after*, justice, from its very nature, cannot exact more than is due unto it, and, therefore, justice could not consent to annihilate any one who has paid its demands. What object could then be answered by annihilation ?

7. The magnitude of the doom from which any one is saved has a necessary and powerful bearing on his estimate of the love of his rescuer. If a friend by his interposition prevents a man from being imprisoned for *seven years*, he could not feel the claims of that friend on his affection to be so great as if he had freed him from being incarcerated *for life*. So our estimate of Christ's love must be affected by our estimate of the awfulness or greatness of the doom from which His love prompted Him to die in order to deliver us. If we believe that He came to rescue us only from a limited period, however long, of suffering in hell, it is impossible that we can esteem His love so highly as we can by believing that it was to save us from an *eternity* of anguish there. It is true that the everlasting blessedness to which He will finally introduce us must be taken into account in forming an estimate of His love ; but the magnitude of the misery from which He offers to save every sinner is not less a necessary element in the formation of that estimate. To be saved by Him from eternal suffering does present His love on a vaster scale than to be saved from a limited term of woe, to be followed by cessation of existence. Annihilation thus would necessarily lessen our estimate of a love which Scripture affirms "*passeth knowledge*," and therefore annihilation cannot be true.

These objections, which have been but briefly stated, against the doctrine that the wicked in hell shall ultimately be blotted out of existence, warrant its rejection. And while readily granting its advocates all credit for wishing to magnify Divine mercy by endeavouring to uphold their theory, yet it must be stated that it is matter of surprise that the more cultured among them can make so light of the difficulties which press so heavily against it, both from Scripture and from reason.

GEORGE S. INGRAM.

The Household Treasury.

THE POWER OF LOWLY PIETY.

A TRUE SKETCH.

AUNT CHLOE was very black, and very full of years. She had borne the exceeding weight of the woe of slavery, but in her ninety-first year her liberation came, and no saint could be happier than she, when her stalwart son took her to his lowly home, and gave her a seat by the fire, that was ever henceforth to be hers. The son's name was John, and John's sturdy little children gathered about the old grand-dame's knee, and took her into their childish hearts at once.

"Pears to me de Lord's too good to me !" was the frequent ejaculation as she thought over all her mercies.

John had a situation as porter in the store of a rich man. As of the mighty general of old, so it could with truth be said of John's employer, he was very great, but a leper. Not in bodily shape did the terrible disease appear, but his soul was spotted all over. Many good things he did, but his scoffing lips and mocking words made them of no avail in the sight of God.

Now John was what some people contemptuously denominate a "pious darkey." A sweet and reverent spirit was his, that made the hour of his simple worship a feast to his soul. On his black features the beauty of goodness was stamped. In manner always courteous, at home gentle with the refinements of true Christianity, civil and quiet in the performance of his duties, and so trustworthy that his employer often sent him upon errands of importance in preference to any clerk in his great establishment; he was deservedly a favourite.

"Well, John," said Mr. Atlee one day, "I hear you have got your old mother with you."

"Yes, sar," answered John, "I has dat happiness. 'Pears like home wasn't never quite 'xactly home widout a gran'mother in it."

"But, John, isn't it an added expense? I should hardly think you could support your children on the wages you earn now."

"Well, dat's true, sah," answered John, "but I has a Fader what is very rich, and I 'spects He will give me 'nough extry to take car the ole mother."

"Oh, a father, eh? I thought you were a hapless orphan, John. Some repentant sinner from the South, eh?"

"I doesn't think you quite understands," said John, earnestly. "I has no livin' earthly fader. I means God A'mighty, the Maker of us all."

"Oh, bosh," exclaimed Mr. Atlee, scornfully, "that's what you mean. I'm afraid you'll get no remittances from Him. Now, honestly, John, how can you pin your faith upon something you've never seen, never heard, never felt. I didn't take you for such a fool. You'd far better depend upon me, John, for I like you, and I was really going to increase your wages from to-day. Now suppose I don't do it. If you've got a father who is rich, and can do it better than I can, then what's the use of my offering you something additional? You can get along without, it seems."

John smiled a little sadly.

"You mus' do jus' as you please, Master Atlee, ob course; but for all dat, de silver and de gold 'longs to de Lord."

"What! *my* silver and *my* gold belong to the Lord? Well, that is strange reasoning. I earned it by hard work, I reckon, and I can do with it as I please, I suppose, but I don't choose to support idiots and fools. Don't do any of your canting before me, John. You can howl and bellow in your church down at the corner all you like to, but when you are talking business with me, talk common sense."

I have not recorded the oaths that made this repulsive speech still more offensive. John touched his forehead, and went away from the irritable merchant, but he carried his case home. There he repeated the conversation in the hearing of his aged mother, leaving out that part that had particular reference to her.

"Ye mus' jest pray for him, Johnnie," said the old woman, as she sat

knitting in her accustomed corner. "He's a poor child got astray from his Fader, an' he's jee' shivering an' naked in de cold."

"He's just the richest man in dis yer town," said little Jack, who was busily rigging a top that he had made out of an old cotton-spool.

"No, chile," said the old woman, sternly; "'thout de love ob de Lord in his heart, denying and 'spising the Marster, he's just a pore, naked, shiverin' soul, and all de gold an' silver in de world can't for to make him happy. I'd ruther be a poor ole slave-woman, working out in de field, and have de Lord Jesus in my heart. De Lord give me strength to pray for dat man. I'll take his case to de mercy-seat ob my Marster, and I won't forgit him day nor night."

She was as good as her word. Every morning when Jack knelt down to repeat his humble prayer, which was the Lord's prayer, with a few broken petitions added, old Aunty Chloe, as the neighbours called her, never failed to respond before they rose from their knees:

"And Mars, Jesus, don't please forgit John's boss. O touch him heart wid a live coal, and burn in de truth till he can't rest in his soul 'thout Thee."

The same words over and over; sometimes in the middle of the day closing her dim eyes, and struggling with the Lord for the conversion of this stranger soul.

Meanwhile the merchant went on his way rejoicing! Everything prospered with him. His wife was noble and loving, his children beautiful and dutiful, his houses and lands increasing, his ships coming in safely, his custom and honours yearly increasing. His house was always thrown open to the needy and the wealthy alike. During conferences and conventions, there were sometimes a dozen clergymen stopping with him, and they all liked him, and some of them pleaded with him.

"I have read the Bible through many times," was his standing argument, "and I'm not convinced yet;" and they would go over the whole ground, and some of them, I am sorry to say, became impatient with his theories, and others, deficient in readiness, could not answer his quick and apt retorts, and so three years went by, and he still flourished in his iniquity and unbelief.

"Convert me if you can," had always been his cry. "I sit under good preaching, have for years, and almost every church-member has tried his hand on me. If I *can't* believe, it isn't my fault; if I *won't* believe, it isn't yours, so we are quits."

But all these three years, in that humble little cabin, in the midst of homely duties and black faces, the cry had been going up from one old heart, and had not ceased night nor day.

"Supposin' it never comes," said John one day, his faith giving out.

"It *must*," was the solemn response.

Aunt Chloe was not a member of John's church, and as there was no place of worship of her peculiar faith, she was given a seat in a corner-pew in the gallery of one of our white churches. Sundays were feast-days to her soul. Never absent, her shining old face became a beacon of light to the minister of God, who invariably looked for Aunt Chloe as he ascended the pulpit stairs; and Aunt Chloe was ready with her saintly smile. There she could also see the wealthy infidel, with his lovely family gathered about him,

and send up her earnest prayer for the poor naked soul, that with all its pomp and splendour, and shallow contents, was utterly wanting in all the attributes that make a man in the sight of Deity.

During the cold storms of winter, through all the heats of summer, Aunt Chloe, with the help of her faithful son, was always able to attend on the worship of God.

During one of the revivals that followed the earnest labours of one special season, she ventured to church alone, for the first time, in the evening. John was sick, and one of the little ones lay ill, but grandma said she had a "call to go," and go she must. So she tottered off by herself, gained the church, and the old familiar seat. It seemed to her while there, that she had never been so happy in all her life. Tears of joy ran down her aged cheeks; she rocked to and fro, happy in the power of the Spirit, longing to take wings and to be at peace in that world for which she was living, and for which she had so patiently endured so many sorrows.

"'Pears like I can't go home," she half sobbed to an old blind man who had groped his way to her seat, "'pears like this is de pearly gates of heaven. Oh! blessed Marster, I'se all ready!" Suddenly, as she was standing at the head of the stairs, she missed her footing, and, with a low cry, down she fell headlong. A strong, tall man, who laughed as he talked, in a sharp, bantering tone, turned at the sound of distress, made one spring, and caught the aged woman in his arms. For a moment she lay there, still, almost breathless; then raising dim eyes that saw not whom she addressed, she murmured in her sobbing, tremulous voice, "Oh, I hopes you love my Jesus."

It was as if she had said, "I cannot recompense you for this kindness, but the love of Jesus will be reward enough for having saved one of his weak and helpless children."

Mr. Atlee, rich merchant, poor godless infidel, went home with the words ringing in his ears. He had scoffed for the last time, for the last time grieved the hearts of God's faithful servants. The face, the tone, the tears in the voice of that poor old black woman, the faith, the tender love, the pity, the triumph, all blended in that one exclamation, overpowered and subdued his hitherto obdurate heart.

Aunt Chloe never recovered from the shock of the fall, but she lived to hear the proud man confess at her lowly bedside his faith in Jesus. John's salary was increased, not only that, but the grateful man made his first offering to Christ in the shape of a pleasant little cottage for his faithful servants, and in many other ways testified that his conversion had been real and thorough.

Open his large and beautifully illustrated Bible that now lies in his splendid parlour, and you will find these precious words traced in silver letters on the only book-mark it holds:—

"O, I hopes you love my Jesus."

MRS. C. W. DENISON.

Poetry.

WHO HATH BEGOTTEN THE DROPS OF DEW?"

God loves the little woodland flowers,
 And paints them all with colours true :
 And in the darkened midnight hours
 He strengthens them with drops of dew.
 He teaches thus the wise of earth
 A lesson which might profit here,
 Showing to all the hidden worth
 Of a kind word or feeling tear.

As the little flower is veiled from sight,
 So mortal cannot trace its home ;
 Thus man, oft grieved at sorrow's blight,
 Will hide his heart within its gloom.
 Yet God, as with the woodland flower,
 Looks down upon this bitter grief,
 And in man's darkest midnight hour
 Sends drops of dew for his relief.

Not like the damp mists of the earth,
 That chill the heart's thin casement through,
 But words of mercy, of whose worth
 None but the needy e'er will know.
 He gives His angels charge o'er all,
 And bids them in the darkness speak :
 And thus it is, His words that fall
 Are as drops of dew unto the weak.

Man is a flower, on earth to bloom
 And ripen for a holier clime ;
 He lives through troublous years of gloom,
 Which only end in His own time.
 Yet in the darkest hour of night
 God watches him with love as true
 As is revealed, with morning's light,
 In shining, pearly, drops of dew.

ELLA.

Obituary.

REMINISCENCES OF REV. ALBERT BARNES.

My earliest acquaintance with the Rev. Albert Barnes was when he was a student in the Theological Seminary at Princeton, N. J. In some of his vacations he enjoyed the Christian hospitality of Mr. McCullom, a portion of whose family were members of the Church I then served. There was a manly beauty in his youth; his eye was black, bright, and sparkling; and he was characterized by great modesty and simplicity of manners. He combined with the ardent pursuit of Biblical knowledge the determination to serve faithfully his Lord and Redeemer. After completing his course at Princeton, in 1824, he was called, in 1825, to the pastorate of the large and influential Presbyterian Church in Morristown, New Jersey. Some of his friends doubted whether he could sustain himself there, as in that congregation were gathered some of the leading statesmen and jurists of the State—men of high order of talent, thoroughly educated, and accustomed to give tone to the circles in which they moved. These men, though regular attendants at the house of God, were not members of the Church. Nor were they favourably impressed with the higher manifestations of spiritual life. The young pastor, having consecrated himself to the work of the ministry, and having confidence in the wisdom of the commission to "preach the gospel to every creature" with the assurance that "he that believeth shall be saved," gave himself to preaching the revealed truth of God. This he did with great plainness and pungency, believing with Paul, that "It pleased God by the foolishness of preaching to save them that believe." He felt deeply that every unconverted person was under present condemnation, and that it was his duty as the minister of Christ, and especially as the pastor of

that people, to labour for the salvation of every one of them. He saw that the rich and poor, the high and low, were alike sinners, needing salvation through the atoning blood of Christ. He gave great prominence to these truths, having confidence that as Christ had selected, for all time, to the end of the world, preaching as the great instrumentality in the salvation of men, He would honour His own appointment.

Nor was he disappointed. The truth told upon the conscience, and there was a quickening by the Spirit. A powerful revival followed. He not only preached from the pulpit, but from house to house. It was easy to visit the poor and those in the humbler walks of life and preach to them in their habitations; but would he enter the parlours of the rich and tell there the same truths? He felt that no man was so rich or so high as not to need the gospel—or to be beyond his reach as the ambassador of God. With kindness and with fidelity he went from house to house, and personally presented the alternatives of the gospel to every one. The result was most happy. One sermon in particular, "The way of salvation," did grand service, especially as it pressed upon the sinner his immediate and individual responsibility. This so crossed the track of thought current in that day—that we are condemned for Adam's sin, that there is no atonement but for the elect—and that the sinner has no ability to obey the commands of God—as to sow seeds for future trouble.

The cause of Temperance early gained his confidence and open support. He spoke boldly to his people who were involved in the manufacture, sale, and beverage-use of alcoholic drinks. On one occasion he addressed his congregation as follows: "I find I am the pastor of nineteen distilleries and some twenty

grog-shops; and I find in the Bible where the future habitation of such men as carry these on shall be."

In ministerial circles they commenced business by taking what he termed "the little tod." So earnestly did he protest against this habit, as to cause an entire revolution as regarded the use of liquor by the clergy. I have dwelt upon these early facts, because they are the indicators of his whole life. His characteristics were, a strong conviction of duty and a resolute determination to do it.

When, in 1830, the First Presbyterian Church of Philadelphia extended a call to him to become their pastor, much opposition was made, in the Presbytery, by those whose doctrinal sentiments had been disturbed by the sermon, "The Way of Salvation." A new edition was published and circulated to prove his heresy. So determined was the First Church to have him as their pastor, that it was known that if the Presbytery should not install him, the church would withdraw from the Presbytery and become independent. The fear of this secured a favourable majority vote, and he was installed. It was doubted whether this rich and influential church would endure the same plain and pungent presentation of the gospel which made him so successful a preacher in Morristown; but he did not falter, and his success was remarkable. Powerful revivals followed his labours. This I can the better certify, as it was my privilege to be with him in those seasons of merciful visitation.

Here also he lifted his voice in the cause of temperance, and also in behalf of the down-trodden slave. He so introduced Home and Foreign Missions, and other objects of benevolence, to his people, that they became eminent for their liberality. His habits of study were rigid and well nigh unbending. His study was in the church, at a distance from his dwelling. But through summer and winter he was there by 5 o'clock, A.M., diligently preparing his commentaries, or his sermons.

When he published his "Notes" on

Romans, the old heresy hunters scented him there, and brought charges against him. He was found guilty by the Synod and suspended from the ministry. He did not heed the counsel of some of his people and others, to set at defiance the decision of the Synod. He sought advice of his brethren in New York. He came to my house, and his ministerial brethren met him with cordial sympathy. The conclusion was, that he should submit to the sentence, and appeal to the General Assembly. This he did. It fell to my lot to return with him to Philadelphia, and to preach to his people the first Sabbath of this strangely widowed state.

Without uttering one word of denunciation, for several months he vacated his pulpit, and sat, with his family, a worshipper in the house of the Lord. There was great power in silent suffering. On one evening of each week he expounded as a layman a portion of Scripture. The General Assembly met at Pittsburgh, and after a protracted, and I may say, in some respects, a bitter session, the final vote was taken, which reversed the sentence of the Synod and restored him to the full exercise of his ministry. I was present on the occasion, and can testify that in the defence which he then made of himself and the gospel, he uttered no harsh word—he impugned no man's motives—he appealed to no party influence, but in simplicity and godly sincerity spake out the honest convictions of what he believed to be the truth of God. Not when his personal friends seized him by the hand, and congratulated him on the result, did he express any sentiment of triumph. When he again entered his pulpit, it was to preach the same old gospel in the same old way.

He beautifully illustrated all the qualifications of a bishop as stated in 1 Tim. iii. 2, 3, and particularly those of good behaviour; given to hospitality, apt to teach, not given to wine—literally, not at, by, near, or with wine—the apostolic definition of and authority for total abstinence. Many knew how kind and genial and full of cheerful humour he

was in the family ; and in his own home he always made his guests most welcome.

He carried out his conviction that a minister should retire from the pulpit before age should impair his judgment. His people, sad to part with him, proposed to continue a portion of his salary, but this he declined. Through life he manifested a most sensitive regard to justice and honesty in all financial matters, and this operated in causing him to decline the offer of his people. As he could not render them the pastoral service, he felt that he could not receive the salary. His people ingeniously met his conscientious feelings, and proposed

the purchase, at a valuation, of his library for the use of his successors. To this he agreed, and they bought it at a generous valuation. When he reached the age of seventy, he desired to preach again in his old pulpit, to the people of his love. He closed that memorable sermon by quoting the following lines :

"So glide my life away ! And so, at last
My share of duties decently fulfilled,
May some disease, not tardy to perform
Its destined office, yet with gentle stroke,
Dismiss me, weary, to the safe retreat,
Beneath the turf that I have often trod."

How singularly was this prayer granted in his sudden and painless death !

WILLIAM PATTON, D.D.

Notices of Books.

The Leading Christian Evidences, and the principles on which to estimate them. By GILBERT WARDLAW, M.A. (Edinburgh: T. and T. Clark, 38, George Street.)

Evidences of Christianity in the Nineteenth Century. By ALBERT BARNES. (London: Blackie and Son, Paternoster-row; and Glasgow and Edinburgh.)

We place these two books side by side with great satisfaction. Relating to the same august theme, they treat it with such personal independence of thought, and with such distinctness as to the particular kinds of "evidence" which commend Christianity to the human conscience and heart as Divine, that they form, most happily, supplementary volumes. The meditateness of the one, and the practicalness of the other, are apparent all through each work. If united, they go far to supply answers along the whole range of thought which the question of evidences opens up to us. We are very grateful to Mr. Wardlaw for the high instruction he everywhere supplies as to the "principles" on which

Christian evidences are to be estimated. He has done the earnest and the thoughtful public much service in the prominence he gives to the fact, that the evidence for revelation must be in harmony with its own discoveries, as to the relations between God and man. It is the proud or ignorant overlooking of this essential fact, that explains half the scepticism of those who profess to have studied the Book of God and the Church of Christ, without reaching the conclusion that either is of supernatural origin.

Mr. Barnes has laid the immense number of his trustful readers under additional obligation. It was meet that such a survey of the "evidences" should come from the pen of a man, who has devoted his life with industry and success to the exposition of the sacred Scriptures. His volume will be accepted by the British public with a profounder interest from the fact, that it made its appearance among us just at the time when tidings of his death were stirring the hearts of myriads in our Sunday schools and our families. "Whose faith follow, considering the end of his conversation !"

The Doctrine of the Trinity Underlying the Revelation of Redemption.

By the Rev. GEORGE PATTERSON, author of "Memoir of James M'Gregor, D.D." (Edinburgh: W. Oliphant and Co.)

The doctrine of the Trinity is not formulated, or dogmatically enunciated in the Scriptures; it is assumed and presupposed, and underlies its general teaching respecting God, both in the Old and New Testament. And hence, as it does not come within the range of logical demonstration, it is to be accepted as a truth essential to the right interpretation of the Divine record, and as lying at the basis of human redemption. To reject this doctrine, mysterious as it is, is to charge the inspired writers with needless anomalies of construction, and to sap the foundations of the Gospel.

The idea of the author of this volume, although not free from all question or objection, is worthy of careful and candid consideration. He conceives that the Scriptures may be divided into three parts, "having relation to each of the Three Persons of the Godhead respectively, in the order of their subsistence and operation." The teaching of the Old Testament, he imagines, centres in God, the Father, of whom are all things; that of the Gospels, in "the manifestation of the Son, in His special department of the work of redemption;" and that of the other parts of Scripture, in the mission and agency of the Holy Spirit. And whilst each division exhibits the special glories of the Persons of the Trinity, he at the same time maintains, that it presents Him in relation to the others both essentially and economically.

The author confines himself to an examination of those passages in which the Three Divine Persons are mentioned in connection with the formation and execution of the scheme of human redemption. His manner of treatment is calm, dispassionate, and enlightened; free at once from rashness and dogmatism, and there-

fore we recommend the book to the notice of our readers.

The British Quarterly Review.

No. 106. April 1st, 1871. (London: Hodder & Stoughton.)

An excellent number of this periodical, with a rich variety of articles—historical and philosophical, literary and ecclesiastical. We note especially those on "Burton's History of Scotland," "Parties in the Episcopal Church," "Religious Tests and National Universities." The article on "The War of 1870-1," in continuation of that in the last number, is an admirable *resumé* of the stupendous events which have agitated Europe for the last few months.

Sermons. BY CHARLES WADSWORTH, Minister of Calvary Church, San Francisco. (London: R. D. Dickinson, Farringdon Street.)

These sermons are evangelical in sentiment, and while presenting no special feature requiring criticism, are very favourable specimens of pulpit address. We are glad to find that the famed far-away city of San Francisco possesses a preacher so earnest and faithful as Mr. Wadsworth.

Thoughts in Theology. By JOHN SHEPPARD. (London: Hodder and Stoughton.)

The essays in this volume are well worthy of public attention. The first is an argument for the being of a God, from organized life and from osteology, noticed and highly approved by Lord Brougham, in letters here preserved in the appendix. The second is an argument, from that primal truth, for a future life. The third is on the reunion and recognition of the good and happy hereafter. And the last shows how the sentiments of love to God and love to man should be cherished and regulated. The volume contains an important summary of philosophical and religious truth, upon the ability of which we congratulate the excellent and venerable author.

Carrie Williams and Her Scholars.

By A. R. W. (London: Book Society.)

This is a happily conceived and well told little story. It is thoroughly natural, without strain, or taint of sensationalism. It is so evidently founded on fact that its lessons must be accepted as those of reality, not of fiction. Carrie Williams is a model teacher, and her mode of instruction is the ideal of teaching. The results are so happy, and the process so beautifully natural, that the little book is worthy of the careful perusal of all who take an interest in the education of the young.

Treatise on the Physical Cause of the Death of Christ, and its Relation to the Principles and Practice of Christianity. By WILLIAM STROUD, M.D. Second Edition, with Appendix containing letters on the subject by Sir James Y. Simpson, Bart., M.D. (London: Hamilton, Adams, & Co.)

This remarkable work by the late Dr. Stroud was first published in the year 1847. Its object is to show the great probability there is that the physical cause of our Saviour's death was rupture or breaking of the heart from excessive mental agony. The reader must judge for himself as to the force of the argument, but he will find it no easy matter to set it aside. The value of this edition is enhanced by a letter, printed in the appendix, from the late Sir James Simpson, confirming Dr. Stroud's view, by giving, in a brief compass, some most weighty reasons for the conclusion. There can be no doubt as to the value and importance of this work. No theological library can be complete without it.

Clouds and Light. By ROSE LA TOUCHE. (London: Nisbet and Co.)

A little book comprising an allegory in which truth, hope, pleasure, &c., are personified; with other short papers on such themes as sorrow, pain, faith, &c. It is thoughtful, devout, and deeply spiritual.

The Pulpit Analyst. Vol. V. (London: Hodder and Stoughton.)

This is in some respects the best volume of the "Analyst" which has appeared. Its contents are varied and valuable. Especially is there an improvement in its sketches of sermons. The late lamented Dean of Canterbury on the parable of the Ten Virgins, Mr. Baldwin Brown on "Misread Passages of Scripture," Professor Godwin's "New Translation and Notes on the Epistle to the Galatians," and Mr. Watson's Smith's "Outlines," give strength and attraction to the contents of this volume. Now the *Analyst* has given place to the *Preacher's Lantern*, for which we wish a useful and successful career.

The British and Foreign Evangelical Review. No. 2. New Series. (London: J. Nisbet & Co.)

Of the nine articles in this Review for April, seven are original, marked by varied excellence. The article reprinted from the *Princeton Review* on "Sinaitic Inscriptions" is devoted chiefly to the overthrow of Mr. Charles Forster's theory regarding them. That theory hardly deserved so much labour. The writer of the article on "The Union of Churches" seems to think that all the Christian world is tending towards Presbyterianism, which, he declares, has undergone no change in its leading principles for more than two centuries. If not, it has at any rate undergone a mighty change in its spirit and practice—and that towards Congregationalism. Dr. Lorimer's article on "The Continental Missions of the Early Celtic Church," is instructive and interesting.

The Scottish Kirk: its History and Present Position. (London: Liberation Society, Serjeants' Inn, Fleet-street.)

Accurate in its history, trenchant in its logic, and Christian in its spirit—this pamphlet is an able argument and plea for voluntarism in the support of religion.

Our Chronicle.

THE Managers of the EVANGELICAL MAGAZINE are requested to meet at Radley's Hotel, Blackfriars Bridge, after the Missionary Sermon at Surrey Chapel, on Wednesday, May 10th. Dinner will be provided at two o'clock precisely.

PRESENTATION TO THE REV. J. C. HARRISON.

The twenty-fifth anniversary of the Rev. J. C. Harrison's settlement in the pastorate at Park-street Chapel, Camden-town (his first sermon as pastor having been preached on the 22nd of March, 1846), was celebrated on Tuesday, March 21st, by a tea-meeting in the spacious schoolrooms in Grove-street, and a public meeting in the chapel, under the presidency of the Rev. T. Binney.

The Rev. John Nunn opened the meeting with prayer.

The Chairman, in his introductory remarks, expressed the pleasure which he had in being present that evening to sympathise with pastor and people, on this twenty-fifth anniversary—Mr. Harrison's "silver wedding." Mr. Binney read a letter from one of Mr. Harrison's former students—the Rev. Edward S. Prout, in which he spoke of their pastor as an example of the power both of instruction and impression which the pulpit may become.

The Rev. John Robinson, in a brief speech, made some reference to the early history of the church.

Mr. Henry Spalding, one of the deacons, after some reminiscences of the pastor and the church, said he had been requested to present Mr. Harrison with a silver casket, bearing the following inscription:—

This casket, containing 500 guineas, is the gift of past and present members of the church and congregation at Park Chapel, Camden Town, to their beloved and faithful friend and pastor, the Rev. Joshua Clarkson Harrison, on the completion of the twenty-fifth year of his pastorate among them, March 22nd, 1871.

The casket really contained £559, £25 having come in since the inscription was finished.

Mr. Harrison delivered a feeling and suitable reply, after which Revs. Dr. Stoughton, F. Tucker, J. Lynch, H. Allon, and others addressed the meeting.

PORTRAIT OF THE REV. THOMAS BINNEY.

The portrait of the Rev. Thomas Binney, for which he sat at the request of his brethren in the Congregational ministry, and destined ultimately for a place in the Nonconformist Memorial Hall, was uncovered on Tuesday morning, 28th March, after a public breakfast at the Cannon-street Hotel. The Rev. J. C. Harrison, Chairman of the Congregational Union, presided over a company of nearly 200 ladies and gentlemen, including almost all the London Congregational ministers and several from the provinces, together with the leading members of Mr. Binney's late congregation at the Weigh-house.

The address to Mr. Binney from his ministerial brethren was read by the Rev. J. Baldwin Brown.

The picture was then unveiled by Miss James. It is an admirable painting of Mr. Binney, in a sitting attitude, with an open Bible on his knee. The artist, Mr. Lowes Dickenson, has most happily caught the familiar expression of feature, and produced on canvas a living likeness. It will be exhibited this season on the walls of the Royal Academy.

NEW COLLEGE.—PORTRAIT OF DR. HALLEY.

On Friday, 24th March, a large number of old students and friends of New College met to celebrate the unveiling of a new portrait of the Principal, which has been prepared for the Common-room at the expense of the students. At half-past six the company assembled in the Common-room, the Rev. T.

Binney in the chair, in a very happy manner, introduced the business of the evening. Mr. R. Clarkson, as senior student, read a brief but interesting paper expressive of the high sense entertained by the students of their Principal's kindness and attention. The Rev. J. Barker, LL.B., of New College Chapel, followed, bearing strong testimony on behalf of former students to Dr. Halley's faithfulness and ability as their Principal; and then Mrs. Cheetham, Dr. Halley's daughter, drew the cords, which had been arranged so as to uncover the portrait, the appearance of which called forth a burst of applause from the crowded meeting. Dr. Halley acknowledged the presentation in an exceedingly touching address. He very heartily accepted the portrait which the students had presented to him, and was pleased to know that when the original had gone to his Father's house above, that portrait, as it hung on the walls of the library, would recall him to the minds of some who might thus have the experience of early days brought back again.

THE CONGREGATIONAL BOARD.

The annual meeting of the London Board of Congregational Ministers was held in the Mission Rooms, Bloomfield-street, on Tuesday evening, April 11th, the Rev. Clement Dukes, M.A., in the chair.

The report was read, and the cash statement for the year was submitted.

The Rev. Professor Newth, M.A., of New College, was elected chairman, and the Rev. William Roberts, of Holloway, deputy-chairman for the ensuing year.

The Rev. Robert Ashton and the Rev. I. Vale Mummery were re-elected secretaries.

APPRENTICESHIP SOCIETY.

The half-yearly election of the "Society for Assisting to Apprentice the Children of Dissenting Ministers," was held at 18, South-street, Finsbury, on Tuesday afternoon, March the 28th, the Rev. Robert Ashton in the chair. Prayer was offered by the Rev. J. Hayden. The pell was opened at two and closed at

four o'clock, when the eight candidates at the head of the list were declared duly elected to the benefit of the institution. Letters were read by the Rev. I. Vale Mummery, the honorary secretary, from some of those who had received grants, which showed the valuable services rendered by the Society to the sons of ministers at an important period. Letters were also read from some who had forwarded life subscriptions, and who bore testimony to the Society's usefulness in their own neighbourhood.

WHERE THERE IS NO ESTABLISHED CHURCH.

It is stated that in the city of New York, as many persons attend religious worship as are to be found in all the churches and chapels of this metropolis, although the population here is three times as great as it is in the American capital.

PRESBYTERIAN UNION IN SCOTLAND.

Fifty-two of the Presbyteries of the Free Church of Scotland have reported in favour of the Union, and only ten against it. The Presbyteries of the United Presbyterian Church are unanimously in favour of the Union of the two churches.

THE IRISH CHURCH AND THE SUSTENTATION FUND.

The Church Body have published another long list of subscriptions to the Sustentation Fund. They have now £286,000 in the bank. The list includes many generous donations. One feature of the list is a remarkable increase in the number and amounts of the annual subscriptions promised. There are several liberal records of this character:—"Lord Dunsany, 2 per cent. per annum on property in parish;" "Mr. T. P. Cairnes, 2 per cent. on property in parish;" "Mr. Robert Smith, 2½ per cent. on property." The *Dublin Evening Mail* thinks the Church Body may expect soon to add largely to their nucleus of the ultimate complete re-endowment. The English bishops have been unusually liberal in their donations to this fund.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Review of Mission Work in the Benares District.

THE brief Report with which this article commences is from the pen of the Rev. M. A. SHERRING, of Benares. It refers to the work of the Society during the past ten years in that ancient seat and stronghold of Hindoo idolatry. Mr. Sherring writes as follows:—

“At the request of the Directors of the Society the Report this year will contain a brief review of the operations of the Mission during the previous ten years, as well as the usual detailed summary of the labours of the past year.

“Conspicuous in the history of the Mission during the longer period are the losses it has sustained. Two of its Missionaries have been removed by death. One was the Rev. William Buyers, who died in the year 1865. He had been a Missionary of the London Missionary Society for upwards of thirty years; and, although not the actual founder of the Benares Mission, was for this long term one of its chief helpers and friends. His excellent and devoted wife, who was carried off in the Mutiny of 1857 by disease brought on by anxiety, is not yet forgotten by the Christian community there. Her kindness and sympathy, her unwearied zeal and industry, have left a memory behind her, which many years will not efface. The other Missionary was the Rev. William Jones, who died in the month of April of the year just closed. He was connected with the Benares Mission only for a short time, and was best known for his labours in the jungles of Singrowlee, where he established a Mission at its principal village of Dudhi. There he lived a simple and almost ascetic life among the aboriginal population, to whose spiritual and material welfare he heartily and unsparingly surrendered himself. Two seasons of great

drought and scarcity occurred throughout all that tract of country while he was residing there. To alleviate the sufferings of the poor starving people he procured sums of money from friends, and also from the Government, by which grain was purchased and given away, or brought to the market and there sold at reduced rates. He also superintended the public works that were set on foot for the relief and support of hundreds of persons. By his unwearied kindness, his liberality, his plans of usefulness, his integrity, his steadfast resistance of oppression, his genial sympathy, his holy life and conversation, he won the confidence of the natives, who trusted him as they had never before trusted any human being. Full of earnestness and Christian love, he sacrificed health and comfort in his privations and toils, and died in the midst of his usefulness, and in the maturity of his powers, at the early age of thirty-eight. Few men in modern times better deserve the name of an apostle. His death is an incalculable loss to the Mission, and to the aborigines of Singrowlee. His wife never shared his labours in that district, but was snatched away suddenly by cholera in the year 1863, a short time before Mr. Jones entered on his work in Singrowlee, and while he was still attached to the Mission in Benares. She was a woman of superior intelligence, and, had she lived, would doubtless have rendered valuable assistance to her husband in the new field of labour to which he was going. But He who knows all things from their beginning to their end, thought best to send His servant to that wild and desolate region friendless and alone. 'His ways are not as our ways.' We have also to mourn over the loss of the wife of the Rev. J. Hewlett, a woman of a gentle and sweet spirit, who died in the year 1868. She was much beloved and esteemed by all who knew her. Our old friends, the Rev. James Kennedy and Mrs. Kennedy, after being associated with the Mission for many years, have finally left for the hills, where they are engaged in the establishment of a Mission at the new Station of Rancee Khet in connection with the London Missionary Society.

"This Mission has little to record of additions from either the Hindu or Mahomedan population, as the result of its ten years' labour. I hardly know what to remark on this circumstance. I should be sorely grieved were any one to estimate the labours of the Mission, and the influence it has exerted on this neighbourhood by it. Should any person in England or in India be inclined to animadvert strongly on the slow progress we are making in the baptism of adult converts, I would just state for the information of such a person, that nothing would be easier than to baptize a thousand or ten thousand Hindus of Benares in a week. Were a sufficient pecuniary subsidy to be offered, I guarantee that this number could without difficulty be obtained within the time specified. What would be the quality and worth of such Christians need not be stated. This is certain, that if ten thousand such Christians were to be manufactured, they would require not so much ministers of religion as a strong police force to manage them.

"The work of baptism is a spiritual work, for which the hearts of men need to be spiritually prepared. Many natives of this country have been baptised, who have never been in a true sense prepared for the rite, which is not to be administered to a mere nominal Christian, but to a Christian who has, to some extent, faith in Christ. Hence the weakness of many Indian churches. They are weak because of the low standard of spiritual life manifested by their

members. The Bishop of Calcutta, in an admirable speech lately delivered in the Town Hall of Bombay, has well expressed the difference between nominal and real conversion in India. 'True,' he says, 'there might be an outward conformation, and that had been seen in this country, without any real conversion; the heart of the country must be converted before conversion was real. They must not look at unreal results, but at results which would bear the test of time, of public opinion, of the press, the test also of liberty and freedom.'

"In a city like Benares, in which old creeds and customs exist, penetrating through and through the social and personal life of the people, and associated with their history for ages past; in which a powerful priesthood is ever on the alert to keep them attentive to their duties, and to mystify them by their magical charms and ceremonies; in which multitudes of persons read the sacred books and reverence the mingled philosophy and religion they contain; and in which, in every direction, sensuous forms and symbols of the indigenous faith meet the eye; what wonder if a new and better religion, even though derived from Heaven, and bearing on its front the glory of its Divine original, should meet with opposition of an unwonted and special character! To reckon on the hasty and sudden downfall of the old religion, which harmonises so completely with the pride and vanity, and other evil qualities, of the human heart, and on the rapid and universal spread of a faith which tends to destroy such qualities, and to bring the heart into an entirely new condition, is to indulge in mere quixotism, and to manifest an impatience at variance with the calmness of the Gospel.

"In a city like Benares, therefore, undue expectations of a sudden and general conversion of the people to Christianity should be carefully avoided. The results at present to be looked for are not so much direct as indirect. And here it is that we must mainly estimate the achievements of Christianity in this city and neighbourhood. Converts have been made, and are being made, from time to time. They may be counted by the hundred in the several Missions in Benares; but they constitute no proper criterion of the great work accomplished among the natives by Christian truth, education, just government, and the general civilizing elements in operation in their midst. It is no exaggeration to affirm, that native society in Benares, especially among the better classes, is hardly the same thing that it was ten years ago. An educated class has sprung up in this interval, which is little inclined to continue in the mental bondage of the past. The men composing it may be compared to the bud ready to burst into the blossom under the united influence of light and heat. The religion of idolatry, of sculptures, of sacred wells and sacred rivers, of gross fetichism, of mythological representations, of many-handed, or many-headed, or many-bodied deities, is losing in their eyes its religious romance. They yearn after a religion purer and better. They want to know God as He is, not as symbolized in these shapes, or idealized in these mystical associations. Moreover, they are conscious of being moved by notions respecting Truth, and Holiness, and God, such as they were ignorant of in their younger days, and such as they know their fathers never possessed. English education, based on the Bible, has thus produced a revolution of thought in their minds—I say based on the Bible, for, whether taught in Mission or Government Schools, it is so based. In

the Government schools the Bible is not permitted as a text-book; yet it is none the less true that the English education it imparts is in no slight measure Biblical. The light which precedes and accompanies conviction has been shed upon many minds in this seat of Hinduism. A new era of intellectual freedom, and of religious life, has already commenced. Of not a few it may be said, that 'old things have passed away;' and of the mass of the people, it may be said, that 'all things are becoming new.' Such a change as has been wrought is full of promise, and is ground for the greatest encouragement and hope. It is of a much more satisfactory and genuine character than an addition of some scores or hundreds of nominal converts to the Christian communities of the city would be.

"As an illustration of the transformation which Hindu society in the Sacred City is undergoing, even among its most orthodox members, I may mention the great excitement which occurred a few months ago by the advent of a devotee, speaking only Sanskrit, by name Dayananda Swámí Jí. This man announced to the astonished natives that the Vedas, or most ancient Hindu writings, gave no sanction to idolatry, and recommended the people in the strongest terms to abandon the innovation, and revert to the primitive worship of their race. Great discussions ensued, which were attended by pandits and priests, rajahs, bankers, merchants, and earnest Hindus of all ranks and castes. The entire city was excited and convulsed. The reputation of the cherished idols began to suffer, and the temple emoluments sustained a serious diminution in their value. The public discussions were closed at last, though in a manner unsatisfactory to all parties."

Broad and deep knowledge of the peculiar religious aspects of Benares as a sphere for Missionary labour is absolutely necessary to a just appreciation of the difficult and patient labour of those who are seeking to win that city for Christ. A superficial reader, who would judge all foreign Missionary fields alike, and would make no difference between Polynesia and Benares, would do well to pass over such a report as that given above, until he has learned to read with discrimination. A reader of a very different class has gone carefully through the "General Report" of the Missions of the Society at Benares, Mirzapore, Singrowlee, Almorah and Raneé Khet, and, in the *Friend of India* of March 9th, gives his view of the workers and of their work and its results, which view possesses peculiar interest and worth, as being taken from an outside position.

The difficulty of the field and the steady hard work of those who are cultivating it are justly recognised. The small results at present visible, after many years of labour, are noted without surprise. The failure in character of native converts, while deplored, is regarded as to be expected. A tone of intelligent approval and earnest encouragement pervades the whole review, which is calculated to cheer not only our brethren in their

daily toil, but also those who sympathise with them, and who from afar have long watched and prayed for their success. The extracts are as follow :—

“We have the ‘Second General Report’ for 1870 of the London Missionary Society’s doings at Benares, Mirzapore, and the district that belongs to them; an able, earnest, and important report of work done from that centre of the Holy City. The report is marked throughout by a spirit of genuine faith in the principles to inculcate which the Mission was established, and in the excellent and ‘Fundamental Principle of the London Missionary Society.’

“To a man who believes that Christianity is true there is no place in the world sadder than Benares. And this the London Missionary Society and other Societies have charged their representatives to do their best to alter—to sow flowers in place of weeds.

“‘Little to record of additions,’ Mr. Sherring says, ‘for ten years’ labour.’ Very disheartening, certainly. Well, all that we can say is, that it would be a great disgrace to any one at home to be disheartened while Mr. and Mrs. Sherring and their assistants are working here, at times disheartened we do not doubt, but having an antidote against the despondency in that one promise, ‘Lo! I am with you always,’ no matter what the difficulties may be, ‘even to the world’s end.’

“What can be shown is hard and incessant work in the face of all manner of difficulties. The school referred to as having been planted in the native town has an attendance of ‘forty good caste girls,’ the most difficult to reach. A Vernacular School has an attendance of forty-five. The High School has 406 pupils. English, Persian, and Urdu, Sanskrit and Hindi, are taught.

The Mission has Bazar preaching, Orphan Schools and much besides. Under the head of Mirzapore, the Mission superintended by the Rev. Dr. Mather, there is the same indication of hard faithful and disheartening work. Some had professed Christianity without living as Christians. This seems a sore trouble to Dr. Mather. He has during the year had one Christian guilty of ‘utter unfaithfulness, immorality and fraud;’ drunkard and we know not what, and the man has been sent to prison. Very disheartening, certainly, but not by any means a new fact in the history of the Christian Church. When the Church was very young, indeed, there was the same complaint; and like complaints there will be to ‘the end. In the Orphan Schools several ladies seem engaged, Miss Mather teaching the children singing, which they enjoy, as an addition to the ordinary school duties, and Mrs. Mather apparently superintending the whole. The Zenana visitors report new pupils among the women and interesting progress.

“We might pass in like manner through the Singrowlee, the Almorah and the Ranees Khet Missions, but our available space will not allow of our doing so. We think the Home Society should be satisfied that its representatives in Benares, Mirzapore, &c., are not idle men and women; that neither their faith nor charity is waxing cold, but that they are working and hoping and believing on the basis of enduring promises. If they cannot present all the fruit they would they certainly show plenty of delving and digging and ploughing and harrowing and

sowing. English farmers have a saying that, 'The land is the honestest thing in the world; whatever you give it you will get back again.' So, in a far more certain sense, is it with the sowing of moral seed. The fruit is certain. It may be long before it is seen, but nothing is lost that is faithfully done. If it appear not to-day it will to-morrow, or some to-morrow far away, but it never dies. Fifty years

after all the present agents of this Mission are dead and gone somebody will be treading in their footsteps, and who knows but the most energetic man and woman of that time may now be little children under instruction in these schools? We hope, however, the Missionaries who have made this Report will present many more, and see more indications of a rich and bountiful harvest."

II.—Upolu.—The Missionary at Work.

THE Island of UPOLU lies in the centre of the Samoan group. It contains five hundred and sixty square miles, and has a population of about fifteen thousand six hundred. On the north side is the port of Apia; and farther west is the Mission Station of Malua, with its large and efficient seminary for training a native ministry, which has proved a spring of life to the South Sea Mission. The missionaries in Upolu are the Revs. G. Drummond, H. Nisbet, S. J. Whitmee, and G. A. Turner, M.D. The Rev. Dr. Turner, sen., is in England.

Shut off from the busy outside world of civilised life, our brethren carry on their round of daily duties. Preaching, teaching in and superintending schools, lecturing in theological institutions, administering medicine to the sick, with innumerable other occupations, make heavy demands on their time, and often severely tax both body and mind. The Rev. S. J. WHITMEE, in the following letter, gives to distant friends a brief outline of his ordinary routine of work.

DAILY MISSIONARY WORK. Rev. S. J. WHITMEE, Jan. 20, 1871.

"You ask for details respecting my work. There is so much routine in our ordinary duties, that it is difficult to find much worth writing about. There is very little romance connected with Missions in Samoa at the present day, and a journal of daily proceedings would be no more interesting than such a journal of a pastor's work at home would be.

"I could, *e.g.*, tell you how my daily *public* duties commence six mornings every week at 8.30, by dis-

pensing medicine, when I have on an average thirty patients to doctor. That being over, I am open to receive messages from native teachers or others, and to reply to Scriptural or other questions which any may have to ask. Only by system can one get time for the multifarious duties devolving upon us. The natives have no idea of the value of time themselves, and would fritter away all their missionary's time if he allowed them. But by devoting a set time to everything

we get along nicely; the natives soon learn the rule. At 10 or 10.30 (according to number of patients or callers), I usually pay a visit to the printing-office, and read proofs if there are any. All the time which I have to spare from this till one o'clock is devoted to study, except on Thursday, when the time from ten to one is spent with the collected body of teachers. At 2 p.m. I again dispense medicine and receive calls. At 3.30 I have either a class or a service four or five days a week; mostly riding out to a distant village one day a week. At 6.30 p.m. we have worship in Samoan for servants and others who wish to come, which combines a Bible class and family worship in one; the rest of the evening is always sacred to study. This, with a very few variations, will be the routine of six days every week, when I am at home. On Sunday, I usually preach at home in the morning at 8.30. At 10.30 I frequently visit the Sunday-school, but not always. At two I usually either walk or ride to another village and preach, and at 7 p.m. I always have an English service in my house for the benefit of foreigners who live near. I usually read a printed sermon, but sometimes give an address myself. This service is, I believe, appreciated by some who would otherwise not have any religious service to attend, for most of the foreign residents know too little Samoan to understand the Samoan service if they go to it.

"In classes, my most important is one held every Thursday with my native pastors. For this I prepare notes on a portion of Scripture which they copy, and in class we enter pretty fully into it after the manner of an exegetical class in college. After this the general work of the district comes under review, and cases requiring the

exercise of discipline; &c., are considered. This class always occupies about three hours, and is very profitable. I am at the present time giving my teachers notes on Isaiah, which will form a commentary on the Book when complete. I have completed Ephesians, Philippians, and Epistles to the seven Churches (Rev. chaps. i.—iii.).

"At another class of teachers and young men, held on Monday p.m., I am going through the minor prophets, and in another the Proverbs, and a Gospel on alternate weeks. But I don't prepare notes for those who attend them to copy. These are like ordinary Bible classes at home.

"You will see that much time is daily given to doctoring. I wish that could be dispensed with. But it is an institution in Samoa, and we must do the best we can to do good to the people's bodies as well as to their souls. Dispensing medicine costs me the best part of two hours a day, and over £10 a-year goes out of my salary for medicine. We get a nominal payment for medicine in taro and other vegetables, which are useful for home wants, but we never take money. I get, as a rule, about four hours a day for private study. This is only secured by a strict adherence to system. But, I fancy, it is more than many of my brethren in the ministry at home can get, and for it I am thankful. Besides this, I manage to get odd half-hours—or quarters—or even five minutes before and after meals, or between other duties, when most of my general reading is done; and of that I get a fair share.

"One Sunday a month, as a rule, I spend in a distant part of my district. These visits occupy four days, and by keeping them up regularly I see all my district once every three months. During the past year the war con-

siderably broke in upon my regular work, and hindered many things. But at home I was little affected. Some villages in my immediate neighbourhood remained neutral, and in these were congregated those belonging to the fighting villages who kept out of the strife. So I devoted my attention more to the increased population near

home, while the distant villages were broken up. During the war I had over sixty people who were wounded in it to doctor—extracting bullets, bandaging sword-cuts, &c., &c.; and I even went the length of amputating the hand of one which was shattered with a cannon ball."

III.—The Madagascar Bishopric.

THE friends of the Society will peruse with interest the following "Copy of the Letter of the Archbishop of Canterbury to the Secretary of State for Foreign Affairs, applying for a Royal License for the Consecration of a Bishop of Madagascar; together with the subsequent Correspondence on the subject, presented to the House of Commons by Command of Her Majesty, in pursuance of their Address, dated March 16, 1871 :"—

No. 1.

"The Archbishop of Canterbury to Earl Granville.—(Received November 9.)

"Addington Park, Croydon, November 7th, 1870.

"My dear Lord,—

"A strong desire has been expressed that there should be a Bishop of our Church in Madagascar, and my opinion is that such a Bishop should be appointed for our own people and their converts in the island. I have the honour of recommending to your Lordship the Rev. Robert Hall Baynes, Vicar of St. Michael's, Coventry, as a person qualified for the Bishopric which it is proposed to create for Madagascar.

"The Society for the Propagation of the Gospel supplies a salary of £300 a-year. If your Lordship approves, I shall feel obliged if you would recommend to Her Majesty to grant a license for consecration.

"Believe me, &c.

"(Signed) A. C. CANTUAR."

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No. 2.

"Earl Granville to the Archbishop of Canterbury.

"Foreign Office, November 26th, 1870.

"My Lord,—

"I have the honour to acknowledge the receipt of your Grace's letter of the 7th instant, referring to the desire which you state has been expressed for the appointment in Madagascar of a Bishop of the Church of England, for which office your Grace submits the name of the Rev. Robert Hall Baynes, in whose favour you request that Her Majesty should be recommended to grant a license for consecration.

"Before I am in a position to come to a decision upon your Grace's application, I must request that you will have the goodness to inform me:—

"First. How many British clergymen there are now in Madagascar;

"Secondly. What is the number of the lay members of the Church of England in the island; and,

"Thirdly. Whether the jurisdiction of the Bishop of Mauritius might not be extended over the community as a preferable arrangement to the appointment of a special Bishop.;

"I am, &c.

"(Signed) GRANVILLE."

No. 4.

"The Archbishop of Canterbury to Earl Granville.—(Received December 31.)

"San Remo, Italy, December 23, 1870.

"My dear Lord,—

"Your Lordship did me the honour of addressing a letter to me on the 26th of November, on the subject of the proposed Bishopric in Madagascar. Your Lordship asked for information on three points, which it is now in my power to furnish.

"1. Your Lordship asked, 'How many British clergymen there are now in Madagascar?'

"The Society for the Propagation of the Gospel, which, as your Lordship is probably aware, is the prime mover in this matter, has at this moment no missionary clergyman in the island. At one time it had two. But of these, one is now sick in Mauritius, another sick in England. Should, however, a bishop be appointed, it is the intention of the Society at once to send with him a staff of three clergymen. Moreover, as I am told, two or three native teachers would probably be added to the list of clergymen. The Church Missionary Society, as appears from last year's report, has at present three missionary clergymen in the island. But, as I have just learnt, this Society declines to place its clergy under a Bishop of Madagascar, and would prefer to leave them under the jurisdiction of the Bishop of Mauritius. The Society has just sent me a Minute, passed at its last meeting, on this subject, which probably it has also sent to your Lordship.

"2. Your Lordship asks, 'What is the number of lay members of the Church of England in the Island?'

"The number included in the Missions of the Society for the Propagation of the Gospel is, as I am informed, 400. But it is not the number of Christians, lay or clerical, to be superintended, but the number of heathen to be converted, that will furnish employment to a Bishop, and constitute the ground for establishing a Bishopric in the island.

"3. Your Lordship asks, 'Whether the jurisdiction of the Bishop of Mauritius might not be extended over the community, as a preferable arrangement to the appointment of a special Bishop?'

"The establishment of a separate Bishopric for Madagascar is the desire of many of my Episcopal brethren; and also of others well versed in the internal management of missions, who, as they assure me, find that the attempt to

convert the heathen in Madagascar is greatly impeded by the absence of a Bishop, and who consider the superintendence of a Bishop in Mauritius to be by no means a substitute for a Bishop living and working with a separate staff of missionaries in Madagascar itself. On this subject I have received a letter from the present Bishop of Mauritius, who has practical experience of the wants of our Church in the island.

In this letter the Bishop remarks, that the appointment of a bishop to Madagascar does not imply merely jurisdiction, but action and constant superintendence, which he says is needed for the development of missionary work, and which can be maintained only by a Bishop actually resident. The Norwegian and Roman Catholic Churches, and other Christian bodies, it appears, have their organization complete. It is felt, therefore, to be a hardship to the English Church that it is placed in a worse position in this respect. The Bishop enumerates certain practical difficulties in the way of episcopal superintendence being conducted in the Island of Madagascar by a Bishop of Mauritius. Some of these difficulties are certainly by no mean insuperable. There can, for example, be no reason why, as has hitherto been the case, the Bishop of Mauritius should forfeit a portion of his income during his absence in Madagascar; nor, I presume, can there be any reason why he should be regarded, when he visits Madagascar, as being absent from his post, because outside the limits of the colony, and be liable to have the time of his absence deducted from the amount of leave to which he is entitled. Such annoyances, to which a former bishop has been exposed, need not, I presume, be repeated. The Bishop, however, mentions other difficulties of a more serious nature, which deserve your Lordship's consideration. They are the expense involved in travelling from island to island, and the great difficulty of communication at certain times of the year. During some months, as the Bishop informs me, communication altogether ceases.

"Yours faithfully,
" (Signed)

A. C. CANTUAR."

No. 5.

"The Rev. C. Sandford to Earl Granville.—(Received January 5, 1871.)

"Lambeth Palace, January 4, 1871.

"My Lord,—

"As the Archbishop of Canterbury addressed a letter to your Lordship a few weeks ago, in which his Grace nominated the Rev. R. H. Baynes as a fit person to be appointed to the proposed Bishopric in Madagascar, I think it my duty to inform your Lordship that Mr. Baynes now withdraws from the work, for which he had been recommended, as appears from the letter which I enclose.

"Believe me, &c.,
" (Signed) CHARLES W. SANDFORD,
"Commissary to the Archbishop of Canterbury."

Inclosure in No. 5.

"The Rev. R. H. Baynes to the Rev. C. Sandford.

"St. Michael's, Coventry.

"My dear Sir,

"As the Archbishop is still abroad, I write to you in his absence, and with much sorrow, to say that on reconsidering the whole question of Madagascar, with the sound help and advice of our Diocesan, I feel bound to withdraw from a work to which I looked forward with much hopefulness and joy.

"I would never shrink from a hard and difficult work, but with the wranglings and jealousies that have gathered round the appointment of a Bishop to that island, I feel that at present there is little prospect of a successful mission being carried on. The inclosed letter to my parishioners will more fully state your [*sic*] view on this subject. Will you kindly communicate with his Grace as I do not know his Grace's address.

"I am, &c.,

"(Signed)

R. H. BAYNES."

No. 6.

"Earl Granville to the Archbishop of Canterbury.

"Foreign Office, January 11, 1871.

"My Lord,—

"Your Grace's letter of the 23rd of December, respecting the proposal to create a Bishopric in Madagascar, was forwarded to me on the 31st by Mr. Sandford, and was under my consideration when I received a letter from Mr. Baynes, and another from Mr. Sandford, from which it appeared that Mr. Baynes, having in view "the wranglings and jealousies that have gathered round the appointment of a Bishop to that island, felt that at present there is little prospect of a successful mission being carried on," and, therefore, he withdrew from the appointment.

"The course thus taken by Mr. Baynes renders it unnecessary for me to enter into any details respecting the main question of the appointment of a Bishop of the Church of England to reside at Madagascar. I observe that your Grace gives no positive opinion as to the expediency of establishing a Bishopric at Madagascar, and will, I am sure, agree with me that, in the face of the difficulties and objections which have deterred a clergyman so highly spoken of as Mr. Baynes from undertaking the duties of that office, it would neither be desirable nor expedient to proceed to the creation of the proposed Bishopric, or to move Her Majesty to grant a license for the consecration of a Bishop whose advent in the island would be calculated to produce schism in the Anglesian community, and, therefore, have an injurious effect on the conversion of the heathen inhabitants to Christianity.

"I am, &c.,

"(Signed)

GRANVILLE."

IV.—Notes of the Month and Extracts.

1. DEPARTURE OF MISSIONARIES FOR MADAGASCAR.—The Rev. THOMAS BROCKWAY and Mrs. BROCKWAY (late of Peelson, South Africa), the Rev. J. A. HOULDER and Mrs. HOULDER, and the Rev. E. H. STRIBLING and Mrs. STRIBLING, sailed from Gravesend for Mauritius, *en route* to Madagascar, per *Sea Breeze*, April 4th. Messrs. Brockway and Houlder have been appointed to labour in the BETSILEO province, and Mr. Stribling in VONIZONGO.

2. ARRIVAL.—The Rev. T. M. THOMAS, Mrs. THOMAS and family, arrived in England from South Africa, per *Cell*, April 8th.

3. DEATH OF THE REV. W. B. ADDIS.—Upwards of forty years since, Mr. Addis left England for South India, and having laboured for three years in Travancore, proceeded, in 1830, to COIMBATOUR, and commenced a mission in that town and neighbourhood. The province bearing the same name contains a population of about one million and a quarter of souls, and the mission was, for many years, an entirely vernacular one in all its departments. In addition to the formation of Churches, and the establishment of schools, the work of itineration was extensively carried on by the missionary and his native assistants. In the year 1850, Mr. CHARLES J. ADDIS was appointed by the Directors to aid his father in his earnest and faithful labours. Owing to failure of health, both our brethren were, in the year 1861, compelled to retire from the work, and to proceed,

in the first instance to the Shevaroy Hills, and subsequently to Coonoor, Neilgherries, at which latter place our brother peacefully breathed his last on Saturday, the 18th of February. In announcing the event, Mr. Charles Addis writes:—"He died in the full assurance of a glorious entrance into his Father's house above. Since the attack of paralysis he had in December, 1869, he had been gradually getting worse, but for the last three months he seemed to have lost the power of using his hands, and of walking. My dear father's funeral took place on Saturday evening, and was attended by all the residents at Coonoor; he was much respected by all here." "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

4.—"HOW OTHERS SEE US?"—The missionary statistics of some of the societies not connected with the Church present points of considerable interest. One of these points is the amount of missionary zeal amongst the native converts, as evidenced by the large sums they contribute to the parent society of the missions with which they are identified. The native Christians in the Samoan group of South Sea Islands owe their conversion to the London Missionary Society; and it is startling to find the contributions sent home from eight Samoan mission-stations, to the parent Society in London, amounting in one year (1867) to £1,348 15s. 9d. From one station, Malua, where there is a college of 100 scholars training for the native ministry, the contribution of £126 16s. 6d. was £10 larger than it had ever been before, in consequence of the people having had a good year for the sale of cotton and cocoanuts. This

contribution included £32, the exclusive offering of children; but it did not include a present of £96 14s. 10d. to the district teachers, nor the chapel-building and repairing, and supplies of daily food to the teachers.

It is much to the credit of the London Missionary Society, that they have succeeded in bringing home the importance of missionary work, or, in other words, the preciousness of human souls, to their newly-made converts. However, it is not only their newly-made converts that show so correct an appreciation of the claims of heathendom upon Christendom. A glance at the Society's list shows that, alas! the missionary cause has a much more prominent place in their thoughts and sympathies, than it has in those of Churchmen. If only two pages of one of their reports be turned over, the remittances from different congregations are found to be £170, £59, £106, £626, and so on; a donation appears, of £200, from one of unknown name; whilst one list, from the chapel of a well-known preacher in Islington, begins with two contributions of £100, five of £10, fifteen of £5, five of £2, and then guineas indefinitely. Two-guinea subscriptions come from shopkeepers whose shop-fronts are of the most unpretending character, and who belong to a class who seldom fill the lists of the Church's missionary societies.

These facts are not sufficiently known: but, if they were, they ought to "provoke us," not to jealousy, but "to love and to good works." This zeal for souls, exhibited by persons whose prejudices debar them from the fulness of Evangelical privilege which we enjoy, should stimulate us to greater exertions.

And, indeed, it is a humiliation to compare the above style of giving with that of our fashionable Churches, or of our noble or wealthy members. Are the clergy at fault, or the laity? And if the clergy, is it that they do not ask the laity, or afford them sufficient opportunity of giving? or, that they neglect to set forth Christ as the Lover of souls: in short, that they do not present the scheme of salvation before their people, so as to make them eager to impart such an enormous benefit to others?—*From "Mission Life."*

5. NEW CALEDONIA.—"The *Moniteur* of New Caledonia to September 18th covers the period when the news of the declaration of war reached that colony; but if any particular effect was produced in the community by the news it is not in any way reflected by the little official journal of that date. The principal event of the month had been the arrival of the new Governor, M. de la Richerie. We read that during M. de la Richerie's stay at Sydney he was treated with "exquisite English urbanity;" and in the proclamation issued by the Governor on taking office, he alludes in terms of high praise to the Sydney Exhibition, a sight which, he says, is well calculated to excite the emulation of young colonies. The Governor adds:—"Let us receive all Australians who come to entrust themselves to the protection of our French laws. Our manners, our habits, are not those of the Anglo-Saxon race, but we sympathize with that race in many points. Let us then endeavour to find at the antipodes of our mother country a community sufficient for its own needs, sustained by the increase of families and the arrival of new fellow-countrymen or friends, who come to find in this remote land greater facility of livelihood, liberty, and justice. Thus shall we remain faithful citizens of our great country, and we shall continue to exhibit honourably in this part of the world the national character of the French people." Arrangements were being made for a regular monthly mail between Noumen and Sydney.—*Sydney Morning Herald, Feb. 6, 1871.*

V.—Anniversary Services in May, 1871.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY, May 8th.

1. *Morning*.—PRAYER MEETING AT THE MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine blessing on the several services of the Anniversary, at half-past seven o'clock.
 2. *Afternoon*.—ANNUAL MEETING OF DIRECTORS AND DELEGATES, AT THREE O'CLOCK.
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TUESDAY, MAY 9th.

1. *Evening*.—FETTER LANE WELSH CHAPEL.—Sermon in the Welsh language, by the Rev. JOSIAH JONES, of Machynlleth.

Service to commence at Seven o'clock.

WEDNESDAY, May 10th.

1. *Morning*.—SURREY CHAPEL.—THE USUAL ANNUAL SERMON will be preached by the Rev. R. D. WILSON, of Craven Chapel.

Service to commence at half-past Ten o'clock.

2. *Evening*.—WESTMINSTER CHAPEL.—A SPECIAL SERMON TO YOUNG MEN and others, will be preached by the Rev. J. OSWALD DYKES, M.A., of Regent Square Church.

Service to commence at Seven o'clock.

THURSDAY, MAY 11th.

- 1.—*Morning*.—EXETER HALL.—ANNUAL MEETING of the Directors and Members of the Society. *Chair to be taken at ten o'clock by*

Sir BARTLE FRERE, K.C.B., G.C.S.I., late Governor of Bombay.

TICKETS for the Meeting at Exeter Hall may be obtained at the Mission House, Blomfield Street, Finsbury.

SERMONS TO BE PREACHED ON LORD'S DAY, MAY 14TH.

PLACE.	MORNING.	EVENING.
ARNLEY CHAPEL	REV. W. CROSBIE, LL.B.	REV. GEORGE ALLEN.
ADELPHI CH., Hackney-road	" W. M. BLAKE.	" THOMAS SIBSONS.
ARNLEY	" S. PARKINSON.	" J. HALSEY.
BARBICAN CH., New North-road, Hoxton	" G. L. HERMAN.	" P. W. DARNTON, M.A.
BAYSWATER, Craven-hill Ch.	" A. McMILLAN.	" J. MUNCASTER.
BAYSWATER, Lancaster-road	" J. S. RUSSELL, M.A.	" SAMUEL GOODALL.
BEDFORD CHAPEL	" W. C. STALLYBRASS.	" W. C. STALLYBRASS.
BELVEDERE	" E. H. SIMPSON.	" E. H. SIMPSON.
BETHNAL-GREEN	" JAMES BEDELL.	" GEORGE PRITCHARD.
BETHNAL-GREEN, Park Chpl.	" I. VALE MUMMERY.	" EDWARD PRICE.
BISHOPSGATE CHAPEL	" THOMAS HOOKE.	" JAMES BEDELL.
BLACKHEATH	" W. M. STATHAM.	" A. McAUSLANE.
BRENTFORD, Boston-road . .	" B. G. HILL.	" B. G. HILL.
BRIGHTON, Union Chapel . .	" ROBERT MOFFAT.	" H. T. ROBJOHNS, B.A.
BRIXTON-ROAD	" G. TURNER, LL.D.	" G. S. BARRETT, B.A.
BROMLEY, Kent	" JAMES SMITH.	" JAMES SMITH.
BUCKHURST-HILL	" J. G. MIALI.	" J. G. MIALI.
CAMBERWELL NEW-ROAD . . .	" P. W. DARNTON, M.A.	" W. ALLOWAY.
CAMBRIDGE HEATH	" P. COLBORNE.	" T. W. DAVIDS.
CATERHAM	" J. B. FRENCH.	" J. B. FRENCH.
CHELMSFORD, Baddow-road .	" A. CORBOLD.	" A. CORBOLD.
CITY-ROAD CHAPEL	" W. H. DAVISON.	" E. W. SHALDERS, B.A.
CLAPHAM	" J. G. ROGERS, B.A.	" R. W. DALE, M.A.
CLAPHAM, Park Crescent . .	" H. M. GUNN.	" H. M. GUNN.
CLAPTON	" A. REED, B.A.	" J. A. MACFADYEN, M.A.
CLAPTON, Lower Chapel . . .	" C. WILSON, M.A.	" G. L. HERMAN.
CLAPTON PARK	" B. D. WILSON.	" H. BATCHELOR.
CLAREMONT CHAPEL	" H. J. WONNACOTT.	" J. F. GANNAWAY.
CLAYLANDS CHAPEL	" E. DOTHIE, B.A.	" R. BULMER.
COGGESHALL	" WILLIAM GILL.	" WILLIAM GILL.
COVERDALE CHAPEL	" EDWARD PRICE.	" I. VALE MUMMERY.
CrAVEN CHAPEL	" ROBERT ROBINSON.	" R. D. WILSON.
CRoyDON, George-street Ch.	" JOSEPH HALSEY.	" T. G. WILSON.
CRoyDON, Trinity Chapel . .	" W. CLARKSON.	" T. GILFILLAN.
CRoyDON, Broad Green . . .	" T. GILFILLAN.	" W. CLARKSON.
CRoyDON, Thornton Heath . .	" J. K. NUTTALL.	" HENRY LEE.
CRoyDON, Selhurst-road . . .	" JAMES ROWLAND.	" JAMES ROWLAND.
DALSTON, Shrublands Road . .	" E. CORNWALL.	" E. CORNWALL.
DEPTFORD	" JOHN PULLING.	" W. T. BLENKARN.
DORKING	" A. ROWLAND, LL.B.	" A. ROWLAND, LL.B.
DULWICH, West Park-rd. Ch.	" DAVID MARTIN.	" ROBERT BEST.
EBENEZER CHAPEL, Shadwell .	" JAMES BOWREY.	" E. J. EVANS, B.A.
ECCLESTON-SQUARE CHAPEL . .	" A. M. BROWN, LL.D.	" J. R. CAMPBELL, D.D.
EDMONTON	" D. J. HAMER.	" D. J. HAMER.
ELTHAM	" BENJAMIN PRICE.	" J. MORLAIS JONES.
ENFIELD, Chase Side	" H. OLLARD, F.S.A.	" T. E. SLATER, B.A.
ENFIELD, Zion Congregl. Ch.	" T. E. SLATER, B.A.	" H. OLLARD, F.S.A.
ENFIELD, Baker-st. (May 21)	" CHARLES JUKES.	" CHARLES JUKES.
ERITH	" JAMES FRAME.	" J. P. ASHTON, M.A.
ESHER STREET	" J. WILLIAMS.	" A. D. PHILPS.
FALCON-SQUARE CHAPEL . . .	" JOHN BARTLETT.	" P. COLBORNE.
FARRINGTON	" W. E. MORRIS.	" W. E. MORRIS.
FETTER-LANE CHAPEL	" P. WHYTE, M.A.	" H. J. WONNACOTT.
FINCHLEY, East End	" H. H. CARLISLE, LL.B.	" H. H. CARLISLE, LL.B.

PLACE.	MORNING.	EVENING.
FINCHLEY COMMON	REV. E. H. DELF.	REV. E. H. DELF.
FINSBURY CHAPEL	„ A. MCAUSLANE.	„ A. THOMSON, M.A.
FOREST GATE	„ E. EDWARDS.	„ E. EDWARDS.
FOREST HILL	„ E. R. CONDER, M.A.	„ E. R. CONDER, M.A.
FOREST HILL, Trinity Chapel	„ DR. HALLEY.	„ S. PARKINSON.
GRAVESEND, Princes-street .	„ W. GUEST, F.R.G.S.	„ J. S. HALL.
GRAVESEND, Windmill-street	„ J. S. HALL.	„ J. S. GOADBY.
GREAT MARLOW	„ THOMAS HIND.	„ THOMAS HIND.
GREENWICH, Maize-hill Ch. .	„ W. E. PEEL.	„ W. E. PEEL.
GREENWICH-ROAD CHAPEL . .	„ W. T. BLENKARN.	„ JOHN HAY, M.A.
HAMMERSMITH, Broadway . .	„ THOMAS DAVIES.	„ R. MACBETH.
HAMMERSMITH, Albion-road .	„ THOMAS CARTER.	„ THOMAS CARTER.
HAMPSTEAD-ROAD, Tolmers- square Chapel	„ JAMES JOHNS, B.A.	„ HENRY SIMON.
HANWELL	„ JOB MARCHANT.	„ JOB MARCHANT.
HARE-COURT CH., Canonbury	„ DR. RALEIGH.	„ ROBERT ROBINSON.
HARLEY-STREET CHAPEL . . .	„ E.W.SHALDERS, B.A.	„ WILLIAM BEVAN.
HAVERSTOCK CHAPEL	„ JOHN NUNN.	„ WM. CROSBIE, LL.B.
HENDON (May 21)	„ JAMES DUTHIE.	„ JAMES DUTHIE.
HENLEY-ON-THAMES	„ N. T. LANGRIDGE.	„ N. T. LANGRIDGE.
HIGHGATE	„ JOSIAH VINEY.	„ A. REED, B.A.
HOLLOWAY	„ HENRY BATCHELOR.	„ DR. WARDLAW.
HOLLOWAY, Junction-rd. Ch.	„ J.A.MACFADYEN, M.A.	„ R. BRUCE, M.A.
HOLLOWAY, Seven Sisters'-rd.	„ GEORGE SANDIE.	„ GEORGE SANDIE.
HORBURY CHAPEL	„ T. W. DAVIDS.	„ W. ROBERTS, B.A.
HORNSEY, PARK CHAPEL . . .	„ J. MUNCASTER.	„ C. DUKES, M.A.
HOXTON ACADEMY CHAPEL . .	„ J. ERVINE.	„ J. ERVINE.
HOUNSLOW	„ W. CAMPBELL.	„ W. CAMPBELL.
INGRESS VALE	„ W. M. BLAKE.	„ W. M. BLAKE.
ISLINGTON, Union Chapel . .	„ J. O. DYKES, M.A.	„ N. HALL, LL.B.
ISLINGTON, Offord-road Ch. .	„ R. TROUP, M.A.	„ S. T. WILLIAMS.
ISLINGTON, Arundel-sq. Ch. .	„ W.F.CLARKSON, M.A.	„ W. H. DAVIDSON.
ISLINGTON, River-street . .	„ J. HALLETT.	„ P. WHYTE.
ISLINGTON, Barnsbury Chapel	„ T. G. LEE.	„ T. G. LEE.
JAMAICA-ROW	„ J. FARREN.	„ W. LEWIS.
KENSINGTON	„ DR. STOUGHTON.	„ CHAS. WILSON, M.A.
KENTISH TOWN	„ R. BRUCE, M.A.	„ E. STOBROW.
KENTISH TOWN, Hawley-road	„ EDWARD WHITE.	„ LL. D. BEVAN, LL.B.
KINGSLAND	„ T. W. AVELING.	„ T. W. AVELING.
KINGSTON	„ L. H. BYRNES, B.A.	„ L. H. BYRNES, B.A.
LEWISHAM, Cong. Church . .	„ J. M. JONES.	„ J. BARTLETT.
LEWISHAM HIGH-ROAD . . .	„ GEORGE GILL.	„ A. M. BROWN, LL.D.
LEYTONSTONE	„ W. CURRIE.	„ W. M. BLAKE.
LOUGHBOROUGH, Park Ch. Brixton	„ R. BULMER.	„ E. DOTHIE, B.A.
MABERLEY CHAPEL	„ DR. LEASK.	„ DR. LEASK.
MARKHAM-SQ. CHAPEL . . .	„ W. YOUNG, B.A.	„ J. S. JAMES.
MARLBOROUGH CHAPEL . . .	„ W. W. JUBB.	„ R. TROUP, M.A.
MERTON	„ W. MCOWAN.	„ W. MCOWAN.
MIDDLETON-ROAD CHAPEL . .	„ C. DUKES, M.A.	„ W. KNIBB LEA.
MILE END NEW TOWN	„ WILLIAM TYLER.	„ J. M. BLACKIE, LL.B.
MILE END, Latimer Chapel .	„ J. W. ATKINSON.	„ DR. HALLEY.
MILL HILL	„ W. P. DOTHIE, M.A.	„ W. P. DOTHIE, M.A.
MITCHAM	„ G. STEWART.	„ G. STEWART.
NEW BARNET	„ T. S. JONES.	„ T. S. JONES.
NEW COLLEGE CHAPEL . . .	„ R. BALGARNIE.	„ J. DUTHIE.
NEW TABERNACLE	„ S. GOODALL.	„ D. HEWITT.

PLACE.	MORNING.	EVENING.
NORWOOD, LOWER	„ A. GOODRICH.	REV. G. TURNER, LL.D.
NORWOOD, UPPER	„ R. BEST.	„ D. MARTIN.
ORANGE-STREET CHAPEL . .	„ JAMES SIBREE.	„ G. ROBBINS.
OXFORD	„ W. H. HILL.	„ W. H. HILL.
PADDINGTON CHAPEL . . .	„ S. PEARSON, M.A.	„ A. CLARK.
PARK CHAPEL, Camden Town	„ J. C. HARRISON.	„ W.F. CLARKSON, M.A.
PECKHAM, Clifton Chapel . .	„ A. BUZACOTT, B.A.	„ W. W. JUBB.
PECKHAM, Hanover Chapel . .	„ G. B. RYLEY.	„ A. GOODRICH.
PECKHAM RYE CHAPEL . . .	„ A. D. PHILPS.	„ J. WILLIAMS.
PENTONVILLE-ROAD CHAPEL.	„ H. B. INGRAM.	„ W. CURRIE.
PLAISTOW	„ R. DAVEY.	„ R. DAVEY.
POPLAR, Trinity Chapel . . .	„ A. THOMSON, M.A.	„ J. K. NUTTALL.
POULTRY CHAPEL	„ J. R. CAMPBELL, D.D.	„ W. M. STATHAM.
RED-HILL	„ W. SHILLITO.	„ W. SHILLITO.
RICHMOND	„ H. J. BEVIS.	„ H. J. BEVIS.
ROBERT-STREET CH.	„ A. CLARK.	„ GEORGE GILL.
ROMFORD	„ J. E. JONES.	„ J. E. JONES.
SOUTHGATE-ROAD CHAPEL . .	„ EDWARD JUKES.	„ THOMAS HOOKE.
SOUTHWARK CONG. CH. . . .	„ DR. WADDINGTON.	„ DR. WADDINGTON.
SOUTHWARK, Deverell-street	„ A. TYLER.	„ A. TYLER.
STAINES	„ J. O. WHITEHOUSE.	„ J. O. WHITEHOUSE.
STRATFORD, New Church . .	„ J. M. BLACKIE, LL.B.	„ EDWARD JUKES.
ST. MARY CRAY	„ R. M. DAVIES.	„ R. M. DAVIES.
ST. JOHN'S WOOD CHAPEL . .	„ D. HEWITT.	„ J. HALLETT.
ST. JOHN'S WOOD, Greville Place Chapel	„ S. T. WILLIAMS.	„ THOS. DAVIES.
STEPNEY	„ G. B. JOHNSON.	„ JAMES THOMAS.
STEPNEY, Burdett-road . . .	„ JAMES THOMAS.	„ G. B. JOHNSON.
STOCKWELL	„ DR. THOMAS.	„ DR. THOMAS.
STOKE NEWINGTON, Milton- road Chapel	„ W. LEWIS.	„ J. JOHNSTON.
STOKE NEWINGTON, Walford- road	MR. J. TOWNLEY.	MR. J. TOWNLEY.
SURBITON	REV. A. MACKENNAL, B.A.	REV. A. MACKENNAL, B.A.
SUTHERLAND CHAPEL	„ G. SNASHALL, B.A.	„ J. T. SHAWCROSS.
SUTTON	„ JOSEPH STEER.	„ JOSEPH STEER.
SYDENHAM	„ J. T. SHAWCROSS.	„ G. SNASHALL, B.A.
TOOTING	„ DR. GORDON.	„ DR. GORDON.
TOTTENHAM COURT-ROAD . .	„ LL. D. BEVAN, LL.B.	„ EDWARD WHITE.
TOTTENHAM HIGH CROSS . . .	„ W. FAIRBROTHER.	„ W. FAIRBROTHER.
TOTTERIDGE	„ W. P. LYON, B.A.	„ W. P. LYON, B.A.
TREVOR CHAPEL	„ J. M. CHARLTON, M.A.	„ W. YOUNG, B.A.
TRINITY CHAPEL, Brixton . .	„ W. KNIBB LEA.	„ JAMES SIBREE.
UNION CHAPEL, Horsleydown,	„ J. DE K. WILLIAMS.	„ J. DE K. WILLIAMS
UXBRIDGE	„ JAMES FLEMING.	„ JAMES FLEMING.
WALTHAMSTOW, Marsh-street	„ W. M. PAULL.	„ W. M. PAULL.
WALTHAMSTOW, Trinity Ch. .	„ R. C. PRITCHETT.	„ R. C. PRITCHETT.
WALWORTH, York-street . .	„ DR. FERGUSON.	„ P. J. TURQUAND.
WANDSWORTH	„ V. W. MAYBERRY.	„ J.M. CHARLTON, M.A.
WANSTEAD	„ J. G. JUKES.	„ J. G. JUKES.
WEIGH HOUSE CHAPEL	„ W. BRADEN.	„ S. PEARSON, M.A.
WEST BROMPTON	„ J. S. JAMES.	„ J. JOHNS, B.A.
WESTMINSTER CHAPEL	„ G. S. BARRETT, B.A.	„ J. G. ROGERS, B.A.
WOODFORD	„ CHARLES JUKES.	„ CHARLES JUKES.
WOOLWICH, Rectory-place Ch.	„ THOMAS SISSONS.	„ A. A. RAMSEY.
WYCLIFFE CHAPEL	„ R. THOMAS, M.A.	„ R. THOMAS, M.A.
YORK-ROAD CHAPEL	„ R. BERRY.	„ A. BUZACOTT, B.A.

VI.—New Year's Sacramental Offering to Widows' Fund.

From 21st March to 18th April, 1871.

LONDON AND ITS VICINITY.			
Cheshunt: United Communion	2	18	11
Eccleston Chapel	8	10	9
Hammersmith: Albion Road	2	10	0
Hendon and the Hyde	2	10	6
Jamaica Road Chapel	3	0	0
Park Crescent Chapel, Clapham	2	5	0
Union Chapel, Islington	24	7	10
Winchmore Hill	2	2	0
COUNTRY.			
Aberdeen Female Society: In memory of Mrs. Neil Smith	1	0	0
Altrincham	1	10	0
Ashton-under-Lyne: Albion Chapel	15	0	0
Aylesbury: Hale Ley's Chapel	1	0	0
Bassingbourne District, Ashwell	3	14	4
Bassingbourne	1	11	0
Guilford Morden	1	4	0
Barrington	0	13	0
Batley	2	10	0
Bedford: Howard Chapel	8	11	6
Beer	0	4	6
Birkenhead: Hamilton Square	2	0	0
Birmingham: Bordeley Street	1	1	0
Bradford: Bowling Chapel	1	1	0
Bruton	1	0	0
Burslem	1	8	3
Bushey	2	0	0
Calow	0	8	0
Chard	2	18	8
Cheltenham, per Miss Blunt	0	5	0
Chesterfield	5	0	0
Chinley	1	4	4
Chinnor	1	0	0
Christchurch	2	8	0
Cleckheaton: Providence Chapel	2	2	0
Coventry: Vicar Lane	2	0	0
Curry Rivel	0	19	2
Daddington	1	0	2
Durham	2	8	10
Eccleshill	1	7	6
Egham	2	2	6
Fakenham	1	0	0
Falfield	1	7	0
Faringdon	1	0	0
Fleetwood	2	0	0
Golborne	0	10	0
Halifax: Harrison Road	5	0	0
Hastings: Robertson Street	10	10	0
Heckmondwicks: Upper Chapel	5	0	0
Hertford	2	0	0
Hopton, Mr. B. Hurst	1	6	0
Horsham	2	0	0
Huddersfield District:			
Highfield Chapel	8	0	0
Paddock	0	14	6
Mold Green	1	10	0
Hull: Salem Chapel	1	15	0
Hyde: Union Street Chapel	3	0	6
Kendal: Zion Chapel	7	5	0
Leamington: Spencer Street	2	5	0
Lynn, a Servant's Missionary Box	0	10	0
Maidstone: Week Street	4	0	0
Marlborough	1	12	5
Middlewich	2	0	0
Milborne Port	1	0	0
Morton	1	8	7
Needham Market	1	0	0
Newcastle-on-Tyne	10	0	0
Newport (Isle of Wight) St. James's St.	2	0	0
Newport (Salop)	2	0	0
Newton Abbot	1	3	0
North Malvern	2	18	6
Penrith	3	0	0
Petersfield	1	13	6
Plymouth: Wycliffe Chapel	1	0	0
Point-in-View, Lymington	1	0	0
Reading: Castle Street	10	0	0
Broad Street	2	17	3
Rochdale: Providence Chapel	3	4	8
Sawbridgegworth	2	0	3
Seaton	0	10	0
Shaftesbury	2	0	0
Sheerness: Alma Road	1	10	0
Sherborne	3	7	2
Shrewsbury: Abbey Foregate New Church	2	1	0
Soham	1	17	0
Southampton: Above Bar	6	0	0
Northam Chapel	0	10	0
Albion Chapel	5	0	0
Stanstead	1	0	0
Staplehurst	2	1	4
Stubbins	1	3	0
Tattenhall	0	19	0
Ulverston: Soutergate Chapel	1	15	4
Ware: Church Street	1	0	0
Warminster	3	10	0
Wedford	0	4	6
West Bromwich: Mayer's Green	5	16	2
Ebenezer Chapel	3	0	0
Whitby	2	5	0
Winchester	2	6	0
Wingham	1	4	7
Wiveliscombe	1	0	0

VII.—Contributions.

From 21st March to 18th April, 1871.

LONDON.			
Cuff, Miss Annie F., collected by, for girl in Mrs. Baylis's School, Neyoor	3	10	0
Geat, Miss C.	0	2	0
H. M. B. (D)	20	0	0
Mulleas, Miss, collected by, for Education in India	15	13	6
T. C. F., for Madagascar	0	10	0
Teece, Mr., the late, of Bishopgate Street, Mis- sionary Box	0	7	4
W. R. W. (D)	402	11	3
Legacy of the late Miss Elizabeth Hawkes	19	19	0
Abney Chapel. Auxiliary ..	48	9	8
Adolphus Chapel. Auxiliary ..	36	14	1
Bethnal Green Meeting. Con- tributions	9	1	8
Bishopgate Chapel. Auxiliary ..	18	15	3
Blackheath. B.	26	0	0
Camberwell. Auxiliary ..	101	3	8

<i>Cammerell New Road Chapel.</i> Collected by Miss Laura James.....	1 0 0	<i>Oford Road Chapel.</i> G. Budd, Esq. ....(D)	1 1 0	<i>Ashton-under-Lyne. Auxil-</i> <i>mary.....</i>	344 19 1
<i>Camden Town. Collected by</i> <i>Mr. Jones.....</i>	0 10 3	<i>Mrs. and Master Budd</i>	1 1 0	<i>Aylesbury. Contribution</i>	24 0 0
<i>Chesham. Auxiliary</i>	102 13 9	<i>Old Gravel Pit Chapel. Mr.</i> <i>J. T. Read.....</i>	1 1 0	<i>Barton-on-Humber. Conts.</i>	6 5 0
<i>City Road Chapel. Auxiliary</i>	10 2 3	<i>Park Crescent Chapel, Clapham</i> <i>Auxiliary</i>	5 5 0	<i>Bassingbourne District. Aux-</i> <i>iliary</i>	56 3 6
<i>Clapton's Chapel. May Col-</i> <i>lection</i>	20 8 6	<i>Peckham. Mrs. Balam, for</i> <i>South Africa.....</i>	1 1 0	<i>Batley. Contributions.....</i>	10 3 4
<i>Cram Chapel. Auxiliary ..</i>	56 14 10	<i>Ponder's End. Contributions</i>	24 6 7	<i>Bawtry. Contributions</i>	3 0 0
<i>Ealing. Contributions</i>	85 11 0	<i>Richmond. Auxiliary</i>	25 9 0	<i>Beaconsfield. Contributions..</i>	4 9 3
<i>Ecceleston Chapel. Auxiliary</i>	57 17 5	<i>River Street Chapel, Islington.</i> <i>Legacy of the late Miss</i> <i>Martha Hallam, less duty</i>	45 0 0	<i>Bedford. Howard Chapel</i>	35 3 7
<i>Elmston and Tottenham.</i> <i>Auxiliary</i>	35 12 2	<i>Robert Street Chapel. Auxil.</i> <i>balance</i>	46 0 0	<i>Bell's Ewe Green. Contribu-</i> <i>tions</i>	1 14 6
<i>Enfield. Zion Chapel</i>	12 0 0	<i>St. Mary Gray Contributions</i>	13 16 1	<i>Bigglesford. Contributions</i>	16 7 9
<i>Finsbury Chapel. Auxiliary</i>	64 17 8	<i>St. Paul's Young Men's Mis-</i> <i>sionary Society.....</i>	9 14 11	<i>Birkenhead. Auxiliary</i>	47 13 3
<i>Finsbury Common. Auxiliary</i>	8 0 10	<i>Southgate. Contributions ..</i>	5 14 6	<i>Birmingham. Carr's Lane ..</i>	17 19 3
<i>Forest Hill. Queen's Road</i> <i>Congregational Church ..</i>	15 5 10	<i>Southgate Road Chapel. Auxil.</i>	18 1 8	<i>Bishop's Cleeve. Contributions</i>	1 13 4
<i>Greenwich Road Chapel Bal.</i>	9 8 7	<i>Stepney Meeting. Auxiliary</i>	40 19 2	<i>Blamford. Contributions ..</i>	25 0 10
<i>Hammersmith. Broadway..</i>	11 16 10	<i>Stockwell Chapel. Rev. John</i> <i>Gill's Family Box</i>	3 0 0	<i>Bolton and Farnworth. Aux-</i> <i>iliary</i>	50 0 0
<i>Kempston. Heath Street</i> <i>Chapel</i>	30 18 5	<i>Surrey Chapel.</i> <i>Ladies Maternal Associa-</i> <i>tion by Mrs. Harding, for</i> <i>Native Teacher, "Surrey"</i>	10 0 0	<i>Bolton. Congregational Chur.</i>	31 0 0
<i>Hamwell. Contributions....</i>	2 5 6	<i>'Young Ladies Missionary</i> <i>Working Party, by Mrs.</i> <i>Heffer, for Native Teacher</i> <i>James Sherman</i>	10 0 0	<i>Bosham. Auxiliary</i>	5 0 0
<i>Hare Court Chapel. Auxiliary</i>	97 16 10	<i>For native child, "Emma</i> <i>Louisa Harding," at</i> <i>Parey Chale, by Mrs.</i> <i>Heffer.....</i>	2 10 0	<i>Bradford Auxiliary</i>	395 6 7
<i>Hendon and the Hyde. Con-</i> <i>tributions</i>	20 0 8	<i>Sydenham. Contributions..</i>	29 5 1	<i>Braintree. Lantern Lecture..</i>	5 5 0
<i>Holloway. Junction Road</i> <i>Chapel Auxiliary</i>	22 12 1	<i>Tottenham Court Road Chapel.</i> <i>Auxiliary</i>	42 0 0	<i>Brassington and Hognaston.</i> <i>Contributions</i>	1 8 6
<i>Horton Academy Chapel.</i> <i>Auxiliary</i>	30 0 0	<i>Upper Clapton. Auxiliary ..</i>	60 2 4	<i>Bridgewater. Contributions..</i>	47 3 8
<i>Jamaica Row. Auxiliary ..</i>	21 10 9	<i>Walthamstow. Marsh Street</i> <i>Do. Wood Street</i>	41 4 10 4 16 7	<i>Bridport. Contributions</i>	44 9 0
<i>Kensington. Auxiliary</i>	107 2 2	<i>Wandsworth. Auxiliary....</i>	20 9 1	<i>Bristol. Auxiliary.....</i>	86 6 4
<i>Kingland. Congregational</i> <i>Church</i>	60 10 0	<i>Westminster Chapel. Auxil.</i>	40 16 2	<i>W. Somerville, Esq. (a)</i>	160 0 0
<i>Lar. Contributions</i>	5 15 6	<i>Winchmore Hill. Contribs.</i>	13 13 6	<i>Grisham. Contributions.....</i>	8 9 9
<i>Mabury Chapel. Auxiliary...</i>	13 11 0			<i>Broadway. Contributions</i>	5 18 0
<i>Middleton Road. Auxiliary</i>	9 18 9			<i>Bromley (Kent). Contribu-</i> <i>tions.....</i>	36 4 10
<i>Mile End New Town. Auxil.</i>	14 10 0			<i>Bruton. Contributions</i>	20 1 1
<i>New College Chapel.....</i>	47 17 6			<i>Buckingham. Auxiliary</i>	17 19 1
<i>New Hampton. Rev. D. and</i> <i>Mrs. Morecraft.....</i>	1 1 0			<i>Budleigh Salterton. The Mines</i> <i>Lovridge</i>	1 0 0
<i>Norwood.</i> <i>Joseph Turnley, Esq.....</i>	2 2 0			<i>Burnham Market. Contribu-</i> <i>tions</i>	6 17 0
<i>A. C. Collins, Esq.</i>	2 2 0			<i>Burley. Auxiliary.....</i>	59 0 0
<i>Mr. F. W. Beale</i>	0 10 6			<i>Burslem. Contributions</i>	8 14 7
<i>Sunday School Meeting at</i> <i>South Norwood Public</i> <i>Hall.....</i>	0 5 0			<i>Burton. Contributions</i>	0 10 6
<i>Mrs. Sheppard, Newton</i> <i>Abbott</i>	0 5 0			<i>Bury St. Edmunds. Whiting</i> <i>street</i>	14 19 6
<i>Norwood, Upper. Con. Church</i>	45 14 0			<i>Cussey. Contributions</i>	38 10 0
				<i>Buxton. Contributions</i>	0 17 6

COUNTRY.

<i>Accrington. Contributions ..</i>	5 13 0
<i>Amble. For Native child in</i> <i>India</i>	3 0 0
<i>Andover. A Friend.....</i>	1 10 0
<i>Appledore. Contributions ..</i>	3 3 3
<i>Ash-nerst-Sandwich. Contri-</i> <i>butions</i>	23 7 0
<i>Ashbourne, &c. Contributions</i>	14 0 6
<i>Ashburton. Contributions ..</i>	9 16 9

<i>Canterbury.</i> Guildhall Street 23 1 6	<i>Falbourn.</i> Contributions --- 6 10 11	<i>Leamington.</i> Spencer Street --- 18 4 3
<i>Chapel-en-le-Frith.</i> Chinley Chapel..... 4 14 4	<i>Galkhampton & Costle Cary.</i> Contributions 2 17 6	<i>Leatherhead.</i> Contributions 6 3 3
<i>Chard.</i> Contributions..... 22 13 6	<i>Glastonbury.</i> Contributions.. 2 18 3	<i>Ledbury.</i> Contributions..... 5 13 8
<i>Charmouth.</i> Contributions -- 7 8 8	<i>Gornal.</i> Contributions 6 1 0	<i>Leeds.</i> Auxiliary 165 0 8
<i>Cheltenham.</i> Contributions .. 4 10 6	<i>Gosport.</i> High Street Independent Chapel 10 0 10	Do. Mrs. Edward Baines, &c. Mrs. Baylis's school, &c. 6 0 0
<i>Chester.</i> Commonhall Street.. 7 13 8	<i>Gravesend.</i> Princess Street Cha. 60 10 1	<i>Leicesterhire.</i> Sundry Collections, &c., per Rev. E. Storrow 3 5 17
<i>Chesterfield.</i> Contributions -- 5 18 6	<i>Halesworth.</i> Friends of Missions, per Rev. R. A. Cliff .. 2 7 6	<i>Leisham.</i> Contributions 11 1 5
<i>Chinnor.</i> Contributions 14 6 6	<i>Harlow.</i> District Auxiliary 135 13 6	<i>Leves.</i> Auxiliary..... 39 0 0
<i>Christchurch.</i> Auxiliary 33 2 11	Do. Holywell Green 58 2 6	Do. Isaac Mannington, Esq. 1 1 0
<i>Chudleigh.</i> Contributions ... 1 0 0	<i>Harrogate.</i> Contributions .. 11 0 9	<i>Littlehampton.</i> Contributions 9 1 4
<i>Colchester.</i> Headgate Chapel. Miss Viney, for Mr. Pearce's Church, Madagascar 2 2 0	Do. Mr. Place 2 12 0	<i>Liverpool.</i> Welsh Independent Chapel, Great Mersey Street. Do. Welsh Tabernacle, Netherfield Road 14 5 9
<i>Coventry.</i> Vicar Lane..... 47 4 1	<i>Hartland.</i> Contributions 6 5 9	<i>Luton.</i> Union Chapel 22 9 4
Well Street 13 10 0	<i>Hastings and St. Leonard's.</i> Auxiliary 160 2 11	<i>Lynn.</i> A Servant's Missionary-box 2 5 6
<i>Curbar.</i> Contributions..... 6 0 0	<i>Hatherlow.</i> Contributions -- 22 1 0	<i>Lytham.</i> Contributions 4 12 8
<i>Curry Rivel.</i> Contributions.. 8 14 6	<i>Hawthurst.</i> Mrs. Hardcastle 2 2 0	<i>Macclesfield.</i> Townley Street 42 6 0
<i>Dartmouth.</i> Contributions .. 24 6 0	<i>Henstridge.</i> Contributions .. 6 14 10	<i>Maidstone.</i> Week Street Chapel 9 0 6
<i>Deal.</i> Auxiliary 16 2 10	<i>Hitchin.</i> Contributions 13 10 2	<i>Manchester.</i> Auxiliary 245 12 5
<i>Deddington.</i> Contributions.. 12 0 4	<i>Honley.</i> Congregational Chu. 9 5 0	Do. Charles Potter, Esq. (A.) 25 0 0
<i>Derby.</i> Joshua Denston, Esq. for Madagascar 50 0 0	<i>Hopton.</i> Contributions 55 14 9	<i>Marden.</i> Contributions 8 4 4
Miss M. Denston 5 9 0	<i>Horsham.</i> Contributions --- 12 0 0	<i>Mariborough.</i> Contributions 19 7 6
<i>Devonport.</i> Wycliffe Chapel.. 5 3 7	<i>Huddersfield.</i> District 313 1 9	<i>Marton.</i> Contributions 0 18 8
<i>Devesbury.</i> Auxiliary..... 234 11 0	Do. Ramsden Street 216 1 4	<i>Middlewich.</i> Contributions.. 26 0 0
<i>Dorchester.</i> Contributions .. 11 1 10	<i>Hull and East Riding.</i> Auxiliary 486 11 0	<i>Milbourne Port.</i> Contributions 8 17 6
<i>Dover.</i> Zion Chapel..... 37 4 3	<i>Hungerford.</i> Contributions -- 3 3 7	<i>Milverton.</i> Contributions.... 3 12 2
<i>Durham.</i> Auxiliary 7 7 0	<i>Huntingdownshire.</i> Additional. 0 1 0	<i>Minshall Vernon.</i> Contriba. 5 0 0
South Auxiliary 154 13 0	<i>Iffracombe.</i> Auxiliary 51 3 3	<i>Minsterley.</i> Contributions... 5 10 3
<i>Dursley.</i> Tabernacle 19 8 0	<i>Imminster.</i> Contributions ... 9 9 4	<i>Morfa.</i> Contributions 1 2 10
<i>Duxford.</i> Contributions 2 2 0	<i>Ingress Vale.</i> Contributions. 21 3 0	<i>Mortimer.</i> Contributions 6 0 0
<i>East Grinstead.</i> W. T. Berger, Esq..... 20 0 0	<i>Ipswich.</i> J. Byles, Esq 3 0 0	<i>Mossley.</i> Abbey Chapel..... 30 11 7
<i>Epsom.</i> Parade Chapel 1 8 6	Mrs. Byles 5 0 0	<i>Newbury.</i> Auxiliary..... 76 19 3
<i>Exeter.</i> Contributions 26 5 8	<i>Jersey.</i> Auxiliary..... 64 17 6	Do. Sale of gold pencil case... 0 13 0
<i>Ermouth.</i> Glenorchy Chapel 11 2 10	<i>Kendal.</i> Auxiliary 116 7 7	<i>Newcastle-on-Tyne.</i> Auxiliary 93 13 1
<i>Fakenham.</i> Contributions -- 8 19 6	<i>Keniworth.</i> Abbey Hill Cha. 7 3 0	<i>Newport (Salop).</i> Contribs. 10 0 6
<i>Fa'felli.</i> Contributions 39 3 0	<i>Keston.</i> Contributions..... 7 0 0	<i>Newport (I of W).</i> St. James's Street 23 1 4
<i>Fareham.</i> Contributions 41 3 3	<i>Kidderminster.</i> Contributions 24 16 0	<i>Newton Abbot.</i> Salem Chapel 6 3 4
<i>Faringdon.</i> Contributions .. 16 10 2	<i>Kingsbridge.</i> Contributions .. 18 12 0	<i>Northamptonshire.</i> Sundry Collections, &c., by Rev. H. Storrow 5 4 2
<i>Farnworth.</i> Mrs. Haslam .. 40 0 0	<i>Kings Brompton.</i> W. Burston, Esq., for Madagascar 5 0 0	<i>Northfleet.</i> Contributions .. 3 11 3
<i>Faversham.</i> Ladies' Working Society for Female Education in India..... 21 0 0	<i>Kirby Moorside.</i> Contriba... 4 8 0	<i>North Malvern.</i> Contributions 7 3 6
<i>Frinton.</i> Contributions 2 5 0	<i>Lancashire.</i> Mid. Auxiliary 283 16 6	
	Do., Independent College..... 8 10 0	

<i>North Shields.</i> Contributions 26 17 4	<i>Sheerness.</i> Alma Road..... 9 13 6	<i>Wallingford.</i> Auxiliary Balance..... 9 6 8
<i>Oaken-gates.</i> Contributions .. 2 5 3	Do. Bethel Chapel 1 12 0	<i>Ware.</i> Church Street..... 6 2 6
<i>Oakhill.</i> Contributions..... 16 10 6	<i>Shepton Mallet.</i> Contri..... 13 11 6	<i>Wareham.</i> Contributions.... 12 5 5
<i>Wakam.</i> Auxiliary..... 162 12 0	<i>Sherborne.</i> Contributions... 41 18 6	<i>Warminster.</i> Contributions.. 49 5 0
<i>Wey.</i> Contributions 18 10 10	<i>Shrewsbury.</i> Contributions 23 16 5	<i>Warwickshire.</i> Sundry Collec- tions, &c., per Rev. E. Storrow 4 6 5
<i>Wimbury.</i> Contributions 6 13 1	Do. Do. 23 6 4	<i>Watford.</i> Miss Tidcombe's Sabbath Morning Missionary Box 3 8 6
<i>Petersfield.</i> Contributions.... 3 1 0	<i>Soham, Fordham and Burrell—</i> Contributions 24 1 5	<i>Watlingfield.</i> Trustees of the late John Dyer, Esq. 209 10 8
<i>Pickering.</i> Contributions.... 2 2 0	<i>Somerton.</i> Contributions.... 5 2 0	<i>Wells.</i> Contributions 13 2 3
<i>Plymouth.</i> Auxiliary 191 1 11	<i>Southampton.</i> Above Bar .. 100 11 2	<i>West Bromwich.</i> Mayer's Green 94 10 6
Do. Torpoint..... 6 2 6	Do. Albion Chapel..... 60 11 10	<i>Ebenezer Chapel</i> 48 0 0
<i>Poole View.</i> Contributions 4 10 1	Do. Northam Chapel..... 4 0 0	<i>Westbury.</i> Contributions 9 10 0
<i>P. Dington.</i> Contributions.... 1 4 0	<i>South Molton.</i> Contributions 15 0 0	<i>Weymouth.</i> Gloucester Chapel 9 18 8
<i>Proc. Bequest of the late Miss</i> <i>Coward, Longfleet</i> 10 0 0	<i>South Petherton.</i> Contri.. 42 3 7	Hope Chapel..... 10 7 6
<i>Preston.</i> Auxiliary 18 4 7	<i>Southport.</i> A widow lady .. 100 0 0	<i>Whitby.</i> Contributions 16 2 0
<i>Reading.</i> Auxiliary 141 10 8	<i>Staffordshire.</i> South Aux. on account..... 7 16 4	Legacy of Mary Wellbank .. 6 0 0
Do. Broad Street 2 17 2	Do. North Auxiliary..... 61 10 6	<i>Wigan.</i> Auxiliary 36 5 2
<i>Red Hill.</i> Auxiliary 36 17 1	<i>Staplehurst.</i> Contributions 13 2 10	St. Paul's Chapel..... 14 13 5
<i>Redmire.</i> Legacy of the late John Bench, Esq., less duty.. 94 10 0	<i>Stockbridge.</i> Contributions 5 5 6	<i>Wilts.</i> Auxiliary, &c., per Rev. T. Mann 141 5 3
<i>Rigate.</i> Contributions..... 19 1 10	<i>Stockport.</i> Auxiliary 253 16 4	<i>Wimborne.</i> Contributions.... 7 5 9
<i>Ringswood.</i> Auxiliary 14 3 10	<i>Stoke-on-Trent.</i> Contribu- tions 28 4 3	<i>Winchester.</i> Contributions .. 16 3 4
Do. Mr. and Mrs. Benson 2 0 0	<i>Stone.</i> Contributions 7 18 9	<i>Windsor & Eton.</i> Auxiliary.. 56 10 11
<i>Ripon.</i> Additional 1 0 0	<i>Stonehouse.</i> Contributions.. 7 8 9	<i>Wingham.</i> Contributions 17 6 0
<i>Rothdale.</i> Auxiliary 79 19 6	<i>Stroud.</i> Old Chapel 23 17 4	<i>Winsham.</i> Contributions 2 14 9
Do. Providence Chapel.. 25 16 2	<i>Stubbin.</i> Contributions 11 4 4	<i>Witleycombe.</i> Contributions 15 10 7
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<i>Ryegate.</i> Contributions 8 3 0	Ebenezer Chapel 41 4 4	<i>Workop.</i> Contributions 4 18 0
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<i>St. Austell.</i> T. Stocker, Esq. for Madagascar 5 0 0	Independent College 13 0 0	<i>Yarmouth.</i> Auxiliary 35 10 8
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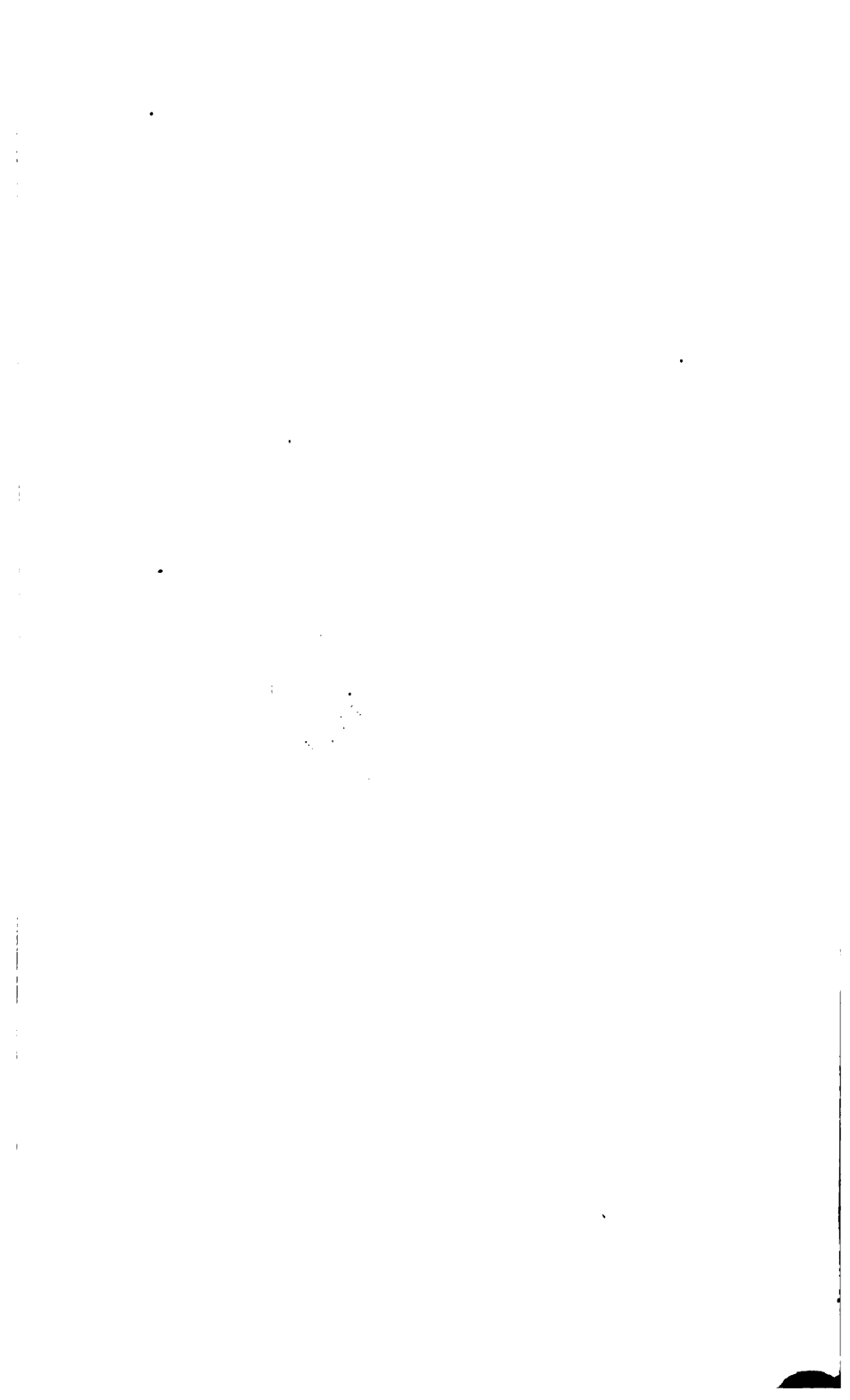
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Yours very faithfully
Robert Moffat

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

JUNE, 1871.

The Kingship of the Christian.

FROM the high character and dignity of some of the Christian's privileges, there is sometimes a temptation or tendency to think of them as applicable only to the heavenly state. They are deemed too good, too grand, too elevated, to belong to the believer in his present imperfect condition in this world. Of this class of privilege is the dignity repeatedly hinted at in Scripture in such words as these, "Ye are a royal priesthood;" "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God"—the dignity of kingship. The fact that, in the latter passage (Rev. 1. 6,) the abstract rather than the concrete—*kingdom* and not *kings*—is considered the preferable reading, does not materially affect the meaning. The Christian is regarded in some sense as elevated to the dignity and possessing the right of kingship. St. John's words are often quoted as forming part of a celestial song, but to view them in this light exclusively, or even chiefly, is to miss their practical force and their suggestive fulness. Whatever may be true of the grandeur, dignity, and glory to be inherited by the Christian in another world, it is true that in this world he belongs to a "royal [priesthood," and is made a king unto God.

This privilege is not a mere barren honour. It expresses a living and lofty power, and involves a great responsibility. If we do sometimes think of the privilege, we do not sufficiently consider the power associated with it. Christ puts into the hand of every one of His true disciples a sceptre, which he is to wield as a king. A kingly faculty is to be used, and a regal dominion to be exercised by him in conducting

his course in this life, in resisting and subduing the "world, the flesh, and the devil," in a way that other men cannot do. But where, it may be asked, are we to look for the signs and tokens of this royalty? Survey the Christian Church in its various sections, mark the number of men professing themselves to be religious, who are worldly, irritable, selfish, covetous, lukewarm in their spiritual affections; and you may well ask, can these be kings unto God? Governed by passion or prejudice, rather than by principle; ruled by worldly maxim, rather than by Divine precept; influenced by fashion and opinion, rather than by the Spirit of God, many who profess and call themselves Christians appear more like slaves than kings. This is to their own shame and loss, to the dishonour of their Lord, and the injury of His cause. Where then, as a practical question, is this royalty to be exercised, and how is it to be made to appear? In various ways.

Kingly authority is to be wielded and exhibited by the Christian, first and chiefly in the region of his own manhood. This is the sphere in which pre-eminently kingship or regal dominion is a duty—the territory, so to speak, of our fallen nature. Here, what hosts of enemies have to be encountered and opposed, what powerful rebels have to be subdued, what spiritual indifference must be overcome! Sinful thoughts, carnal desires, vain imaginations, unholy dispositions, and selfish purposes must be repressed and conquered. If the believer in Jesus does not earnestly and valiantly seek to subdue these elements of evil, how can he show himself a king? The spiritual life is a warfare, in which he has to wield his kingly power, and do battle with the inward corruptions, evil passions, and sinful propensities of his degenerate nature. He has to lead forth the royal faculty, which Christ has given him, against the open and secret foes which take refuge in his soul, to the injury of his life and the destruction of his peace. This is not the dream of spiritual romance, nor the vague theorising of spiritual mysticism, but deep and strong spiritual reality. If there be any man in the mixed and mighty throng of the world's population, who is required to subdue his own spirit and conquer evil within him, that man is the believer in Christ, for he is entrusted with a kingly power. His royal faculty must be exercised over the judgments of a dark and often perverted understanding, over the wayward wanderings of a vain imagination, over the impure affections of a foolish heart, and over the stubbornness of a strong self-will. The lust of the flesh, the lust of the eye, and the pride of life, must be resisted and subdued; besetting sins and evil propensities of every kind have to be vanquished. Truly there is abundance of royal work to be done by the man who is made a king unto God. The spirit which his Lord has given him is the "spirit of power," by which he is to conquer the evil tendencies of the "natural

man," and to show that the kingdom of "God is within" him. This duty often involves sharp conflict, and demands the crucifixion of "the flesh with the affections and lusts,"—the cutting off, it may be, of the right hand, the plucking out of the right eye. St. Paul did not find it child's play when he said, regarding this battle of life in his own case, "So fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection." No, it was a soul struggle. Thus he showed his kingly power. To the Corinthians, after enumerating some of their shortcomings, he says, "Are ye not carnal and walk as men?" Men naturally walk, subjecting the spiritual to the material, the soul to the body, the unseen to the seen and temporal—walk by sight rather than by faith. Christians are not so to walk, but as kings unto God, wielding in their regenerate souls a holy dominion over all the appetites of the body, the vain thoughts of the mind, and the downward tendencies of the fallen nature. Thus only is their true dignity made to appear.

Kingly authority is to be exercised also by the Christian in the territory of his home. If he be the head of a family, his regal power should manifestly appear; and, even if he do not stand in this relation, he may have a home, a region, a circle where his conduct and character may mould and influence those around him. Assuredly at home, within the sacred precincts of the family, and the friendly social circle, in respect to all dependent on him, or connected with him, the man of God should show himself a king. Home is the sphere in which he is to wield the sceptre of truth and love, to exercise his regal faculty by the power of a Divine authority and the influence of a holy example, to maintain order by the inspiration of true piety and wisdom from above. The family idea is that in which God very frequently presents before us the arrangements, aspects and privileges of His own kingdom. He delights to be recognised, because He delights to reveal Himself, as a righteous and loving Father, with royal and supreme authority. Accordingly, the disciple of Christ is required to be a king at his own fire-side, ruling his own house well, governing for the happiness of all, and for the glory of God. There must not be many wills, all willing differently; but one will supreme, and all other wills in the domestic circle acknowledging its sway, and so increasing its force. A despotism, which demands an unreasonable obedience, and a caprice, which acts from selfish impulse, are alike to be avoided. The man of God, to be a king at home, must walk as a king, and by lofty and royal example, exercise his authority through the reason, conscience, and affections of those around him and dependent on him. The sceptre of a righteous and wise love is the true sceptre to be swayed at home. Thus only will his rule be both fond and firm, as the dominion of one who is a king unto God.

Further, kingly authority is to be exercised by the Christian in his position

in the world, and in his intercourse with his fellow-men. Here especially is a region of action and conquest, where, as a king unto God, he may multiply his triumphs on the side of holiness and truth. Iniquity should ever shrink abashed and ashamed in the presence of the Christian; and so it will, if he be true to his position and worthy of his kingly power. Goodness is always majestic, and homage will be paid to it by the greatest moral worthlessness. Have you not known Christian men whose very approach silenced the tongue of profanity, and whose presence rebuked the jest of the scorner? Thus every Christian should prove himself royal, that evil may flee before him. In this character how much is there for the people of God to do! How much territory to be possessed! How many foes to conquer! How much evil to be checked, and how much good to be done! The forms of evil, theoretical and practical, prevalent in the world, are a mighty legion. There are errors which bewilder the intellect, and lead the mind astray, principles which pollute the heart, and defile the fountains of feeling, habits which degrade the soul and enslave the life. The world lieth in wickedness; and Satan is still to an awful extent the "prince of this world." The christian, as a king, is to resist and conquer all that is wrong on every side of him. He has to defend the truth of God, and seek its wider diffusion; he has to show in his relations to human society, that Christ has armed him with a power, and entrusted him with a sceptre, before which alone, as the instrument of the Spirit of God, the dominion of sin can be diminished and made eventually to disappear. How sacred, then, the privilege, the honour, and the responsibility of being made kings unto God!

What a salutary and hallowed impression would be made on human society, if all the disciples of Christ would strive to show their royalty, and prove themselves spiritually and morally to be kings. But, on the contrary, alas! many of them in the pursuits and pleasures of this life, instead of acting as God's freemen, appear to be slaves.

The highest motive to the maintenance and manifestation of our kingship is found in the fact, that it is through Christ Jesus only that this position is reached by us. He became poor that we might be made rich; He took the form of a servant that we might be made kings unto God. He died for us, that we might live and rise and reign with Him. It is through the shedding of His blood that He reaches us in our degradation and guilt; through His sacrifice and by His Spirit that we are raised to reign as kings. Our kingly dignity is a blessing and a glory, which comes to us through His mediation alone. It is in virtue of His cross, that we are made to "sit together in heavenly places in Christ Jesus." But for Him we should have been enslaved for ever under the curse, so that our indebtedness for regal liberty and power is

altogether to Him who loved us, and washed us from our sins in His own blood. Every feeling of obligation, then, in gratitude and love should lead us to exercise dominion over evil and to conduct ourselves as kings unto God. In the character of our Lord we have our great example. The prince of evil could find nothing in Him. He overcame the world, and in Him as the king of truth we may be kings and conquerors too.

And, let it be noted also, that the disciples of Christ are not only made kings, but kings UNTO GOD. The history of earthly monarchies has been to a great extent a history of human selfishness. Kings have reigned for themselves,—for their own aggrandisement, and pleasure, and honour. Now and then only has the throne been occupied for the true good of the people. The Christian is not a king unto himself, but unto God. His highest interests are connected with God: his happiness and honour are bound up with the glory of his Father in heaven. Hence, in his course and conduct as a king unto God, he will have supreme respect to the Divine authority. While he seeks to subdue evil, to guide his affairs with discretion, and to overcome the world with a royal spirit, he will do so, not simply from regard to his own honour, or to the good opinions of others, but to the wise and gracious will of Him who is King of kings. He will “set the Lord ever before him,” so that the Divine glory shall be the chief end of all the duties, responsibilities, and pleasures of life. This is to reign for God, and to be a king unto Him—making every part of our being, every province, so to speak, of our redeemed and regenerate nature, yield its tribute of devotion, homage, and service to “the blessed and only Potentate,” who sitteth on the throne of the universe.

We thus see that duty as well as dignity is connected with the kingship of the Christian. Happy and blessed are they who strive to realize this truth. There is much to encourage and cheer and help us in the very designation, “kings unto God.” The title is a reality, not a fiction. Your heavenly Father means it for you and for all His children. He means you to live so as to show it,—to walk in this world, where the darkness and slavery of sin still widely prevail, so that the majesty of truth, goodness, and love may constantly appear in you. Be morally and spiritually a king, then, everywhere. Seek to conquer evil in yourself and others for God. Tarnish not your royalty by contamination with sin; dim not its brightness by subjection to the world; obscure not its evidence by descending to the sordid spirit or craven habits of a slave. Thus will the dominion of grace in you be increasingly triumphant; and when death comes, you will not be the victim but the victor, and rise to reign in glory for ever, with a title of royalty which angels will joyously acknowledge.

The kingly authority and dignity of the Christian will be most fully realized in the heavenly world. Although he is made a king, and must exercise his dominion here, yet his position and privilege are everlasting. Earthly monarchs may abdicate, or be dethroned ; at the longest, they can only reign until they die. At death they must lay down their sceptres and vacate their thrones. But saints, in glorious splendour and fulness of joy, are to "reign for ever and ever." "They are heirs of a kingdom which God hath promised to them that love Him." Death is no interruption to their honour and glory. Yea, rather it is the gateway through which they pass to the full possession of their privilege. They are to "reign with Christ" whose "dominion is an everlasting dominion," and whose "throne is for ever and ever." All the dignity, power, and blessedness involved in this kingship on high we can neither tell nor conceive, "for it doth not yet appear what we shall be." But the glory of the future throws down a glowing and gladsome light on the present, to help and encourage us in maintaining and proving our royalty here. The more that we show our kingly character in this life the brighter will be our prospect of reigning as kings in the life to come. In the duties and temptations, the trials and dangers which are around us, or may be before us, let us seek to meet them with the spirit and bearing of those who have been made "kings unto God." EDITOR.

St. John the Apostle.

IN our last paper we dwelt upon the character of John the Disciple ; in the present paper we propose to meditate upon John the Apostle.

Between a Disciple and an Apostle there exists a marked distinction. A Disciple is a learner ; an Apostle is a teacher. A Disciple follows ; an Apostle leads. The one is called ; the other sent. The life of John up to the day of Pentecost, though he had been called to the Apostleship before, was mainly the life of a Disciple ; his life afterwards was mainly the life of an Apostle. Yet it is important to observe that the two characters and courses of life ran parallel with each other. He did not cease to be a Disciple when he became an Apostle ; he remained a learner in his Great Master's school to the end of his days.

This distinction is not without practical interest to ourselves, and let us apply it before we proceed any further.

Though we do not and cannot share in the office of an Apostle, as that office pertained to the Twelve, we can and must share in the relation and duties of discipleship. "Learn of me," says Jesus, "for I am meek and lowly of heart, and ye shall find rest to your souls." Jesus is the

Divine Rabbi. "Ye call Me Master and Lord, for so I am." Our views, purposes, feelings, and habits, as Christians, must be, to a large extent, like those of the Twelve, like those of the Seventy. "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." That Jesus said not to them, but to us. And he who in this sense is not with Christ is against Him. We often ask, "Are we Christians? Do we believe?" It is profitable sometimes to change the form of inquiry, and ask, "Are we disciples? Are we learning the lessons, are we walking in the footsteps of the Son of God?"

The Apostles are our teachers; they are inspired to instruct us in the things of the kingdom. But they are not *original* teachers. They teach under Christ, and only convey to us what they had learned of Him. In Corinth, one said, "I am of Paul;" another, "I am of Cephas;" another, "I am of Christ," as if Paul and Cephas had been authorities in the same sense as Christ. Paul condemns the conceding to himself and to Peter of any such position. Neither Paul, nor Peter, nor John, are, properly speaking, masters. "One is your master;" even Christ, says He himself, "and all ye are brethren." We are to beware of putting the servant in the place of the Lord. There has been Popish idolatry enough in Christendom: let us beware of Protestant idolatry in our own day. Whilst we bow, with becoming deference, to the inspired teachers of Christian truth, let us remember they are not Divine as is He who spake by them; that no one of them is to be followed without reference to the rest; that we must compare them together if we would know the Master's will; and that altogether the band of Evangelists and Apostolic doctors do but communicate a portion of the wisdom and knowledge treasured up in Him.

Nor let us forget the practical bearing of the fact, that through their discipleship, John and the rest became Apostles. They were qualified to teach, because they had been diligent to learn. Their docile spirit prepared for their surpassing erudition: and from this we gather, that we must sympathise with them as learners if we would profit by them as teachers. The task they first mastered, and which they set us to learn, is not merely intellectual: it is eminently moral, spiritual, religious. They brought obedient hearts to their Divine schoolmaster. We must do the same, if we would know the doctrine which he taught them, and which they teach us. They were fitted to learn by being prepared to follow; and it is an everlasting truth, that "if any man man *will do his will* he shall know of the doctrine whether it be of God." We accept the authority of the New Testament, because we apprehend the ground of its authority. We bow to the teaching of John and the other Apostles, because they speak not in their own name, but in their Master's, because Christ speaks in and through them. No one could be more

humble, teachable and obedient than the beloved disciple ; we must strive and pray to be humble, teachable, and obedient like him.

St. John received his call to the Apostleship in common with others, "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers, and He said unto them Follow me, and I will make you fishers of men. And they straightway left their nets and followed Him. And going on from thence, He saw other two brethren, James, the son of Zebedee, and John his brother in a ship with Zebedee their father, mending their nets, and He called them. And they immediately left the ship and their father and followed Him." This was a preliminary summons, followed by a formal induction to office, when the Great Shepherd and Bishop of Souls delivered a memorable charge to the twelve. In that charge He limited the range of their mission to the lost sheep of the House of Israel. He invested them with supernatural powers. He commanded them to throw themselves on the care of Divine providence. He bade them breathe a spirit of peace over all who welcomed them, and to testify, in the most solemn manner, against all by whom they were rejected. They were sent as sheep among wolves, and were therefore to be wise as serpents and harmless as doves. They were forewarned of persecution from the authorities of the world, and of cruel treatment by their nearest friends. But amidst all the troubles and sorrows of their vocation, they were comforted with the words, "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it. He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." This was the charge delivered to St. John in connection with his brethren ; and doubtless he fulfilled its behests, and enjoyed its consolations. But afterwards the commission entrusted to the Apostles became widened in its scope ; and instead of being sent only to the lost sheep of the House of Israel, they were despatched to gather in other sheep not belonging to the first fold, that there might be one flock, and one shepherd for ever. "Go into all the world, and preach the Gospel to every creature." The miracle of the day of Pentecost,—when cloven tongues of fire fell from Heaven, and sat on the heads of the twelve, and every man of the multitude, from all lands, heard in his own language the wonderful works of God,—confirmed the authority of the universal commission, and qualified the Lord's anointed ones to fulfil their unprecedented office. John took his part of the Apostolic burden ; and exhibited the supernatural credentials of his office by his share in healing the cripple at the beautiful gate of the Temple.

Besides the gift of healing, there were other requisites for the Apostolate.

Natural qualifications of a certain kind were required as a basis for something else. A superior measure of mental capacity seems to have been indispensable. Some of the Apostles were intellectually endowed in one way, some in another, but they were all able men. John's endowments in this respect were evidently great, and the special characteristics of them we shall hereafter point out: in the meanwhile there is a remark which may be appropriately made at once. He, in common with other great primitive teachers of the Gospel, exercised his powers, under the control of the Spirit of God, not in ingenuity of argument, not in brilliancy of illustration, not in eloquence of style, but in the solid value of his lessons, and the lucid and forcible manner in which they are conveyed. In this particular he presents a striking contrast to certain teachers of modern times. Their ability is confessedly great, their skill in logic is admirable, their fancy or their imagination is fertile and felicitous; but many of their conclusions are erroneous or unsatisfactory, and those who admire them, and quote them as authorities, feel that they are so. They are not valued for what they teach, but for the method of their teaching. Teachers of this description are gifted, but not wise. The means of instruction they adopt are ingenious and captivating. They dazzle, and enchant, but they do not convince and edify. It is just at the point where so many men of genius fail, that the sacred writers, and (St. John is a signal example), eminently excel. He excels in the calm commanding convincing wisdom of the principles which he enunciates. The end he has reached is the prominent object in his epistles, and that end is fraught with the most fruitful truths; and is such as to commend itself to every man's conscience in the sight of God.

Nor should we pass over the moral and spiritual qualifications for Christian Apostleship; for if such qualifications were essential to make a good learner of Christ's lessons, they were equally essential to make a good teacher of them to others; much, therefore, of what we have said respecting the character of John the disciple, will apply to him as an Apostle. The truthful conscience, the quickness of spiritual perception, the loving heart, the attractive character, the power of receiving into the soul that stream of affection which flowed from the divinest of friends: these most precious qualities fitted him to be first and chief as an apostle of love. If he had not been the sainted one he was, he could not have taught, with the light and life with the power and unction, which he did.

The education of circumstances must be taken into account. Apostles were to be witnesses. They were not to preach an abstract theory, but to declare truth founded on facts. What they had seen and heard they were to testify. It was necessary that their hands should

have handled of the word of life; that they should be those who had been with the matchless Sufferer in His temptations; that they should have been present all the time, that the Lord Jesus went in and out, beginning from the baptism of John, unto that same day when He was taken from earth to heaven. In a word, they were to be witnesses of His resurrection. John was one of them. When Mary Magdalene saw the stone taken away she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said, "They have taken away the Lord out of the sepulchre and we know not where they have laid Him." Together they went to the sepulchre; John, with eager love and impatient desire, outran Peter. Arrived at the Holy tomb he stooped down, looked in, and saw the linen clothes lying by themselves; but he entered not, he waited with reverence at the sacred door. Peter, the last comer, but a bold, venturous man, went in first. John, the first to reach the portal, is the last to pass it; and his character is visible, as he thus becomes qualified to speak as a witness to the fact of his Lord's resurrection. In the evening of the same day he, with the rest of the apostles, sees the risen Master, and in Galilee he is foremost in recognising that Master by the dim morning twilight. "That disciple whom Jesus loved saith unto Peter, it is the Lord."

Inspired wisdom was the crown of his apostolic accomplishments. No other has recorded so fully the charter of gifts and rights, whereby the founders of the Christian faith were appointed to their authoritative mission. "The Comforter, which is the Holy Ghost, whom the Father shall send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When the Spirit of truth is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear that shall He speak, and He will show you things to come. He shall glorify me, for He shall receive of mine and show it unto you." And, perhaps, no one of the twelve was so deeply conscious of the possession of this extraordinary gift of spiritual wisdom and knowledge; no other was so largely endowed with its richest communications.

Very little is said about this spiritual seer in the Acts of the Apostles. He is mentioned as uniting with his brethren in the upper room just before the feast of Pentecost. He is described as going with Peter to the Temple at the hour of prayer, and joining in the cure of the lame man, and he afterwards concurred in the utterance of the memorable words, "Whether it be right in the sight of God to hearken unto you more than unto God judge ye; for we cannot but speak the things which we have seen and heard." The two were sent together by the rest of the apostles to Samaria, where, when they were come, they prayed for the new converts "that they might receive the Holy Ghost (for as

yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." John, though not named in the fifteenth chapter of Acts, took part in the great primordial controversy of Christendom, touching the relation of converted Gentiles to Christianized Jews; for according to Paul (in the 2nd chapter of the Epistle to the Galatians) he was one of those who seemed to be pillars, and he gave to Paul the right hand of fellowship.

These are the scanty notices, sprinkled over the New Testament, relative to the active life and work of the fourth evangelist, from which we gather the following inferences.—That he was not so eminent a preacher as some of his brethren,—that mainly as a writer he fulfilled his high office, thus sanctifying the profession of Christian authorship; and that he exercised a remarkable influence in church affairs, through his superior weight of character, his eminent spiritual attainments, and his deep and surpassing wisdom. There is force in the remark, that his peculiar relationship to the mother of the Redeemer might have something to do with the comparative retirement of his early apostolic life. "His fulfilment of the solemn charge entrusted to him, the care of the Lord's mother, may have led him to a life of reverent thought, rather than to one of conspicuous activity. We may, at all events, feel sure that it was a time in which the natural elements of his character, with all their fiery energy, were being purified and mellowed, rising step by step to that high serenity which we find perfected in the closing portion of his life."

In later days, amidst the seven churches of Asia, he had a wide sphere of influence. In Ephesus he took up his abode, and early traditions of Eastern Christendom indicate traits of his spiritual character, and traces of his ministerial labours. His bold resistance of heresy, a feature of his history accordant with the teaching of his first epistle, is distinctly asserted by Irenæus; who, on the authority of Polycarp, a scholar of the Great Divine, informs us, how he refused to enter the bath, or to be under the same roof, where Cerinthus, the heretic, happened to be! His fidelity and benevolence shone forth very brightly in the account given by Clement, of Alexandria, of the young robber whom he had baptized, and before whom afterwards he stood face to face,—when the early convert had backslidden from Christian ways,—and reclaimed him to the paths of his previous holy faith. John's love and tenderness at the end of life beautifully appear in the report by Jerome, of the apostle's last sermon to the Ephesian Church, of which the substance was, "Little children, love one another." And it is at least worth while to mention a later anecdote, to the effect that he found pleasure in feeding and playing with a favourite bird;

defending himself, at the same time, against the charge of frivolity, by the apologue of the bow which must not be always bent. If these legends be received (and why should they be rejected?), they serve to illustrate the remarkable combination of love and firmness in this illustrious teacher; of courage and tenderness in this primitive pastor of the Christian Church—and of the naturalness and simplicity of character which he retained whilst fulfilling the sublime duties of the apostolic vocation.

In the Book of Revelation we read of St. John's exile. He describes himself as a brother and companion in tribulation, and in the kingdom and patience of Jesus Christ in the isle called Patmos, for the Word of God and the testimony of Jesus Christ. Patmos was a place of banishment, and its barren dells often echoed with the sighs of broken hearts; but there,—perhaps amongst the worst of criminals, who vexed his righteous spirit,—the Lord, for whom he witnessed, did not forsake him. Not only had he in that inhospitable region the consciousness of Christ's presence common to all believers; not only was it granted him as he sat on the surge-beaten rocks to know that there was with him that very One whom he had seen walking on the waters; not only could he recognise in the evening star, and the morning sun, the eye of his loving Master, Saviour, Friend, but it was given him there to behold wonderful visions of "things to come to pass," which he was commanded to "write in a book, and send it unto the seven churches." With other sufferings of St. John's confessorship, tradition has been busy. He is said to have been thrown into a cauldron of boiling oil, and to have remained unhurt; to have drunk a cup of hemlock without injury; to have given orders for the construction of a sepulchre, when he felt death at hand, and upon its being completed, laid himself down in it to die, after which there were strange movements in the earth, and when his tomb was subsequently opened, it was found empty. These and other stories about his austerities and his wearing a pontifical diadem may be dismissed without remark.

JOHN STOUGHTON.

[In our next paper we shall call attention to St. John *the Divine*.]

Christianity its own Witness.

THE EVIDENCE FROM MISSIONS.

SCPTICISM finds ways to meet other kinds of Christian evidence drawn from reason, analogy, and Scripture—but proofs brought from facts, or fields of Christian conflict and conquest, where the Gospel has elevated men, raising the family institution from ruins, establishing good government and equal laws, promoting industry and thrift, and

putting upon society the crown of intelligence and virtue, cannot easily be resisted.

So it is that Christian missions have strengthened the evidences of Christianity, and added the crowning argument of achievement and conquest among the nations that were sunk lowest in barbarism. Christian theology thus stands on higher ground by reason of these successes. It has a firmer basis in human belief. Those achievements in some parts of the heathen world, as in Madagascar, have been of the nature of *miracle* itself, in this matter of positive demonstration. These moral miracles are really no less conclusive than the miracles wrought anciently upon the elements and materials of nature. Christ said, "If ye believe not Me, believe the *works*!" I take it that he meant spiritual works, not less than natural or material works. For those, not less than these, were miraculous or supernatural, though the nature and ends of the miracle were different in the two cases. The kind of miracle wrought in nature, sceptical philosophy has assumed to set aside, on the ground that it is easier to conceive that the human senses should be deceived, than that the order of nature should be changed. But the order of nature has been changed by means of the Gospel—the order of human nature, corrupt nature, in its worst form and developments of wickedness! This fact has to be acknowledged and accounted for. Scepticism cannot meet it. This moral miracle has been wrought. Let sceptical men account for it.

This accumulative evidence in favour of Christianity is one of the reflux results of foreign missions. It is one of the most valuable influences that have come in return to the Christian world for their efforts. It is not easy to estimate the worth of this form of proof. Christianity is the highest influence for good among the nations; but its value depends on its development and demonstrations of power. Its influence is augmented by proofs given to the world of its regenerating power upon the individual and upon the race.

The moral condition of this world is affected more by this question touching the truth of Christianity than, perhaps, by any other question. All other problems and interests centre in this—namely, the authenticity of the Gospel, and its power and prevalence in the world. It is Christianity, or some form of paganism, that is to prevail upon the earth. This latter casts a blight upon the nations; the former sheds a glory upon them. We have but to carry the proofs of Christianity in this direction or form of argument, to a point where scepticism and philosophy cannot meet them, to give the Gospel a vantage ground in the world which it has never yet held. It is thus that great good has been done. That has been strengthened which strengthens everything else; that has been established which establishes everything else; that has gotten a

victory and a glory which gives conquest and glory to everything besides !

We labour away at our book demonstrations to prove the truth of Christianity ; and all this is very well, so far as it goes. We go to Paley, to Edwards, Butler, Hopkins, and a host of others, who tell us of analogies and adaptations, of predictions fulfilled, and miracles wrought, to prove the truth of Christianity ; and yet, we have need to go to the *history* of Christianity itself, its conquests and achievements, to find the highest popular demonstration of the validity of its claims as a system from God. The changes wrought by those few who first went forth to the work of Christ among the nations, and by those who have gone forth to the same work in modern times among the Gentiles, are the crowning proofs or attestations of the power of the Gospel. Other proofs are strong and ample for those morally disposed to accept them ; but here the facts themselves must be set aside in order to break the force of proof in favour of Christianity. And *recent* proofs have an advantage here. Doubt hangs over the distant. Admit that distance sometimes lends enchantment. This is true in natural scenes as measured by the human eye ; but not in matters of history, as accepted by the intellect and the faith. It gives force to the evidences of Christianity that its successes are recent, and its achievements are being multiplied before the eyes of the world. It is useful to be able to show men historic events and proofs not only, but passing events and proofs ; to show them the records of the power of God not merely, but patent and positive proofs of that power. It is easier to cast doubt upon the remote and distant, than upon things that are coming to pass every day before our eyes, and are identified with the history of our own times.

What has wrought these wonders among the nations ? The Gospel preached to them by missionaries. What has changed the aborigines of our country in so many instances, inclining them to civilized life and Christian habits ? It is the Gospel. What the vast numbers of Pariahs and Karens of India, lifting them from moral wretchedness to personal respectability—to say nothing of the thousands in China and Africa, and tens of thousands in the Pacific islands, that have been made subjects of a moral resurrection ? It is foreign missions planted by our churches.

And preachers of the Gospel have been helped in their work. New arguments have been given them to enforce the truth and claims of religion. New illustrations of the power of the Gospel are furnished, and new incentives and attractions to embrace it. We are able to strike heavier blows at the bulwarks of error and sin. These fresh proofs challenge attention, and deepen conviction. They appeal to the moral sense and the inner heart.

These new arguments in proof of Christianity help the instruction in theological schools and colleges. Courses of lectures that bring these proofs and arguments to view, are being connected with our theological seminaries; and perhaps the time is not distant when the same will be added to our college courses and other schools.

These things are of use, too, in the family, in educating children, in forming their religious beliefs. Evidences of Christianity that set forth the power of the gospel in heathen lands, are accompanied often by instructive and fascinating narratives. These are not only pleasant, but useful auxiliaries to home influences and training. They are fitted to bring before the minds of children the value of the gospel, and the force of its claims upon their own hearts. I remember a conversation held some years ago with a talented young man, who had been troubled with objections against Christianity. He remarked with some feeling and emphasis of expression, that the consideration of what the Christian religion had accomplished in the heathen world, had tended to settle his mind upon the subject. His scepticism was undermined, his doubts had ceased to trouble him.

It is Providential that at the time when error was coming in like a flood in forms of pantheism, rationalism, and infidelity, the Spirit of the Lord should have lifted up a standard against it in these fresh confirmations of the truth and power of Christianity. It is not easy to estimate the good that has come to the Christian world in this way. It was unlooked for. It did not enter into the motives that prompted to the work of foreign missions. It is indirect and incidental, but none the less valuable and powerful because reflexive. It is one of the providential blessings that have come to the churches in return for Christian sacrifice, and in the way of strengthening the foundations.

People are more easily moved to accept a system of religion, as proofs in its favour are multiplied. Confidence in its truth and power is strengthened. The Spirit's work in the heart, indeed, will never cease to be necessary to induce men to give up their sins, and embrace the gospel. But the Spirit uses evidence, argument,—illustrations, even! And as these accumulate in favour of Christianity, saving influences and spiritual agencies will be multiplied.

DR. WILLIAM WARREN.

Scenes in the Life of Luther.—III.

WE have glanced at the early years of Luther till that spiritual crisis, during his studentship, which drove him into the Convent of Erfurt, and plunged him into inner conflicts that had nearly cost him his life. While he

was tossing about in that agony, an incident occurred which was destined to throw athwart his sea of sorrows some precious gleams of light.

This was the visit of Staupitz, his vicar-general, a tall, imposing-looking man, of noble birth, who had himself emerged from similar conflicts into the "great calm" of Gospel peace. Entering the convent, "it was not long," says the historian, ere one of the friars attracted his attention. This was a young man of middle stature, whom study, abstinence, and vigils had so wasted away, that his bones might have been counted. His eyes, which, at a later period, were compared to those of the falcon, were sunken; his gait was sad, and his looks bespoke a troubled soul. Staupitz at once discerned the true state of the case, and opened out to Luther like the breath of spring. "In vain," said the young anguish-stricken monk; "do I make promises to God; sin has always the mastery." "O, my friend," replied the vicar-general, "more than a thousand times have I sworn to our holy God to live piously, with little effect. Now, I no longer swear. Unless God will be merciful to me for the love of Christ, all my vows and works will be of no avail." Luther has much to say of the terrors of the holy God. Staupitz directly replies:—"Look to the sufferings of Jesus, to the blood He has shed for you; it is there you will see the mercy of God. Instead of torturing yourself on account of your sins, throw yourself into the Redeemer's arms. Trust in Him—in the righteousness of His life, in the atonement of His death. Shrink not back, it is not God who is angry with you, it is you who are angry with God."

Luther, like so many since, thinks he has not repented enough. Staupitz reminds him that true conversion there can never be, so long as God is dreaded as a mere stern judge. Luther urges, in objection, the many hard penances prescribed by the Church in cases like his; to which, as with a voice from heaven, the vicar-general rejoins:—"No repentance is true, save that which begins with the love of God and of righteousness. What others imagine to be the end and completion of repentance, is only its beginning. In order to be filled with the love of what is good, you must first be filled with love for God. If you would be converted, leave these penances alone. Love Him who first loved you." Luther listens, and listens. Light and joy break in. "It is Jesus Christ," thinks he, in his heart. "Yes, it is Jesus Christ himself who consoles me so wonderfully by these sweet and healing words." The words, indeed, went to his heart like an arrow. "In order to repent truly, we must love God." With this thought like a "candle of the Lord" within him, he goes to his Bible, and turns up the texts that speak of repentance and conversion. These two words, once so dreaded, are now his delight; and all the texts that speak about them now seem to run to him from all sides, "smiling, and leaping, and sporting with him." "Oh, how delightful," he exclaims, "are all God's precepts when we read them, not only in books, but in the wounds of the most precious Saviour."

Greatly cheered though Luther was, the full orb'd truth now so gloriously associated with his name had not yet burst in cloudless splendour upon him. Hence the gloom would return. "Oh, my sin, my sin, my sin!" he one day exclaimed, in the presence of Staupitz; who promptly rejoined: "Would you only be a sinner on canvas, and also have a Saviour only on

canvas? Know that Jesus Christ is the Saviour even of those who are great, real sinners, and every way deserving of condemnation." He further said: "We cannot understand God out of Jesus Christ. In him, nowhere else, the Lord has said, you will find what I am, and what I require." He then presented him with a Bible, and told him to turn from scholastic systems, and draw truth from the inspired well; and thus the train was laid for the full re-discovery of that pre-eminently Pauline aspect of the Gospel—the doctrine of justification on the ground of Christ's propitiatory righteousness, as imputed to us by God, and received by faith alone; a doctrine which had long lain buried in the Babel confusion of Rome, but was now destined, under Luther and his fellow reformers—as under another Paul and his fellow apostles—to turn the world upside down, and hurl Satan, like lightning from the firmament of many a sin-bound soul.

According to D'Aubigné, the instrument that completed the process which the vicar-general had so admirably begun and all but consummated, was a humble and pious monk repeating his credo, "I believe in the forgiveness of sins," to Luther, and following it up with the vitally important counsel to appropriate to himself by faith this heavenly gift. From this incident, accordingly, the historian dates Luther's conversion. This has all along appeared to us unaccountable. That Luther got great good from the pious monk and his credo, is unquestionable; but that it was the turning point of Luther's spiritual history is on the face of it incredible, and is, moreover, contradicted by the express testimony of Luther himself. The grand crisis of his life and the vital germ of the Reformation, is beyond all doubt to be found in another incident of his history of infinitely greater significance than that stray gleam from the monk's credo, namely, the remarkable discovery which, though the result of long and prayerful study, flashed upon him in the end with the power of an inspiration, and opened up to him the true meaning of that expression in Rom. i. 17, "the just shall live by faith." This we shall narrate directly. It is an incident, of course, much too important for D'Aubigné to omit; and yet, though he introduces it, and quotes some of Luther's burning words in regard to it, and has the liveliest sympathy with its doctrinal significance, he somewhat fails to make it stand out in his history with that boldness of relief which is clearly due to its critical importance as the turning-point of Luther's life, and the life-germ of the Reformation. He even appears to mistake the date at which this discovery was made, assigning it to the time of Luther's visit to Rome, when the text flashed on Luther anew as he was toiling up the *Scala Sancta* on his knees, and recalled him from that temporary oblivion of his faith; whereas it evidently took place a year or two before, while prosecuting his duties in the University of Wittenberg. *How*, we shall state immediately, after bringing up, so far as needful, the intervening incidents.

In May, 1507, having completed a term of two years in the Erfurt Convent, Luther was consecrated priest. His inflexible father, gradually coming in, under the only process possible to him, that of his own natural cooling, consented to be present on the occasion, and made a gift to his son of twenty florins. In the formula of consecration there occurred the words:—"Receive power to sacrifice for the living and the dead;" on which Luther afterwards

remarked :—"That the earth did not swallow us both (himself and the consecrating bishop, Jerome of Brandenburg) was more than we deserved, and was owing to the great patience and long-suffering of the Lord." This was followed up by due exercise in preaching. Not long after, towards the close, as is thought, of the year 1508, Frederick, the Elector of Saxony, on the recommendation of Staupitz, appointed him to a professorship in the University of Wittenberg, which that same prince had founded six years before. By this time Luther had been three years in the Convent of Erfurt.

On reaching Wittenberg, where the first stirring scenes of the Reformation were destined soon to take place, he took up his abode, being still a monk, in the Augustinian Convent there ; and though his first duties were to teach philosophy, his great study was the Bible, and the sacred originals ; and ere long, on obtaining a degree, his long cherished ambition was crowned by an injunction to lecture on biblical theology. The vicar-general, who had so admirably drawn him out, added one more service of this kind, by inviting him to preach in the Augustinian Church,—or, rather, a wooden shed, for the church proper had only just been commenced. This led some of his contemporaries, in a vein of compliment that bordered on irreverence, to compare that shed to the Bethlehem stable, as a humble place in which, in His revived truth, Christ had, as it were, been a second time born. His success was all that those who know anything of the reformer—of his force, of his fervour, of his idiomatic smiting words, which a great German pronounces to be of themselves, "half battles"—will readily imagine. Even his formidable censor, "The Eagle of Meaux," in his famous "History of Variations," concedes to him "a lively and impetuous eloquence which carried away and entranced the people." Soon the little chapel became too strait for him. By and bye, he was appointed to the Town Church.

Luther had now attained a position that led to his occasional appointment to important missions. One of these was to Rome, in 1510, or shortly after, the moral influence of which, on his own spirit, as recalled by him in his subsequent struggle with Rome, was of inexpressible value. It had long been, in his devout imagination, a New Jerusalem, "the holy city." Of this pious illusion he was soon to be rudely disenchanted. Indeed, the process had gone far before he got to Rome. The luxurious practices of the convents, where he found quarters by the way, astonished him, and drew forth his honest rebuke. At Bologna, he became deadly sick ; the effect of poison, say some, groundlessly, and needlessly ; more probably the effect of change of diet from the frugal fare he had imposed on himself at Wittenberg, namely, bread and herrings. On recovering, he prosecuted his journey to Rome ; at the first sight of which, he threw himself prostrate on the ground, and exclaimed "Holy Rome, I salute thee !" Alas, he was not long there till, on conducting mass with all solemnity, a profane priest, who was officiating beside him so perfunctorily as to have said seven masses while Luther had said only one, thus rallied him : "Get on, make haste, and send our Lady back her Son"—impiously alluding to the professed mystery of transubstantiation. Another day, when at table with a number of prelates, they laughingly related, as a good joke, that when saying mass, they would sometimes parody the solemn sacramental

words that professedly transformed the elements into the very body and blood of Christ, after the following fashion :—" *Panis es, et panis manebis; vinum es, et vinum manebis*"—i. e., "Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain." It was while relating this incident long afterwards that the Reformer remarked, "I would not take a hundred thousand florins not to have seen Rome." He further said, "The nearer we approach Rome the more bad Christians do we find. There is a common saying, that he who goes to Rome the first time seeks a rogue, the second time finds him, and the third time brings him away with him in his own person; but now people are become so skilful, that they make all the three journeys in one." The famous Italian, Macchiavelli, who was alive at that time in Florence, predicted the downfall of Romish Christianity for this very reason, that "the nearer you came to the Christian capital the less you found of the Christian spirit." Thus Luther, as Carlyle observes, "had come as to the sacred city, throne of God's high-priest on earth; and he found it—what we know." He found it what Carlyle's friend, Sterling, whose life he writes, pronounced, in witnessing some of its hollow solemnities, "a lie in livery." James Arminius, in the second generation after Luther, carried away with him the same impression, after a visit he paid to Rome while a student. He was wont to remark, said Bertius in his funeral oration over him, that "at Rome he had seen the mystery of iniquity in a form far more hideous than he had ever imagined; and that all he had ever heard or read elsewhere of the court of Antichrist at Rome appeared trifles when compared with what he saw with his own eyes."

The well-known incident of Luther's climbing Pilate's staircase on his knees (fabled to have been transported by miracle from Jerusalem to Rome), in order to gain the Pope's indulgence, is noteworthy as illustrating the long lingering power of system and association even over the mind that has already received truths logically inconsistent with them, and destined speedily to subvert them. Ere he had finished his task, however, he was recalled to the Gospel, and to his proper self by the magic power of the text, "The just shall live by faith." D'Aubigné, while stating that it had deeply impressed him before, and while justly pronouncing it "a creating word both for the Reformer and for the Reformation," strangely dates his proper discovery of it from that incident in Rome. He says, after much to the same effect :—"At the moment when Luther stood up in Rome, all moved and thrilling with the words which Paul had addressed fifteen centuries before to the inhabitants of this metropolis, truth, till then a fettered captive within the Church, rose up also, never again to fall." Luther's own account of the matter sufficiently proves that the discovery of the true meaning of that "creative" text had already taken place in far more likely and propitious circumstances, in the course of his duties at Wittenberg, and while prosecuting biblical study in connexion therewith. At Rome, and on his way thither, the text had come back to him with power, as already understood, but, as was natural in the circumstances, liable to temporary eclipse. At the University of Wittenberg, after the transfer of his sphere from philosophy to theology, it was his duty to lecture daily, from some portion of the Bible. He began with the Psalms,

and then passed to the Epistle to the Romans. It was clearly at that period, and considerably prior to his journey to Rome, that the vital and eventful discovery was made ; and on this wise :—

In reading on into the first chapter, he clearly saw that the expression in v. 17, "The just shall live by faith," was a cardinal one for the understanding of the connected expression, "the righteousness of God," which occurs so frequently in the Epistle, and is itself of such cardinal importance for the understanding of the whole. The righteousness of God—what can it mean? The more he studied it, the more important did it seem. All the stress of Paul's thought clearly rested upon it. "I am ready to preach the Gospel to you that are at Rome also ; ready to unfurl the standard of the cross, even in proud imperial Rome." Why? "Because I am not ashamed of the Gospel of Christ." Why not? "Because it is the power of God unto salvation to every soul that believes it"—such good news lie in it, and so gloriously full and free, that it has only to be believed to prove divinely powerful to save. Whence has it this power? Here now we have reached the core of the whole matter, the saving secret of the Gospel. "Because therein is revealed, for our faith, the righteousness of God by faith ; as it is written, The just shall live by faith." What then means this "righteousness of God." Does it mean the righteousness which God possesses in Himself—his own personal righteousness? Or (which is but another aspect of the same thing), the righteousness which God prescribes as our rule of duty in his law? So at first thought Luther ; his idea being that the Gospel saves merely, or mainly, by revealing God's wrath against sin. But one bar stood in the way. The more he viewed the matter thus, the less meaning could he see in the appended expression—"The just shall live by faith," instead of which he would rather have expected to read—"The just shall live *by his works*." This convinced him that he had the true meaning yet to seek. At length, it dawned upon him like a beam from the excellent glory, and that moment, the dungeon of his clouded thoughts flamed with light. He saw that by God's righteousness in this text, and in so much else of this epistle, we are to understand, not *God's* personal righteousness, which He possesses in Himself, nor yet *our* personal righteousness, which He has prescribed for us in His law, but the propitiatory and substitutionary righteousness which He has provided for us in the Gospel, to take the place of our lost personal righteousness, and be our title to glory. This is but another aspect—though a most precious one, and very dear to Paul—of Christ's atonement or obedience until death, as the God-given ground of our justification. The once dark expression "the righteousness of God," was now to Luther the focus of all evangelical light. But let us hear his own tale.

"I had in truth a hearty desire and longing to understand particularly St. Paul's Epistle to the Romans ; and nothing had hitherto hindered me from it but only that single expression, 'the righteousness of God,' in the first chapter, where Paul says 'the righteousness of God is revealed in the Gospel.' To this righteousness of God, as there commended, I felt a sincere aversion, and was, by use and custom of all teachers no otherwise informed and instructed, but that I should understand it as that in which God is justified on his part, doeth only what is just and right, and punisheth all

sinners. . . . Now, such were my convictions and feelings, that notwithstanding I lived at the time a holy and blameless monk, still I found myself a great sinner before God; and with this conviction, and with a pained and restless conscience, I dared not to think of propitiating God by my own sufficiency or services; on which account I did not at all love this righteous and incensed God, seeing he punishes sinners; but I hated him; and (if this were not something like blasphemy itself) I secretly and in earnest felt incensed against Him. Still, however, I clave with increased meditation to the beloved Paul, that I might at length discover what he meant by that passage in Rom. i. 17; for I was conscious of a hearty thirst and eagerness to know it. In these thoughts I spent day and night, until, through God's grace, I observed at last how the words are connected together in the following manner: 'The righteousness of God is revealed in the gospel, as it is written, the just shall live by faith,' or, 'The just liveth by his faith.' From this connexion in his language, I have become acquainted with this same righteousness of God, in which the justified person lives, through God's grace and gifts only by faith; and I noticed that the Apostle's meaning was this, that by the Gospel is revealed that righteousness which availeth with God. . . . Hereupon I felt immediately that I was wholly born anew, (*prorsus renatum*) and had entered by open doors into Paradise itself. The precious Holy Scripture now at once appeared quite another thing to me. I therefore run quickly through the whole Bible, and so collected all that it elsewhere declares concerning this subject; the sum of which is, that this righteousness is the work of God, which God himself worketh in us; and is denoted also the salvation of God, the glory of God, and the like. Thus, as heretofore I heartily hated that expression, 'the righteousness of God,' so now, on the contrary, I began most dearly and highly to esteem the same, as my most beloved and most comfortable word of Scripture; and that passage in St. Paul became in truth to me the very gate of Paradise."

In this view of Rom. i. 16, 17, Luther had got, not only the key to that text and the entire epistle, but the weapon of heavenly temper that achieved the Reformation. This we shall amply learn from himself, both by word and deed.

JOHN GUTHRIE.

Glasgow.

How Men Cheat Themselves.

PART SECOND.

"What hurry is there? I'll turn religious time enough——"

Will you? Do dialikes grow less by indulging? If religion be so distasteful now that you put it away from you, is it likely it will be less so hereafter? You confess by the way you speak, that self-interest is your only thought in connection with it;—that you look on it, only as a fine, or must-be, that passes you safe to Heaven. Clearly, you don't know what it means. Acts alone are not religion, else the Pharisee would have been a chief of saints. Rites and ceremonies, certainly are not, for the outside of the platter may be shining, while the inside is pollution. To paint the front

of your house is not to make every thing right within. Religion is a principle in the heart, not a jingle of magical words, or a trick of the hands or knees. It is what you are, not what you profess :—what you are from the love of it, not what you may do from a motive. “You will turn religious in plenty time,” will you? You cheat yourself every way. Do you think that there is a kind of test act to get into Heaven, as they used to take the Sacrament, to get offices in the Custom House? That you must ‘qualify’ for citizenship in the new Jerusalem, as you would qualify for a vote, by paying your rates? Pray don’t insult God and yourself.

“You will repent in good time,” will you? Take care. Old knees are hard to bend. You may turn the key to-day, but leave it in the lock till the damp rust it, and it will break rather than move. Habit is an iron net; you may struggle in it as you like, you will hardly break it. What would you say of a bricklayer, if his wall were clearly and confessedly off the straight, going on adding brick to brick, and telling you he would attend to it all in good time? You would say to him, “Your wall is more and more off the straight each brick you lay; you may undo your mistake by holding your plumb line alongside at the first, but if you go on, proposing to straighten everything when the wall is nearly done, I shall take care not to stand under you as you keep working.”

But what is your leisure, on which you count? Is your time your own? I thought it was God’s. Can you add what years you think proper to your appointed time? Have you made a covenant with Death, or an agreement with the Grave, that they cannot trouble you till it suit your convenience? Ah! poor, pale, trembling shadow—the very thought of Eternity makes you quiver like the aspen. Have you forgotten that all the life you can be sure of is that breath now in your nostrils: that time is given you only by moments, and that the Infinite is round you like the light—away to the dusky limits of the Universe! Time! my brother, you have none but this present instant. What is that face of yours, that looks on these words, but a dismal death’s head, padded with flesh and lighted with eyes, till the hour comes. Time! it is the flash from the wing of the sea-bird, poising in the sun for a moment—flapping on, heavily, in another. It is that poor blustering wave running so proudly to the beach—broken into spray, and fallen back again into the great deep, while you pass by! Life! It is a last year’s leaf—tender in the green light, in spring; strong in the lusty summer, russet in autumn; and, presently, plucked from the branch by the cold fingers of winter. Hardly even so much, indeed, for some leaves strew the ground or blacken on the bough by spring frosts, almost as soon as they open, and all through the summer and autumn every passing wind bears away some, and every storm still more. Poor Motes! quivering in the narrow sunbeam for a few breaths, and then disappearing in the darkness, the less we speak of Time and Life, the better. With black night dogging the footsteps of your short day, and eager to blot it out, what madness to speak of staking Eternity on your hereafter! You are a ghost already, if you will believe it, only walking in flesh, instead of shadowy white, and the Pale Kingdoms are opening round you at every step. You may be saved to-day; to-morrow may lie for you, in Eternity.

But, "God is so merciful." Yes, for those who accept the conditions of His mercy, but inexorable where they are rejected. In a world where there is so much that is stern and terrible in Providence, it seems rash enough to trust to this dream. Have you not heard of the pestilence that goes before Him and the burning coals that are under His feet? What of the angel with the drawn sword over Jerusalem? Did not God make Death, whose eyes know no tears, whose breast knows no pity? Does not His will advance to its purposes over the wreck of famine, and war, and the earthquake, and the storm? Is not Pale Disease His ministering angel? Violate any of His laws and will He turn them aside to save you, or not rather let their wheels crush you and pass on? Beware of making a God as you would wish Him, not as He is. His offers of mercy turn on your accepting the salvation His Son has prepared. They are made only to the broken heart and contrite spirit. You can't get to Heaven by any road you choose: the straight gate and the narrow way alone lead to it. Repentance towards God, and faith in our Lord Jesus Christ, shown; the fruits of an humble and godly life, are the guide posts to let you know you are in the right path. There are a thousand roads to Hell, but only one to Eternal life, and you must pass into it under the shadow of the Cross. The mercy of God! Yes, if you choose to touch the Golden Sceptre; if you confess your sins and forsake them. The lightnings of His law may be made harmless by that Conductor; otherwise, dread them, for they smite remorselessly, when penitence and trust in the Saviour do not protect the soul. He dwells in the thick darkness, from out whose depths one golden beam, shining from the Cross, falls at your feet, to guide you Home. Outside that, Mercy has no reign.

The heart deceiving itself thus, safety lies in taking wise counsel with our Bibles. Some of their blessed hints lie on almost every page. Here are a few:

Distrust your own goodness and resolutions. Your strength lies in a sense of weakness that lays hold on God. The vine, boasting that it could climb high in the air, and hang out its purple clusters at every joint, tried to do so, but it presently bent in its weakness, and sank to the ground to be trampled under foot, and have its glory turned to wreck and shame. Ah! said the gardener, why did you refuse my help? I would have trained you against the southern wall, and made your weakness strong in its strength, and the winds could not have borne you down, and your own feebleness would not have brought you sorrow, but you would have climbed as you wished, and ripened your luscious globes in the golden sunlight. Then the vine saw its folly, and asked his aid, and now it is a wonder and beauty to all.

Watch yourself. Suspect your judgments as to your motive and conduct. To be secure is to court danger. The enemy knows that our weakest point is when we feel least fear. Nothing should be let pass in your heart without a challenge. In Holland, where the ocean leans against the land, they watch the dykes night and day with a constant care, especially when the west wind blows strongly, and lifts the waters into high tides. Watchmen pace the broad earthen sea-walls, all through the night, when danger threatens, and spades and mattocks strive with the waves for mastery, till

* Should be the "burning heat of fevers."

the land is saved. Sleepless eyes are on the ramparts that guard it, every moment, from year to year, and not a crevice burrowed by the smallest creature but raises an alarm, till it be stopped, and its repetition finally precluded. Round your soul, my brother, swells an ocean of the world's desires, temptations, dangers, with nothing between you and it but the defences of your constant watchfulness and prayerful toil. Sleep, and you may perish; think yourself secure, and the waters may be over you before you catch the alarm; let the least inroad be neglected, and the wild waste may rush through, overwhelming and wasting all!

Put yourself in God's hands. He offers to care for us. He is the keeper of Israel, and slumbers not, nor sleeps. Whether is the child safer that trusts itself, or that is wise enough to trust to a mother's eye, watching through the darkness beside its couch? "As one whom his mother comforteth, so will I comfort you,"—is His own promise. When our Shepherd is with us, we need fear no evil.

CUNNINGHAM GEIKIE.

The Place of the Jew in the Modern World.

ON the whole, probably, the most notable figure in the world to this day is the Jew. The most strongly individual, the most resolute, the most persistent, the most ubiquitous, the most closely knit and united of all that dwell on the face of the earth are these Jews. They are more full of character, of strongly marked force, physical, mental, and moral, than any other historic race; while they are more patient and continent—continent of their own national individuality, which they refuse to confound or to blend with that of any other people in the world. For four thousand years, at any rate, they have maintained their national type unchanged. Jacob is the original pattern after which the Jew is moulded still. Varieties of country, climate, civilisation—unparalleled absolutely in the experience of any other peoples—have hardly remoulded a line. The sternest and most prolonged persecutions, torture, torment, every form of spoliation, every form of solicitation, have left them where they found them, absolutely proof against external influences, and equally against that wearing, wasting influence of time, which has preyed on the individuality of every other race in the ancient and modern world.

We English are wont to pride ourselves on our vigorous individuality, and on our power to make ourselves at home, that is, to play the master over nature, in every habitable region of the earth. But the Jew beats us. He has wandered where we have never penetrated; he has settled, and kept his native character intact, where Englishmen have gained no lodgment, and might find it desperately difficult to maintain themselves against the united forces of nature and of man. In the heart of Asia, in the heart of the Americas, wherever our explorers penetrate, there the Jew has been before them, with a type of face, form, and character, as clear, as sharply cut, as when, two thousand years ago, they scattered themselves through the civilised regions of the Roman Empire; or, two thousand years earlier still, settled themselves, a race by themselves, in the midst of the wanton

and luxurious tribes of Canaan, and began that separate life which no influence known to earth has been strong enough either to confound or to destroy. It is the fashion in Christendom to speak of the Jew with a touch of scorn. To me, I confess, they seem to be on the whole the first of living races ; needing but the touch of a divine fire, which burnt in the veins of their fathers, and for which they are waiting, to work out the most remarkable national destiny. They have many qualities strikingly like the English. That man was dreaming, but it was not altogether a baseless dream, who wrote a clever book to prove that we English are the lost ten tribes * found again ; that in us the old characteristics, the old advantages reappear with the old benedictions. He is right so far, that the English in their political constitution, in their ideas about land, about woman, about the family bond, in their intense patriotism, in their colonizing passion, in their aptitude for commerce, and in their indomitable tenacity of purpose, reproduce on a large scale in the modern world, the features which in the old world distinguished the Jew. The Jew has one advantage over us—a deeper tincture of genius, pure genius, which with them is common, while with us it is rare, though it is in splendid force when it appears.

I think that the presence of the Jew in his native Jewish manhood amongst us still, meeting us in every nook of the world which we may penetrate, is a grand vindication of the ways of Providence in the choice and the culture of his race. Some prescient power surely chose them, drew them out of the mass of the idolatrous tribes around them, and spent on them such patient, loving culture. Every other race that was in the front in those old days has decayed and perished. But that race which God called his own, on whose future, so to speak, He staked His honour as a wise and prescient ruler of men, has nobly justified His choice. The seed of Abraham, His friend, has played a remarkable part in the world's history through forty centuries, and retains the manners, habits, and traditions of its young infancy in the wilderness, untouched by the storms that have swept through the world, and by the subtle, sapping wash of the stream of time, to our own revolutionary days, in which it seems to be the only thing which has strength to endure.

Now, it is worth our while to look at this phenomenon, the Jew in the modern world, and to ask ourselves what it means. It is a subject great enough for a book. I can but touch, and that lightly, some salient points within the few pages which I can occupy with the present paper.

A fundamental point in considering such a question is this. Such a history, such a constitution of things as makes such a history possible, has large providential meanings ; occupies a very important place—a forepost, if I may so say—in the providential rule of the world. We may speculate why the Jews are not converted. But the fact that they are neither converted, nor absorbed, nor destroyed, under influences which would have issued in one of these results in the case of any other race known to history, is the significant thing about them ; and it is for some high purpose, some great witness, some great work, or both, that a higher hand maintains the soul of that people

* Query. Were the ten tribes ever lost ?

in life, and suffers not their feet to be moved. Christianity is a conquering faith, we believe an all-conquering faith. But a religion can only master and absorb another when it is vitally very much stronger and more intense. The assimilative power in bodies, souls, and faiths is life, vital force. And in point of vital force it would appear that the Christianity of Christendom, I say nothing of the Christianity of Christ, is not vitally so much more intense than the Judaism of the Jew as to be able to master and absorb it. Relatively Judaism is a stronger thing in the Jew, than Christianity is in Christendom. And until these proportions are decisively altered, we shall aim at the conversion of the Jews on a larger scale in vain. But I must not expatiate. The first idea which I shall endeavour to develop is this :

I. The Jew lives among us in the modern world as the witness to us that it is possible even in these times to organise national communities successfully on the basis and under the absolute regulation of religious ideas.

What is Christian civilisation? Is there any such thing? Is this a fair image of it which we see around us in London, in England, now? These are questions which the wisest are asking themselves somewhat sadly in these days. There is but one true answer. Christian civilisation is a reality, the greatest reality extant upon earth. But it grows slowly, from very deep roots, through a very long day; and those who believe chiefly in what they see, have reason for sore perplexity in the contrasts between the essential principles of Christianity, and the doctrines which are ruling in all Christian communities on matters so vital to society as trade, politics, and war. But the Jewish society is distinctly based on and ruled by ideas which have their ground in revealed religion. We may brand them as worse than heretics and infidels, but at any rate they have this unanswerable answer, We are quite sure that the God of heaven, the God whom *you* worship, spake these words unto our fathers. What He has said further to you we doubt about, but we are quite sure He said this to us. And we make His words, the rules of living which four thousand years ago He laid down for us, our rule of living to this day. And so far their assertion is incontestable. The Pentateuch has been idolised by Christians in one way and degraded in another. We twist and turn its rules in marvellous ways to make them sound like Christian doctrines, but we blind ourselves to the wonderful wisdom it contains as a hand book of physical, social, and political life. God gave there a model of the organisation of societies. The eminent physician who founded the modern sanitary movement in Liverpool thirty years ago, said to me, when he was laying down its first principles, "I ask nothing more than the regulations of the Old Testament; if they will let me carry them out, my work is done."

Now I need not remind my readers that the Jew does carry them out. His life is built upon them. His worship, his festivals, his food, his purifications, his trade, are all carried on under the conditions which he learnt from Heaven in Palestine, millenniums ago. Keenly bent as he is on gain, every Saturday, the most gainful day of the week, you see his shop closed till sunset. He engages in no trade in which the influence of his fellow-workmen and the conditions of the trade would imperil obedience to the law of the Lord. He eats no food forbidden in the Pentateuch. His meat is killed, inspected, and consumed, in rigid obedience to the precepts of

what we call somewhat scornfully the Ceremonial Law. No Jew can buy meat of any but a Jewish butcher ; and every carcase slain is inspected carefully by an appointed officer, and if any trace of internal disease is found in it, it is rigidly condemned. Their festivals are celebrated in entire conformity with ancient regulations, and the purifications connected with them are carefully observed.

Yes, you may say, it is no doubt all very true. But where is the success? The Jews are a poor, spiritless, degraded community. They live chiefly in the rag-bags and the dust-heaps of the earth. Where are they in the great congress of the civilised world? More in the front, I answer, more busy with the wires which regulate all the great movements of Society, than any of us suppose. But pass that by. They are, no doubt, chiefly shut up to mean and despised callings, busy in the rag-bags and dust-heaps of life. Why? For two reasons ; of neither of which have they the faintest cause to be ashamed. 1. Their religion forbids them to enter into competition with the Christians in the leading activities of Society. It would expose them to too heavy a strain ; they would be too heavily weighted to win. 2. They possess a certain fineness of physical organization, compatible with the most perfect health, as we shall see, which makes them incapable of full competition with the vigorous Teutonic physique, in the businesses which demand strong physical powers. But this very fineness of organization is connected with remarkable intellectual and imaginative faculty, which makes them prolific of men and women of genius in all ages of the world. But these specialities, physical and moral, which isolate them from the more manlier callings, and doom them to undistinguished labour, are just the qualities, which were they in a land of their own, where they could work out their idea of Society freely, would give them a remarkable history, and create for them an illustrious destiny. But I do not give up the word success. I consider that within the limits which their mode of life imposes upon them, they realise socially, a very remarkable success. What are our chief difficulties in Christian Society? Wherein do we most dismally fail? The three chief scourges of our Christian civilisation are, crime, poverty, and preventible disease. I will not go into the question of commercial and political distrust—that would lead me too wide afield, though in these points there would be much to say if there were room. But I imagine that we Christians should regard a community as fairly successful, which was able to deal in any measure victoriously with those three pests of human Societies, disease, pauperism, and crime.

Let us see how in these respects it fares with the Jews. I can but touch lightly upon each point in succession. The reader, who is interested in the subject, will find some very remarkable details in Dr. Stallard's work on London Pauperism (1867), which, I am assured by a well-informed Jew, may be relied upon as accurate. The few passages which I am able to quote, are but samples of a great body of facts which might as easily be adduced did space allow.

1. Disease.

The singular immunity of the Jews from the scourge of epidemic disorders has often been noticed, and, is the more remarkable, because they are

mostly compelled to live in closely populated and unhealthy districts of our cities ; city life being almost inevitable. Dr. Stallard gives the following facts :—

"The best trait in the Jewish character is, that he is extremely sober. Drunkenness is a rare cause of Jewish distress, and in this respect he contrasts most favourably with his English neighbours, his sobriety giving him a decided advantage in all the branches of common labour. The visitor of the Jewish district is forcibly struck with the consequences of this sobriety. The houses of the poor are, on the whole, more cleanly, more tidy, and more comfortable, than amongst the poorest English. The children are always better clothed and more cleanly, their round and ruddy faces presenting a strong contrast to the pale and scrofulous countenances of English children living in the same overcrowded courts. Whenever a ragged and shoeless child is seen, it is certain to be of Irish origin : and everywhere in the Jewish homes there is less of that squalid destitution, which is the result of intemperance. Nowhere is it possible to find Jewish men and women with bloated and waxy faces, standing at the doors of public-houses, as do the sots whom no charity can help, no philanthropy reclaim.

"The Jews are proverbial for their quiet and inoffensive habits. Home is the centre of their happiness, and their love of the family is worthy of all praise. Desertion is comparatively rare, and brutal violence to the women and children utterly unknown amongst them ; on the contrary, the parents err on the side of indulgence, often making unjustifiable sacrifices for their children's gratification."—pp. 10-12.

"The mortality of Jewish children under five years of age in Prussia is much less than in Catholic families. There is no hereditary syphilis, and scarcely any scrofula to augment the mortality. . . . The mother undertakes no work which takes her away from the children. . . . At Fürth, from one year to five the Jews lose only 10 per cent., while the Christians lose 14. . . . At Frankfort, the average duration of life is thirty-six years eleven months amongst Christians, forty-eight years and nine months among Jews. . . . Beyond sixty years only a quarter of a Christian population will be found alive, but a quarter of the Jewish exceeds seventy-one years. . . . The Jews in Prussia require forty-one and a half years to double their numbers, while the Christians require fifty-one."—pp. 13-16., *passim*.

This remarkable immunity from disease appears to be due to no exceptional vitality, but to moral habits mainly, and the vigour and purity of their domestic life.

As regards crime, the contrast between Jewish and Christian communities is equally remarkable. All Jewish convicts are sent to Portsmouth, as there is a synagogue there for their use. When Dr. Stallard's book was written there were only fifteen male convicts, and of these more than half were foreigners ; while within the prison records there is no instance of a convicted Jewess, and one of the oldest and most intelligent prison matrons recollected but one !

The Jewish system of relief of the poor would require a long paper to describe. The result is patent to every one who visits much among the poor, or who keeps his eyes open as he walks along the streets. Relatives care for each other, and work for each other to an extent little realized even in the best Christian communities, the tie of relationship being peculiarly strong amongst the Jews. Many are thus kept off the poor list who with us would be on it. The method of relieving the poor is admirably organised,

and admirably successful ; in its present form it dates from 1859. The ablest members of that community, members of Parliament, professors, bankers, and professional men, give their time and thought to it. Cases are not hurried over but carefully investigated, and the effort is made to dry up the poverty in its spring. Imposters rarely apply, the investigation is so thorough ; the refusals only reach 4·6 per cent. The Jews pay our poor-rates, and yet they maintain their poor so effectually that no Jew is ever in the parish workhouse, and no Jewish beggars are about our streets ; while the cost of administration under the Jewish system is twenty-four per cent. as compared with forty under ours. Here, then, our readers will perceive are very notable results, which we Christians shall do well to ponder closely before we dismiss the Jewish race and the Jewish mode of life as something on a lower level than our own. I grant freely that their exceptional position and their limited numbers are elements of advantage in dealing with these problems. They are on a smaller scale and more easily handled. On the other hand it is but fair to confess that in the case of any other races less profoundly loyal to the law which lies at the basis of their social and national life, these exceptional conditions would be turned into disadvantages, and their persecution, privation, and social difficulties would become the excuse for dissipation, idleness, and crime.

The Jew then seems to be set before us to remind us of the problem which we perpetually shrink from grappling with, the working out of the fundamental principles which underlie our calling as a Christian people, through all the forms and all the activities of our physical, social, and political life.

II. The Jew seems to stand forth a silent but constant witness against the arrogant intolerance of our Christianity. I mean *our* Christianity, the Christianity of Christendom through all ages, not the Christianity of the Apostles and of Christ. The Gentiles were called to share the culture and the hope of the Jew through Peter's recognition of the truth, "*that in every nation he that feareth God and worketh righteousness is accepted of Him.*" The Jew will only be received into the culture and hope of Christendom when Christendom learns the same lesson and lives as if it believed it ; but it is far from it yet. It would be interesting to trace up to its true origin the peculiar bitterness of hate with which the Jew has inspired the Christian in all ages, and the merciless anathema with which he was handed over to the domains of hell. For Turk, heathen, infidel, there might be somewhere a glimmer of hope ; for the Jew, in the judgment of Christendom, none. Something is due to the peculiar vehemence with which the Pharisaic leaders of the Jewish people, or rather misleaders, were denounced by St. Paul and by our Lord. Pharisaism is not Judaism ; is, in fact, the Antichrist of Judaism. But the anathemas on the Pharisaic party have been rained by Christians a pitiless storm on the Jews. Something, too, is due to St. John's constant use of the word "Jews" to describe the Pharisaic party in Jerusalem ; and much, no doubt, to the passionate tenderness of mediæval Christianity to the person of the Saviour. Just in proportion to that vehemence of love, was the vehemence of hate lavished on those, who had been the murderers of the beloved and worshipped Lord. But nothing can be more tender than Christ's language when He is speaking of the great mass

of the Jewish people. For them he was all compassion, for the arrogant rulers all indignation and sharp trenchant rebuke.

Full of considerate pity too, are the allusions to the great crime of the Jewish people, the crime of crimes, in the earlier chapters of the Acts of the Apostles. While Paul, who can find no words strong enough to stigmatise the Judaizing spirit and the spirit of Pharisaic Judaism, breaks out into an exclamation of matchless pathos when he is speaking only of the people, the self-deluded, self-destroying people ; "*for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.*" But Christendom has suffered the principle which was revealed to St. Peter to drop miserably out of sight. The Jew is amongst us continually to remind us of it. There was a divine revelation suited to a stage of the world's development which, though one in essence, in form is different from, or rather introductory to Christianity. God does "*in divers measures,*" as well as manners, reveal himself unto men ; and those who know how to use the measure which is vouchsafed to them are approved and accepted of him. It is a truth which we need to learn, to have wrought into the very texture of our beliefs, before there is the faintest hope that we can accomplish, on a large scale, a missionary work for the world. I think that the Jew is rendering us essential service by keeping us in mind of this ; by asserting, as practically his life among us does assert, that our reading of our own Gospel is not nearly large enough for him to accept it ; and that in fact we need converting ourselves before we can convert him.

I will not indulge, in concluding, in any speculation on a subject so speculative as the future of the Jews, except to say that, most unquestionably, it would seem that they have a national future before them, and a great one. This long, stern discipline, spent on a people capable of enduring and of surviving it, cannot be other than the seed-time of a great harvest. Their land is waiting for them and they are waiting for their land. There is a new stir and hum of life in those oriental regions. How if the Jews are destined to be one day the torch bearers of the light of the Gospel to those vast Asiatic realms and peoples, who look down with lofty scorn on our mushroom civilisation, and who listen with a kind of impatience to our preaching of what they hold to be a borrowed Asiatic faith.

J. BALDWIN BROWN.

The Household Treasury.

THE WIDOW'S SON.

"I WONDER what is the reason Laurie feels no interest in these meetings!" said Mrs. Hall with a sigh as she left the door of the church, "I've been praying for him ever since he was a babe, but my prayers remain unanswered. If I know my own heart, I desire his conversion far more than any earthly blessing."

Mrs. Leavenworth, the lady to whom the remark was addressed, sighed also, but made no reply. The series of meetings had been well attended ; and an unusual solemnity had prevailed. It was evident that the Spirit of

God was moving on the hearts of all, arousing Christians to a renewed consecration of themselves to the service of their Saviour, and causing many among the unconverted to ask, "What shall I do to be saved?"

Mrs. Leavenworth was visiting her friend, her own residence being in a Western city; and she rejoiced that she had been led hither to enjoy so precious a season. Every evening found the two ladies among the earliest in the church, or in the room for prayer. They were attended thither by Mrs. Hall's son Lawrence, or Laurie, as his friends lovingly called him, an intelligent, gentlemanly boy of fifteen years.

Lawrence had a brother, a member of ——— College, who usually passed the Sabbath at home, though absent through the week. James Hall was a professor of religion, and at the request of his widowed mother, joined her in a daily exercise of prayer for the conversion of his brother.

On the evening I have named, Laurie pleaded headache, and remained at home. After the remark, "I wonder Laurie feels no interest in these meetings," the friends walked on for some moments in silence, but at length roused by Mrs. Hall's sighs, Mrs. Leavenworth ventured the reply:

"If we ask in faith we shall receive."

"Do you think I have no faith, Mary? It is your duty to be faithful to me."

"Shall I tell you what I have sometimes feared in reference to Laurie since I have been with you? Can you bear the truth, spoken in love?"

"Certainly, Mary, I thought you knew me better than to doubt it. Tell me everything, just as it lies in your own heart. If my conduct in any particular prevents God's blessing from resting on my boy, with His help I will reform it, though it be like the severing of a limb."

The trembling voice gave token that the words were sincere.

"Perhaps I am too scrupulous, my dear Fanny," Mrs. Leavenworth began, "but I have watched Laurie during these meetings; and I feel confident the Spirit of the Lord has been working in his heart. I have seen no indications of very deep feeling, but an uneasiness, a restlessness in regard to himself, especially after hearing of the conversion of some among his companions.

"I have watched him too in church, and have seen unmistakable signs of emotion, but when we returned I was sorry to see the impression was soon dissipated. Do you remember the conversation after the service on Sunday evening?"

"No, I cannot recall it. Was it concerning the manner of the preacher?"

"Yes, and his pronounciation. I noticed an expression of relief that passed over his face, which reminded me of a painful incident I once heard."

The lady paused, evidently reluctant to proceed.

"Go on," urged Mrs. Hall, her sharp tones showing how much she was moved.

"It was an account of a young Sabbath scholar on her dying bed. She was in dreadful distress concerning her soul, and could not be convinced that the breath spent in mourning her lost opportunities would be sufficient, if rightly improved, to make her peace with God. Then turning to her

parents, with her dying eyes fixed on theirs, she said in a tone of heartrending agony :

"If it had not been for you I should have been a Christian long ago. I was several times deeply impressed with Mr. R——'s sermons, but when I heard you criticising him, finding fault with his doctrines or manner, I made it the excuse for not laying his words to heart."

"When I read that account I learned a lesson I have never forgotten."

A deep groan was Mrs. Hall's only reply. On reaching home she went directly to her room, and sent down by a servant, asking her friend to excuse her.

Laurie sat reading by the fire, but laid aside his book and asked, "Who was the preacher?"

The lady mentioned his name and the subject of his discourse, and then added : "Quite a number of young men went into the vestry to converse with their pastor. I wish you had been among them."

He looked embarrassed, but presently remarked : "Mother doesn't approve such measures, neither does brother James."

"What measures, Laurie?"

He spoke now with excitement. "Why, rising to be prayed for, or going forward to the vestry. She doesn't like these protracted meetings, though as a church-member, she considers it her duty to go. I don't think there has been one sermon that she or James really approved."

"Oh, Laurie, you are mistaken!"

At this moment a servant entered.

"Your mother wishes to see you in her chamber, Mr. Lawrence."

Deeply grieved at his remark, though more than ever sure that his conscience was at work, the lady rose soon after Laurie left her, and returned to her own chamber apartment. On passing her friend's room she heard sobs and a voice almost inarticulate with grief, saying :

"Oh, Laurie, forgive me!"

Hastening to her chamber, she threw herself on her knees to pray earnestly for those so dear to her. The next morning Mrs. Hall appeared at the breakfast-table with a worn, agitated countenance. It was evident that her pillow had been a sleepless one. She did not allude to the events of the previous night, but requested her visitor once more to excuse her from remaining in the parlour, as she was not well.

Laurie came in late, ate a few mouthfuls, rose and walked to the window whistling a popular air, but Mrs. Leavenworth was not discouraged. He waited a few minutes, then left the room, and did not return till evening. His mother spent much of the day in her chamber, and her friend knew that many of its hours were passed in prayer for herself and for her unrepentant son.

Toward evening she knocked at Mrs. Leavenworth's door.

"I can endure it no longer," she said, sinking into a chair. "Laurie confesses that he has longed to join his young companions, and give himself to the Saviour. He says he never was so miserable as he has been since the meetings commenced ; but he thought I did not approve of the means used ; and with this objection he has tried to quench the Spirit of Grace. He says his

convictions have all left him now ; and he has made up his mind he must be lost."

Mrs. Hall wept convulsively. "Not one moment have I slept," she added, trying to restrain her sobs. "How can I sleep again?"

"God is as ready to hear prayer as ever, my dear Fann. I think He has already heard you ; and that Laurie is at this moment under a deep conviction of his sins before God."

"Don't forget us," said the lady, hurriedly, as she heard her son's voice in the hall below.

"I have earnestly entreated God in your behalf."

"Are you going to meeting, mother," Laurie asked on arising from the supper table, without, however, meeting her eye.

"Yes, my son."

The sound of her voice, trembling with emotion, moved him. He put his arm around her neck and whispered,

"Don't look so sad. It will kill me. I mean to try to be as you wish."

She made no answer, but prepared to go out.

Their own pastor was in the pulpit, and arose to read a mother's request for prayer for an unconverted child. He then read a passage of Scripture, made a few appropriate remarks, and gave opportunity for any to address the meeting.

The hour had nearly expired, when after a momentary delay, a voice faint and trembling at first, began to address God in prayer.

Mrs. Hall started and gazed around as if she could not comprehend, then sank back almost fainting with the thrill of joy which sent the blood coursing so swiftly through her heart. It was indeed her son Laurie, who, in an agony of remorse for his past conduct, had spent hours of the day in his pastor's study, where at length he had begun to entertain a trembling hope that his sins were forgiven. He had intended to tell his mother something of this when he said, "I will try to be what you wish," but she did not comprehend his meaning.

"Oh!" she exclaimed, clasping him in her arms on their return, "God is faithful. While I was yet speaking He answered."

MRS. MADELINE LESLIE.

Notices of Books.

The Life and Times of the Rev. John Wesley, M.A., Founder of the Methodists. By the Rev. L. TYERMAN. Vols. II. and III. (London: Hodder and Stoughton.)

Mr. Tyerman in these two volumes completes his *magnum opus*. In the second he carries down Wesley's his-

tory from 1748 to 1757, to the sixty-fifth year of his age, and in the third to his death. The same carefulness, and conscientiousness continue to mark the work to the end. We think that the author gives more attention and space to attacks on Wesley, and publications against Methodism than there is any need for. But there is no desire to

make too much of his hero, although there is a considerable tendency to glorify Methodism. Wesley's great indiscretions, especially in correspondence with some ladies, are faithfully set forth, and the history of his foolish and unhappy marriage fully given. The narratives of travel through England, Scotland, and Ireland; the records of evangelistic labour; the gradual building up of Wesleyanism as a system, form a history of great interest, and allure the reader on from chapter to chapter with all the attraction of a romance. Various parts of the narrative prove the old adage that truth is often stranger than fiction. We cannot doubt that Mr. Tyerman's work, so rich and abundant in materials, will henceforth be regarded as the standard life of Wesley.

The Land of Charity; a Descriptive Account of Travancore and its People, with Special Reference to Missionary Labour. By the Rev. SAMUEL MATEER, F.L.S., of the London Missionary Society. (London: John Snow and Co.)

"The Land of Charity" is the poetic name given by the Brahmins to the little kingdom of Travancore, in South India. The designation alludes to the generosity of the native State in support of the Brahmin priests and Hindu Ceremonial. In this beautiful province of India, Mr. Mateer has spent nine years as a Christian missionary, and his book is the result of much careful observation and experience. It abounds in interest and information on a great variety of subjects. He gives a geographical sketch of the country, relates its history, tells us of its people, their manners and customs, gives us a couple of chapters on its natural history, treats of its agriculture, its literature and religion, and in a series of closing chapters details the position and progress of Christianity, with the direct and indirect results of missionary labours. Mr. Mateer has given us an excellent book,

which will take its place in missionary literature. In the next edition we recommend him to recast the preface, in which he begins in the third person, passes on to the plural "we," and ends by writing in the first person singular. The volume is variously and beautifully illustrated.

The Wish and the Way, or Passages in the Life of Rose Burgoyne. By the Author of "The Diamond Wreath." (Edinburgh: W. Oliphant and Co.)

This work belongs to a class of which "The Wide, Wide World" may be taken as the type. They seek to convey moral and religious truth in the vehicle of fiction, and many of them do it very successfully. The present volume is a very good one of this kind. In the course of the story, which is kept up with much interest, many habits of modern society come under review, and throughout the whole, Evangelical religion is faithfully presented, and earnestly commended. Rose Burgoyne, the heroine, an amiable young lady, is brought to Christ by the instrumentality of the gentleman who subsequently becomes her husband, and both somewhat unexpectedly reach a position of wealth and influence, in which they are able to carry out their Christian desire for usefulness. The book has many points of excellence and interest, which we hope will gain for it a large circle of readers.

The Problem of Evil. Seven Lectures by ERNEST NAVILLE. Translated from the French by E. W. Shalders, B.A. (Edinburgh; T. & T. Clark.)

Whatever Professor Naville may write will be worthy of attention. In this volume he has attempted to grapple with the greatest of all moral problems. He has done much to remove from the question many incidental difficulties; but to say that he has reached to the bottom of the mystery, would be a mistake. He traces evil to the necessary

liberty of the human will, and also to its essential presence in the world, through the exercise of that liberty. "Evil," he says, "is essential to our world such as it is, such as it has become through the rebellion of the creature; but evil in itself is accidental. It exists, but it ought not to exist. Its possibility is the condition of liberty; but its realization is directly contrary to the plan of the universe and the Divine will." In other words, M. Naville proves the fact of the existence of evil, which no one denies: but fails to show how this mischievous source of man's miseries can exist in the presence of the antagonism to it, which he affirms to be equally existent in the Divine plan and purpose of the universe which God has made. How can evil and God dwell together in the same universe?—is the difficulty to be solved, and it is no depreciation of the abilities of Professor Naville to say, that he has failed to solve it. Far abler men than he have been unable to penetrate the mystery, and we fear it must remain unexplained until God Himself shall unveil the "deep things" of His nature in another state of our being. Meanwhile there is very much to interest and instruct in the disquisitions of this volume, and its perusal will give pleasure to intelligent and thoughtful readers.

Richard Hunne: A Story of Old London. By GEORGE E. SARGENT. (London: The Religious Tract Society.)

A story of the times of the Reformation, founded on facts recorded in "Foxe's Book of Martyrs." Mr. Sargent writes admirably. The current of the story shows, in a graphic and telling way, the terrible opposition which evangelical truth had to encounter when its light began to dawn on England after centuries of darkness and superstition. This book will do good in promoting the true spirit and helping the true work of Protestantism.

Cousin Mabel's Experiences. Sketches of Religious Life in England. By Miss E. J. WHEATELEY. (London: The Religious Tract Society.)

"Cousin Mabel" having been absent from England for some years, finds, on returning to it, many things in the religious and Church life of her native land, which strike her as deserving remark, and, indeed, reprobation. In a series of dialogues, supposed visits, and stories of family life, she brings these errors and follies under review, beginning with ritualism, drawing after it silly women, and ending with religious worldliness, as manifested in love for excitement and display. Miss Wheateley's book is marked by wise thoughtfulness, practical good sense, and a true Christian spirit, and is much calculated to be useful.

The Two Babylons; or, the Papal Worship proved to be the Worship of Nimrod and his Wife. With Sixty-one Wood-cut Illustrations from Nineveh, Babylon, Egypt, Pompeii, &c. By the late Rev. ALEXANDER HISLOP, ARBROATH. Fourth Edition. (London: S. W. Partridge & Co.)

The title of this book scarcely gives an accurate, certainly not a complete, idea of its remarkable character and contents. Rome is called Babylon in the Book of Revelation; such at least is the commonly received interpretation. Why so called? Surely from some analogy or resemblance between the religious system and superstitions of the modern city, and the idolatrous worship of the ancient Babylon. The author of this volume shows that the mythology of Egypt, Greece, and Rome is to be traced to Babylon as its fountain head, and endeavours to prove that the Oriental pagan system in its objects of worship, its festivals, its rites and ceremonies, its religious orders, and its very doctrines—all have their counterpart in the Romish system, so that Popery in its essential elements is baptized Paganism—"the very Paganism of the ancient literal

Babylon." The learning and research shown in this book are extraordinary. Upwards of 250 authors or works are quoted; and with such patience, skill, and clearness does the writer pursue his theme, that his argument amounts almost, if not quite, to a demonstration. Now and then he puts rather a forced construction on facts to suit his theory, but not often, and we do not wonder that his book has reached a fourth edition. It deserves the attention and study of all thoughtful Christian men.

The Pioneers. A Narrative of Facts connected with early Christian Missions in Bengal, chiefly relating to the Operations of the London Missionary Society. By GEORGE GOGERLY, late Missionary in Calcutta. (London: John Snow and Co.)

It is not given to every Christian missionary, nor, indeed, to many, to labour for more than forty years in a foreign land, but Mr. Gogerly had this honour in Bengal, when circumstances and opinions regarding missions and

missionaries there, were in some respects very different from what they are now. Mr. Gogerly arrived in India in 1819, and finally left in 1843. He has taken good time to make up his mind about writing these sketches of mission life and work in our Eastern empire. But, although the volume does not bring down facts, as to the success of missions, to the present time, yet there is much interest in Mr. Gogerly's sketches, with a good deal of information about India, and sacred memories regarding many of the early labourers in that field, which it is refreshing and edifying to read.

The Jewish Temple and the Christian Church. A series of Discourses on the Epistle to the Hebrews. By R. W. DALE, M.A. Second edition, revised, with additional notes. (London: Hodder and Stoughton.)

We are glad to welcome this new and cheaper edition of Mr. Dale's able exposition of the Epistle to the Hebrews. It is a thoroughly good book, containing solid instruction expressed in a very clear and vigorous style.

Our Chronicle.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

FORTY-FIRST ANNUAL MEETING.

THE PRELIMINARY Meeting of Members and Delegates was held on Monday evening, May 8, 1871, at the Lecture Room of the Sunday School Union. The Rev. J. C. Harrison, the retiring chairman, presided, and the programme of proceedings for the assembly was arranged.

THE ASSEMBLY was held at Finsbury Chapel, on Tuesday, May 9, and Friday, May 12, under the presidency of Rev. Thomas Jones, of Swansea. An unusually large number of members, and delegates, was present.

Prayer having been offered by Rev. Dr. James R. Campbell, of Bradford, the chairman ascended the pulpit and

delivered an inaugural address of great beauty, pathos, and power, on "THE WORK OF THE CHRISTIAN PREACHER." The whole audience rose, at the end of the address, and sang "All hail the power of Jesus's name."

THE REPORT OF THE COMMITTEE was read by the Rev. Alexander Hannay, and was adopted on the resolution proposed and seconded by the Rev. J. Hutchinson, and J. Williams, Esq.

The appointment of the Rev. JOHN KENNEDY, M.A., of Stepney, to the chair, for 1872, was moved and seconded by the Rev. J. C. Harrison and the Rev. Dr. Stoughton, and was carried unanimously.

The reception of the Rev. Dr. DEXTER, DELEGATE from the American Congrega-

tional Association of Boston, was enthusiastic. He was introduced by the Rev. Henry Allon and Henry Wright, Esq., both of whom gave cheering utterances respecting their reception in the United States.

Dr. Dexter replied in a speech of much interest and with great effect.

The Rev. T. K. Beecher, from the United States, was with equal cordiality received as a visitor, and in response to the call of the assembly, rose and delivered a fervid address, which was received, as well as that of Dr. Dexter's, with unanimous applause.

"THE COMPREHENSION SCHEME," as proposed by some of the Broad Church clergy, was the subject of a very lucid and well reasoned paper, by the Rev. Edward White, demonstrating the impossibility and the inutility of such a comprehension of all parties in one united Established Church.

Mr. MIALI'S MOTION for the disestablishment of the English Church, which stood for discussion in the House of Commons on this evening, was now introduced by the Rev. R. W. Dale, M.A., and the Rev. Alexander Mackennal, B.A., and was ably discussed by those gentlemen. Exception was taken to the timeliness of the motion by the Rev. William Urwick, M.A., to whom the Rev. E. Mellor, D.D., replied.

A resolution in support of Mr. Miall's motion was carried with almost entire unanimity and with great applause.

Alfred Barnes, Esq., was then called on to read a paper on the "RELIGIOUS TRAINING OF YOUTH."

The country members and delegates adjourned for refreshment to the Cannon Street Terminus Hotel.

FRIDAY, MAY 12, 1871.

The assembly met at 9.30. After devotions, a resolution was carried empowering the committee to prepare and publish a SUPPLEMENT to the New Congregational Hymn Book, with convenient speed. The great question of the day, THE ELEMENTARY EDUCATION

BILL, came up for consideration, on a motion by Rev. J. Picton, M.A., and supported by Rev. R. W. Dale, affirming the necessity of the Bill, but objecting to the twenty-fifth clause, which gives power to School Boards to levy rates for denominational schools, and thus establishes a new form of state aid to religious purposes. A counter resolution, to the effect that rates might in some cases be desirable and necessary for denominational schools. An earnest debate was carried on for three hours, when the original motion was enthusiastically carried.

THE UNIVERSITY TEST BILL, as amended by the House of Lords, was introduced by Rev. Henry Allon and Neville Goodman, Esq., and was condemned by the meeting, especially the New Test proposed, requiring all candidates for office in the Universities to take oath, that they would teach nothing that was contrary to the Holy Scriptures. A memorial was adopted against this particular clause of the Bill, and was ordered to be forwarded to the Prime Minister.

Various official resolutions of thanks to the gentlemen who had read papers, and to the Chairman of the Assembly for his admirable discourse and his able presidency were passed, and the meeting broke up for the present season.

Public meetings for the "Advocacy of Congregational Principles" were held in the evening at Stepney, Lower Clapton, Islington, and at Craven Chapel.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society was invested with remarkable interest and promise. Notwithstanding the strain on the benevolence of the country, the funds had increased £3,312. The circulation of the Scriptures had nearly reached the amazing number of four millions during the year. India, China, Madagascar, Africa, South America, were aided. In Rome a dépôt is opened near the building where the recent Ecume

nical Council was held, exhibiting on its front the motto, "Search the Scriptures." The income of the year reached the magnificent sum of £180,314 19s. 2d. The expenditure, however, arising from the increased operations of the Society, exceeded that amount by £9,000. Lord Shaftesbury presided. The speakers were the Bishop of Gloucester, Dr. Duff, Dr. Wilson, of Bombay; the Rev. E. Bayley, the Rev. Robert Moffat, the Rev. G. T. Perks, Dr. Willis, of Canada, and the Earl of Harrowby.

THE RELIGIOUS TRACT SOCIETY.

The seventy-second annual meeting of this Society was held in Exeter Hall, and was large and spirited. Its depôts and agencies seem co-extensive with the globe. Its issues during the year from the depôt, Paternoster Row, were 40,727,471, and adding to these the issues from foreign depôts, the grand total for the year amounted to nearly fifty millions. In Rome, it has its depôt near the Church of the Jesuits, with a large issue of books and tracts in the city. The Bishop of Ripon presided, and the speakers were Dr. Miller, the Rev. D. Sanderson, Dr. Craig, of Hamburg, Mr. J. Macgregor, and the Rev. R. D. Wilson. The total issues of the Society from its formation has now reached the astounding number of one billion, three hundred and eighty-four millions.

THE LONDON CITY MISSION.

The friends and supporters of this Society, at their annual meeting, in Exeter Hall, were greatly encouraged by the operations and results of the year. The income amounted to £37,600. Ten new missionaries had been added to the staff of agents, and the amount of work done was truly astonishing. It appears that during the year, in work-shops, factories, penitentiaries, workhouses, and other public places, nearly a quarter of a million of persons had been visited, or conversed with, besides about three-quarters of a million of

attendants at 20,000 meetings. Day and night cabmen, the Jews, Romanists, Foreigners, Public-houses and Work-houses, have special missionaries, who are doing a most Christ-like work. The chair was occupied by Joseph Hoare, Esq., and the meeting was addressed by Major-General Lake, the Rev. G. Calthorp, R. Hoare, Esq., the Rev. W. O. Simpson, the Rev. W. Grigsby, and the Rev. J. Patteson.

HOME MISSIONARY SOCIETY.

This society held its fifty-second anniversary, in Finsbury Chapel, on Tuesday, the 9th of May. In the unavoidable absence of Mr. Morley, M.P., Mr. Henry Wright occupied the chair. The Rev. J. H. Wilson, the secretary, read the report, from which it was seen that there are 144 mission pastors, and 100 lay evangelists, labouring in 1,000 villages and hamlets of England and Wales; and that there are 745 Chapels and Mission-rooms, with an average attendance of 50,000 hearers. Besides, there is a voluntary agency at work, consisting of 237 lay preachers, and 2,516 Sunday-school teachers. The speakers were the Earl of Shaftesbury, Count Bernstorff, Dr. Raleigh, Rev. D. Fraser, Rev. P. Hood, the Rev. L. D. Bevan, and the Rev. W. Braden. The income of the society for the year was £6,860.

THE BOOK SOCIETY.

The meeting of this society, preceded as usual by a soirée, was held in the Guildhall Coffee House, on Thursday, the 4th of May. The Rev. I. V. Mumery, the secretary, read the report, which yielded ample proof of the usefulness of the society in supplying books of a healthy order, not only to the poor, but to other classes. A life of Christ has been published during the year, consisting of 192 pages at 2d.; and of the society's edition of Foxe's Book of Martyrs, a gentleman in Edinburgh had purchased 20,000 for distribution among the children of that city. The Earl of Shaftesbury occupied the chair, and the

meeting was addressed by the Revs. S. Charlesworth, Professor M' All, Rev. D. A. Doudney, D.D., J. H. Wilson, G. Martin, T. Alexander, and J. de K. Williams.

THE IRISH EVANGELICAL SOCIETY.

The fifty-seventh annual meeting of this society was held in Finsbury Chapel, on Monday, the 8th of May. The report was read by the Rev. W. Tarbotton, the secretary. The society's agents are labouring very extensively throughout Ireland, and in not a few instances with marked success. The income has amounted to £4,502, which, excluding incidental additions, is beyond the average of several years. Mr. Reed, M.P., presided, and the speakers were Mr. Chambers, M.P., Mr. J. Scrutton, Rev. A. M' Auslane, the Rev. J. White, the Rev. J. H. Wilson, and the Rev. W. Roberts.

COLLEGE FOR THE DAUGHTERS OF CONGREGATIONAL MINISTERS.

We are grateful to be told that, as the result of our notice of this important movement in the March number of this Magazine, there came a donation from a lady of £500. Since that time we find from a speech made by the Rev. J. C. Harrison, at the late meetings of the Congregational Union, that the scheme wins increasing favour. Mr. Harrison spoke of near two hundred letters which had come from pastors, and which hailed the project in most touching terms. He read also a letter from a professor of one of our colleges, which records—"My decided judgment is—and I speak as a minister and a minister's son—that to found a school of our own will, in the long run, be both a cheaper and better plan than to distribute the girls." During the last two months gentlemen had been making careful inquiries respecting suitable site, having laid down these conditions: "Easy and cheap access to London, in order to secure the services of competent professors; a site healthy, well-drained, and at a moderate cost; also where one or more well-established Congregational Churches were to be

found, and where provisions and other necessities were reasonable in price." The committee of management had met, by invitation, Mr. Morley, in Woodstreet, and after receiving a report from the Rev. J. Beazley, and Messrs. Scrutton and Marshall, which strongly recommended the purchase of a site of three acres near Gravesend, had resolved, on the suggestion of Mr. Morley, and which was supported by Mr. Wilson, of Tunbridge Wells, to complete the purchase. The field was nearly two hundred feet above the river, of which it commanded fine views, and was open to tidal and saline influences from the sea. It had also the advantage of obtaining for the school the pastoral and personal influence of Mr. Guest, to whom the project owed so much. We concur in this view, and trust donors will soon enable the managers to push forward the movement. Mr. Harrison spoke of contributions being arrested by the suggestion of another movement. It would be much to be regretted if anything should impede the fulfilment of so desirable an undertaking. We are told that between sixty and seventy applications for admission have already been made. The project is one that must specially commend itself to Christian ladies, and we ardently hope they will at once send promise of sympathy and help to the treasurer, or honorary secretary at Gravesend.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

When the importance and value of an institution has once been established, and when the necessity for it remains unaltered, the lapse of time should be regarded as strengthening rather than diminishing its claims, especially when experience has tested and proved its worth.

The Walthamstow Mission School has now for more than thirty years been doing its quiet and unobtrusive, but most important work, of train-

ing the daughters of Christian missionaries, and giving them the advantages of that home, which their parents have been compelled to forego for the sake of the heathen.

It is, in truth, a missionary work, for it sets at liberty the hearts and hands of missionaries and their wives, and enables them to labour in their special work, free from anxious care on account of their children.

Through the kind and generous help of friends, the old house at Walthamstow has been recently renewed, and several commodious rooms built, thus enlarging the capabilities of the building, and enabling it to accommodate sixty children.

Death and other circumstances from year to year have reduced the number of the supporters of the institution, and the present state of the funds makes it imperative to seek subscribers, so as to enable the committee to prosecute their labour of love free from pecuniary embarrassments.

The orphan fund in connection with the institution is an object of special interest, by which the committee receive the children of missionaries who have died in the work, free from charge.

Any further information will be gladly communicated on application to Mrs. Pye-Smith, Mare-street, Hackney, by whom also contributions will be thankfully received.

MANAGERS' MAY MEETING.

THE usual May Meeting of the Managers of the *EVANGELICAL MAGAZINE* was held at Radley's Hotel, Blackfriars, after the Missionary Sermon at Surrey Chapel, on Wednesday, May 10th. The Rev. S. B. Bergne, the Treasurer, presided. The Rev. Drs. J. Stoughton, R. Halley, A. Raleigh, J. Macfarlane, Revs. T. Binney, E. Mannering, J. C. Harrison, S. Thodey, W. Campbell, W. P. Lyon, J. Viney, H. J. Gamble, J. Kennedy, W. M. Statham, J. G. Miall, and I. V. Mummery were present. The Rev. Drs. J. R. Campbell, R. Ferguson, Revs. R. D. Wilson, R. Bruce, R. Belgarnie, E. White, A. Holborn, R. Troup, W. M. Paull, and James Legge were among the visitors.

A letter was read from the esteemed Editor, saying that, while his health was somewhat improving, he thought it desirable to avoid the excitement of a public meeting, and stating that as he had been compelled, under medical advice, to relinquish his pastorate, he should be more at leisure to attend to the interests of the *Magazine*, which became increasingly dear to him.

The following resolution was proposed by Dr. Stoughton, seconded by Dr. Macfarlane, and unanimously adopted:—

"That the Trustees present, having received a communication from their dear brother, the Rev. Dr. Spence, indicating the necessity of his resigning the pastoral office, but expressing an intention to continue the editorship of the *EVANGELICAL MAGAZINE*, would convey to him an assurance of their sympathy with him in the painful affliction which has terminated his relationship to the Church at Clapton Park Chapel, and of their gratification at finding he hoped to be able to retain the editorial office.

"They would commend him to the loving care of his Heavenly Father, with an earnest prayer that his life may be prolonged, and his health established, so that he may still serve the Christian Church by the use of his pen, if not by his ministrations in the pulpit."

The Treasurer urged the importance of a larger number of churches giving the whole or part of a sacramental collection during the summer months, so that the Managers might meet all the applications from widows, now standing on the books.

I. V. M.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Anniversary of the London Missionary Society.

THE past Missionary year of the Society bore throughout its whole course very evident tokens of the Divine blessing, in respect to funds, to offers of service from young men, to spiritual progress at many of the Stations, and to increased contributions from Native converts. The anniversary services held in May were very numerous attended, and a spirit of devout gratitude and hope at the present position and bright prospects of the Society animated the large assemblies which were gathered together.

On **MONDAY MORNING**, May 8th, at half-past seven, a Prayer-Meeting was held at the Mission House, at which numerous friends, including Ministers and Missionaries, with the Officers of the Society, united to implore the Divine blessing on the approaching services.

On the **SAME DAY**, at three o'clock, an unusually large number of Town and Country Directors met in the Board Room to transact business in anticipation of the Public Meeting.

On **TUESDAY EVENING** a sermon in the Welsh language was preached in **FETTER LANE WELSH CHAPEL**, by the Rev. **JOSIAH JONES**, of **MACHYNLLETH**, from Isaiah, liii. 12.

The usual sermon at **SURREY CHAPEL** was preached on **WEDNESDAY** morning by the Rev. **R. D. WILSON**, of Craven Chapel, London, from John xi. 40. The devotional services were conducted by the Rev. **G. L. HERMAN**, of Chatham, and the Rev. **G. GILL**, of Burnley; in the evening the Rev. **J. OSWALD DYKES**, M.A., of the Presbyterian Church, Regent Square, preached to a large congregation in Westminster Chapel from Psalm cxii. 6, 7. The devotional exercises were conducted by the Rev. **P. W. DARTON**, B.A., of Chester, and the Rev. **R. BULMER** of Torquay.

ANNUAL MEETING IN EXETER HALL.

The Society held its ANNUAL MEETING on Thursday morning, May 11th, and Exeter Hall has not been fuller this May than on that occasion. From end to end the great building was crowded. The platform was entirely occupied by the ministers and leading laymen of the Congregational Churches. The Chair was occupied by Sir Bartle Frere, K.C.B., G.C.S.I., late Governor of Bombay, and among those near him were Hon. A. Kinnaird, M.P.; G. Leeman, Esq., M.P.; E. Baines, Esq., M.P.; C. Reed, Esq., M.P.; Sir Donald MacLeod; J. F. Hawkins, Esq.; John Crossley, Esq.; William Somerville, Esq.; Henry Lee, Esq.; Henry Wright, Esq.; J. K. Welch, Esq.; G. F. White, Esq.; Edward Grimwade, Esq.; William Crosfield, Esq.; T. B. Job, Esq.; Joseph Williams, Esq.; John Finch, Esq.; Henry Spicer, Esq.; Wm. Spicer, Esq.; Geo. Baines, Esq.; J. W. Willans, Esq.; D. Pratt, Esq.; Professor Godwin; Dr. Morton Brown; Dr. Lockhart; Rev. Dr. Raleigh; Rev. Thomas Jones; Rev. R. W. Dale; Rev. Newman Hall, &c., &c.

A hymn having been sung, the Rev. GEORGE MARTIN, of Lewisham, offered prayer.

The CHAIRMAN then said: My Christian brethren and sisters, it has been usual at your meetings for the Chairman to open the proceedings with a few words explanatory of the objects of the meeting, and I would ask you to bear with me for a very few minutes while I say a few words personal to myself, and express to you how thankful I am to you for permitting me to be here this day, and how thankful, above all, I feel to God for allowing me to be among those who are assembled here this day to bear testimony to His Gospel. It may seem, and it does seem doubtless to many who only judge after the judgment of this world, to be a strange thing—a thing difficult of explanation—to know how it is that so many men and so many persons, who feel deeply and very differently upon many points connected with Church discipline and Church organization, are met here together this day. It may be a matter of inquiry, the answer to which may not be very patent at first sight, to know what it is which brings us together here this day, and binds us together in one purpose. It is, of course, obvious, in the first instance, that it is the feeling which actuates every one here present, the feeling of the obligation to obey the parting command of our Lord to bear His Gospel to every nation. That, no doubt is the first and prominent object which brings us together; but I cannot help thinking that there is another and perhaps even deeper feeling which underlies this principle of obedience to our Lord's parting command, and that is a feeling of the necessity in these days of cultivating more strongly those bonds of Christian brotherhood which bind together all who truly love the name of the Lord Jesus. It seems to me that there is something in our meeting this day analogous to what I have often observed in India, and that is that, in the face of the awful superstitions, in the face of the terrible religions which there tyrannise over mankind, all the minor differences which divide Christians sink into utter insignificance, and that those who feel what it is to love the Lord Jesus themselves feel truly that, however man may be called, to whatever sect or Church he may belong, that the true Christian is his real brother; and surely this is no empty feeling here, when we look out upon this vast Babylon of European

civilization which we have reared. The more we consider what is passing around us, the more we consider the tidings which come to us from distant lands, the more we shall feel the necessity of sinking every formal difference in the one feeling of the unity of true Christians.

And now let me answer the question that suggests itself to you, "What is it that this man has to tell us? Is it anything of the labours that he himself has been permitted to see the fruit of in distant lands? I am sorry to say, my brethren, that I can speak about nothing personally of what I have myself been permitted to do. I have been a hewer of wood and a drawer of water for those whose greater privilege it was to attend upon the sanctuary of the Lord. But it is for this reason, because I can only tell you what appeared to me as a distant spectator of the doings of Israel, that you may bear with me for a few minutes while I tell you what I have seen and heard in those distant regions in which the greater part of my life has been passed. Let me ask you to think of all those great revolutions of thought and of opinion which are going on about you here in Europe; think of how opinions in all matters, religious, political, social, and moral, have changed since the days when the first French Revolution broke out; think of how rapidly civilization, as we call it, has poured her fruits upon this favoured land; and think of all the changes which have taken place among ourselves and among the nations with which we are most intimately connected in Europe; and when you have realised all this, I believe you will be still very far from realising the greatness and the rapidity of the changes which are coming over that great Empire of more than two hundred millions of souls over which the Lord has placed the Sovereign of England as arbitress of the temporal destinies of so many of His people. I believe that your vivid imagination would fail to conjure up any picture of a change so vast, reaching so far down, and extending so far over the surface of society as the changes which are taking place in everything in your Indian Empire. This is not the place nor the time to speak of the many material agencies which have contributed to this result. It only concerns us just now to speak of that which I believe has been the most potent of all the agencies at work—the agency of the Gospel of Christ. It was a very few years ago, comparatively, as men speak—it was only the time when, as a young man, I went out to India, less than forty years back, when, I will answer for it, there was not one thoughtful politician, not one statesman, however much he might be imbued with the spirit of Christianity, who did not feel that the preaching of the Gospel was attended with political dangers of which no man could measure the intensity or the possible results. It was not merely cold and formal officials who felt this, but I speak most confidently when I say that the feeling of distrust and fear was shared in by men who, above all things, valued the Gospel of Christ, and who sincerely and from their hearts believed that nothing better could have been given by England to India than the knowledge of that Gospel. And now, my brethren, how are things changed in that empire? At this present moment—I do not speak of possible results; God forbid I should attempt anything in the shape of foretelling what may happen to-morrow—but I do say that the Indian people themselves have come to regard this Gospel which we bear among them as the greatest of all boons which England can confer upon India, and that whether it be for weal or for woe, whether it be for war or for peace, as things

appear to the temporal eye, that there is nothing in all our hearts, in all our civilization, in all our legislation, in all our military domination, in all the protection we afford to life, and property, and opinion, that compares with that which is the great secret of all our success—the truth of the Gospel as it is in Christ.

I wish that time admitted of my telling you one-half of what I could say as a spectator, and a spectator only, of the work which has been done by Christian missionaries in India, by those humble and devoted men who, setting aside all thought of temporal comfort and temporal prosperity, have devoted themselves to the simple teaching of the Gospel of Christ; but I must confine myself to that which more immediately concerns your own society. And let me here assure you that, as far as a temporal judge can understand, no society was ever better served than you have been by those who have accepted at your hands the task of serving the Lord in those distant regions. The report, which will be presently read, will give you numerical results, but these numerical results speak very little of the whole truth. They tell you merely the shell of what is to be seen and heard by those who are abroad among the inhabitants of India. As for the truth, let me tell you that, as far as I, a layman, and one not engaged in the work myself, can judge—so far from there being anything like exaggeration or over-colouring in the reports you receive, I believe there is not one man in ten of the missionaries you send out who has any notion of the greatness of the work which he has himself been doing; and I have always observed that the greater the real success of the missionary the more he is inclined to say, and say from his heart or his inmost feelings, “We are unprofitable servants,” and that his exertions have come far short of what he wished, and desired and thought possible. Time will not admit of my telling of a tithe of what I have heard and seen with regard to those of your own missions which I have had an opportunity of seeing. No man can go to Calcutta without hearing the name of your secretary mentioned with feelings of the intensest affection, and that not only by men who agree with you in the main, but by men as widely as possible different from us, and by men who have not yet done more than to see what an excellent gift it is the knowledge of which your missionaries devote themselves to communicate to the people of India. The same I find to be the case at Belgaum, where you had for a long time Mr. Beynon labouring. I am quite sure if my friend spoke as I have heard him speak in India, he would express a feeling that what he had done had come far short of what he thought possible, and yet I was astounded when I went myself into the field of his labours and found what he had effected there.

I wish I could speak from personal knowledge of him who, more than perhaps any other missionary of modern days, has stirred the feelings of large masses of his countrymen, and that is our venerable friend Mr. Moffat. It never fell to my lot to be in that part of Africa, but I had a means of measuring what he was about and what he was effecting, which seemed to me to afford a pretty good test of how you were served in that quarter of the globe. You may recollect that the part of the desert country of Africa to which he had devoted himself, that part of which he visited as the farthest place removed from civilization to which he could attain when he was a young man,

was the hunting ground of some of our most active and energetic spirits from India. When young men went to the Cape in search of health, they were very apt to go to the neighbourhood of Mr. Moffat's mission in search of game, and there, hunting the lion, and rhinoceros, and elephant, they very often came across Mr. Moffat. These young fellows were, for the most part, not exactly the men you would have chosen to make clergymen of; they were high-spirited young fellows with great animal spirits, great desire to ride and hunt and shoot, and their spirits, I dare say, often carried them to extremes, which some of you would not, perhaps, think altogether what you would wish to show to the heathen; but in the main they were English gentlemen, and they were men who had been brought up among the wives and families of Englishmen, and had learned at the bottom, in spite of their exuberant animal spirits, to respect that which was right, and to recognise a Christian gentleman under whatever guise he might happen to be. I never knew one of these young men come home from Africa without finding that his feelings regarding Christian missions in general had been effectually changed by what he heard of Mr. Moffat. He might, perhaps, still retain his old objections to too much religion, as he might think it, in civilized countries; but of this he was very certain, that Moffat was doing a blessed work in Africa, and that it could not but be for the good of mankind, and, as they all felt, for the glory of England, that this man should work as he did. They all felt not only respect, but intense affection for Mr. Moffat, and I have heard many of those young men refer to the words they heard from him as being the first words which had sunk deep into their hearts, and made on them the same impression which his words had so often, and for so many years, made upon the idolaters of Africa, and taught them to know Christ and the power of His Gospel.

Well, my brethren, it is difficult to think or to speak of Mr. Moffat without thinking or speaking of one other man whom you have sent forth to those regions, and one who is closely connected with him, I mean the great Livingstone. It was my fortune first to be introduced to him by a man of art, a man of the highest artistic training in London—he is now dead—Henry Phillips, who was looked upon by all artists and all men of science and literature as an honour to his country; and he told me that when he first was introduced to Livingstone he felt—and the impression was deepened as he knew him better—that he was always in the presence of one of the greatest men he had ever met. He was at that time in communion with some of your great statesmen in this country, and the next person who spoke to me of him—thank God he still living, and still doing immense good—was a man chiefly connected with literature, and he told me that he had endeavoured, as being connected with Livingstone, more than once to be the medium of communicating to him invitations to some of those great palaces in the country which are so freely thrown open to all Englishmen who distinguish themselves abroad,—I mean to some of the great country houses of your nobility and the richer of your landed gentry in England, and that the answer he had always got from Livingstone was—"I have two duties to perform, and those duties are paramount to all others; the one, the principal duty, is my duty to the mission, my duty to make as far as possible known what are the wants of Africa, and to get as much assistance as I can for supplying those wants; and my other duty is to truth, to tell the truth regard-

ing Africa as far as I have been obliged to see it, and to finish the work in which I have endeavoured to embody what I have seen and heard, and until that work is finished I will undertake nothing else in the shape of pleasure or recreation;" and he steadfastly adhered to this, and it was impossible to drag him out of his retirement as long as these purposes were not fulfilled. There was one other man, and I will mention his name, because he is well known to many here present, and that was Mr. Arrowsmith, the great geographer. He was engaged at that time in making out a map for Livingstone's travels, and he said of all the men he had ever met, and of all the many hundred persons for whom he had had to perform such a work, there was no one who at the same time was so agreeable and no one who was so untractable as our friend Livingstone; for he said you might bring to bear upon him all the battery of science and all the battery of experience, and say—"This place must be five miles to the other side of where you have put it;" he would always say, "I saw it there, those are my observations, and nothing shall make me say that it can be anywhere else."

This was the man, as I first knew him, and when last I parted from him, it was at the time when he was on his way to depart after he had parted from you all here in England, on his way to Africa, and at that time I could not help being struck by the feeling which seemed to pervade him that he was going back to the place where all his first affections had been centred, and which at that time held upon him a spell which nothing else could counteract. He seemed to me to be impelled by a holy fervour to go and complete his work in Africa, and recollect—and I speak this with the utmost confidence—his work was not geographical discovery, it was not distinction as a traveller, but it was to pioneer the way for the Gospel of Christ. He seemed to me to speak as one all whose hopes and all whose affections were buried in Africa, and that he went back as one determined to devote himself to the civilization, and, above all, to the evangelization of Africa, and that till he had seen his way to completing that work he could never rest upon earth. Let us trust that the spirit which has carried him, I feel sure, into the midst of the wilds of Africa, to that country whence we now and then hear of some distant rumour of his safety, may bring him back among us again, and that before you next meet you may have the blessing of welcoming one more of your missionaries back from his work completed.

Before I sit down, let me say one or two words regarding the general effect of the preaching of the Gospel by your missionaries in India. I believe that in sending these men to India, you have done a great work for the temporal power of England. I believe that there is nothing more calculated to weld all the world together, or to weld nations together in such an empire as must often come across the imaginations of Englishmen—an empire of free men banded together under a Government which only strives to secure the greatest good to the greatest number, and strives in the Christian spirit of doing to all men as we would have them do to us. But, whatever the temporal results may be—and I believe they will be such as every Englishman, whatever his religious opinions may be, would desire—I feel sure of this, that nothing that has been conferred upon India gives greater promise for the peace and prosperity of India than the Gospel which you have sent to them.

The Rev. Dr. MULLENS then read selections from the

ANNUAL REPORT FOR 1871.

Five years have passed since the administration of the Society underwent important modifications, and since the Directors and Officers, into whose hands the care of its interests had fallen, brought new views and and new experience to bear upon the system under which its operations had been carried on. Results have shown that the changes introduced were beneficial in no common degree. Fresh life and vigour have been called forth in all its missions. Agencies have been rendered compact, which were thought to be too scattered; and plans, which were found to be too costly, are being brought out with economy. The crowded assemblies gathered at successive anniversaries bear witness to the revived and enlarged interest felt in its prosperity. A belief in missionary work, as divinely appointed, and as truly blessed, has taken the place of doubts and questionings once felt by many minds as to its real usefulness. The duty of sustaining it with zeal and power is heartily recognised.

REVISION COMPLETED.

In the spring of 1867 the Directors commenced a careful examination into the principles and system under which the objects of the Society are being carried out in its fields of missionary labour. At the outset, their attention was drawn to the fact that Christian communities raised up in heathen lands stand in a very different relation to a missionary Society from that of the heathen people who still need its message. And for many years past, in different degrees, the churches in these missions, as well as individual churches elsewhere, have taken a share both in the maintenance of ordinances and in evangelistic work among their neighbours. It was felt, however, that the time had arrived when systematic efforts should be made to increase their liberality and their zeal, in order to economise the limited funds and agencies of the Society, and to secure the largest practicable amount of aggressive effort in the heathen world.

In October last, therefore, the Board passed a resolution, instructing the foreign committees to revise the details of their different stations, with a view to secure a wise redistribution of labour, as well as the exercise of a strict economy. These committees have since been engaged in carrying out their wishes and recently laid before the Board reports to the following effect.

The Western Committee observed that the simple system upon which the West India Mission was framed three years ago has both effected a considerable reduction on former expenditure, and has opened the way for diminishing the Society's outlay still further in the future. An excellent beginning has been made in the preparation of a Native ministry, and in settling that ministry on a healthy footing. Three Native ministers have just been ordained in Guiana as pastors of Churches, and their salary is wholly provided by their flocks. They recommended to the Board a steady adherence to the system then adopted, and they proposed that all vacancies in the number of the English missionaries in the Jamaica and Guiana Missions shall, as a rule, be left unfilled, and that they shall be gradually diminished. The action proposed should, in a few years, bring down the number to eight, and the expenditure to less than

£2,000. They also recommended to the Board a further concentration of the missionary agency in the South Seas.

The Southern Committee recommended the Board steadily to reduce the agencies and the expenditure of the Society in the Christianised localities of South Africa. Many churches have been established among the Native races of the colony, and strong Christian congregations may be found in all the principal districts. The number of clergy is very large. From Cape Town eastward, to the Orange River and the Kei, the main districts of the colony are abundantly supplied with the means of grace. The Committee, therefore, proposed that, considering the advanced position attained by many of the South African churches the supply of the means of grace to the population generally, and the urgent appeals made to the Society in other portions of the field placed under their charge, the South African Mission, within the bounds of the Cape Colony and British Kaffraria, should be relinquished at the earliest practicable period. They proposed that the Bechuana mission should be prosecuted with vigour, especially in its northern stations; and that the staff should consist of not more than twelve English missionaries. They also suggested that the permanent staff of the Madagascar Mission should be increased to twenty ordained missionaries, with three English schoolmasters and the superintendent of the press, with an annual outlay of £9,500.

Thus, after several years of continuous labour, the Directors have been able to complete a careful revision of the entire range of the Society's agencies at home and abroad. They have sought to arrive at principles; they have examined into details; they have been anxious to promote economy; and they have also aimed to secure true efficiency. They are anxious to obtain for the service of the Society spiritual men, workmen not needing to be ashamed. But, before all, they desire for their brethren and themselves a full measure of divine wisdom and divine grace, that the excellency of power may be of God and not of man: that Christ's name may be glorified, and by His appointed message the souls for which He died may be saved.

CHANGES IN THE STAFF OF MISSIONARIES.

The losses sustained during the past year have been numerous and unusually heavy. They include several brethren who have laboured long in the Society's work, some of whom have passed to their heavenly reward, while others have been compelled by advancing years to retire from active work. To these must be added a few who had already retired from labour, and who have now been called away by death.

THE NATIVE MINISTRY.

Repeated reference has been made to this important topic in recent reports, and the evidence presented shows that the Native Churches and agencies of the Society occupy a higher position respecting it year by year. While the number of the English missionaries has been maintained only by special efforts, the number of competent Native ministers and pastors continues to increase; and in all the missions of the Society greater attention is paid to securing such men and giving them a suitable training. The Directors have not ceased to

press upon the Native Churches that it is their duty to maintain for themselves the ordinances of the Gospel, and to provide the instrumentalities by which they shall be administered. It is not absolutely necessary that this ministry shall be paid or be officially trained. It may be voluntary, and its members may sustain themselves; but it ought to be efficient, resting always on the Christian excellence of personal character, strong in zeal, and able truly to edify. Such a ministry the Directors are anxious to see established in every mission in which converts have been made, at the earliest practicable period. The matter has not been discussed in vain. Nearly a hundred such ministers are now found in our various missions, some of them distinguished for their excellence; and other evangelists, catechists, and preachers number eleven hundred.

POLYNESIA.

The South Sea Mission deservedly holds a high place in the esteem of the Society's friends; and the blessing which continues to rest upon it calls for the warmest gratitude. During the past year the Directors have published many illustrations of its prosperity. The cessation of the war in Samoa, the spiritual growth of the smaller communities in Raiatea and Huahine, new life in Tahiti under very unfavourable conditions, and steady progress in the out-stations of these missions, all manifest the presence of the Spirit, and show that living power accompanies the appointed ordinances of the Church. Of the fidelity of the South Sea evangelists and pastors the Directors have already spoken. From the Island of Niue and its prosperous people—so savage and heathenish only twenty years ago—they have received a new proof of their Christian liberality, and of the warm affection in which the Society is held. The contributions of the converts last year amounted to the extraordinary sum of £578. The Rev. F. E. Lawes writes on this subject:—

"Our contributions to the London Missionary Society for this year are all brought in; consisting of cotton fungus, arrowroot, two fishing-nets, and a little cash, amounting in all, as nearly as we can estimate, to 2,890.04 dols., or £578 0s. 2d. The above amount has been given at some considerable sacrifice of property and of labour, for, as you know, we are all poor people on Savage Island; the cotton is all hand-picked; the fungus, too, is most difficult to obtain."

The Directors have repeatedly had occasion to lay before their friends, and to bring to the notice of her Majesty's Government, the persecution of the converts of the Society in the Loyalty Islands, especially of those in the Island of Uea, under charge of the Rev. S. Ella. The people have borne their wrongs patiently, and the priests have been foiled. A new policy has now been inaugurated.

SOUTH AFRICA.

The Directors have recently given considerable attention to the South African Mission, and two years ago made its affairs a principal topic of their Annual Report. During the past year the Churches and stations have continued the even tenor of their way, and their reports show that they have made, on the whole, solid and satisfactory progress. A few special topics, such as the new mission among the Griquas, the civic strife among the Matebele, and the great demand for books among the Bakwenas, have been already spoken of in the Society's periodicals.

THE MADAGASCAR MISSION.

Considerable progress has been made in providing for general education, both in our own Mission and in that of the Society of Friends. A hundred and fifty schools are now open, containing more than five thousand scholars; and a large central school is in the course of erection for the training of native school-masters. The new printing-office, with its large supply of type, its two presses, and twenty-five compositors, is busily engaged in providing the lesson-books and tracts eagerly demanded by the people in town and country, and publishes a monthly periodical, full of varied instruction, with a circulation of three thousand copies. Ample supplies of Scriptures have been printed in London by the Bible Society, and of hymn-books by the Religious Tract Society, and are being steadily forwarded to the island.

The want of a trained ministry has been felt for some considerable time, and an effort has been made to provide for the future claims of the churches in this respect. Two of the missionaries have been chosen by their brethren for this special work, and a goodly number of students has been gathered together. Throughout all last year there were nearly fifty in regular attendance, who were receiving instruction in various useful subjects, including grammar, sacred history, exegesis, theology, and preaching. The address to the students at the commencement of last session was, by the special request of the Queen, given at the New Palace, the Queen herself being present, and the Prime Minister took the chair. The latter delivered a stirring address to the students and officers of the Church who were present; and at its close the Queen said a few words, thanking the missionaries for the good they were doing to her people, and urging the young men to make the most of the great advantages they were receiving.

The children's memorial church at Faravohitra was opened in September last. A new church for the city congregation, under the charge of the Rev. W. E. Cousins, was opened at Amparibe on October 6; and, in general, chapel building has occupied a large share of the attention of the converts, because of the great numbers to be provided for. On both occasions the Queen expressed to the missionary brethren the deep sense of gratitude entertained by herself for the society which has provided instruction for her people.

Once and again apprehension has been expressed lest the Government of Madagascar, led by two such sincere and devoted Christian converts as the Queen and her Prime Minister, should, by a mistaken zeal, employ its official influence in furthering the spread of the Gospel in Madagascar. But there is no real danger. In distant parts of the country more than one over-zealous officer has desired the people to attend church services on the Sabbath; but such men have acted without authority, and the visit of an English missionary has easily availed to set right the little that was wrong.

The greatest danger to the spiritual growth and the loving union of these young churches was threatened, not by the local government, but by the sectarianism of England. During the past year the Directors have continued to press, in various quarters, their opposition to the proposed bishopric in Madagascar; and it is with devout thankfulness they now report that the scheme, as hitherto planned, has broken down. As the discussion advanced, the Committee of the Church Missionary Society took a firm stand against

the project. In the most brotherly and Christian spirit they recognised the position and the rights of this Society, and of the converts whom God has given us; they pleaded for the continued observance of that wise and brotherly rule which, in almost all mission-fields, forbids one society to trespass or interfere with the ground taken up by another; and they declined to countenance and share in a scheme which would introduce among the young converts of Madagascar those "ecclesiastical controversies which have been the bane of the Mother Church." Eventually the clergyman nominated declined the appointment; and Lord Granville decided that "it would neither be desirable nor expedient to proceed to the creation of the proposed bishopric; or to move Her Majesty to grant a licence for the consecration of a bishop whose advent in the island would be calculated to produce schism in the Anglesian community, and, therefore, have an injurious effect on the conversion of the heathen inhabitants to Christianity."

THE EASTERN EMPIRES.

The state of affairs in China, political, mercantile, and religious, is unsatisfactory. There is a feverish sense of disturbance among the classes on the seaboard, as well as among the officials and the literary men, which bodes ill for the peace of the empire, and for the quiet progress of that healthy change among its people which Christian men pray for. The dreadful massacre at Tien-tsin last June, which struck such a thrill of horror through the civilized world, both indicated the brutal forces available against foreign aggression, and the fierce hatred which is ready to employ them in defending the empire from new nations and new ideas. The religions of China have never taught their people humanity, while they have narrowed their views within the smallest compass, and blinded them to the good which others are prepared to offer. We cannot forget the massacre of Yeh; the wholesale destruction of long-haired rebels in the central provinces, and the fierce onslaught at Yang-chow. Many things indicate that dark times lie before the Church and before the Western nations in their intercourse with China.

During the past year numerous additions were made to all these churches, and in several of them there is manifest an active Christian life. The Directors have often published facts respecting the Churches of Shanghai and Hankow, of Amoy and Hong Kong. This year the converts of Tien-tsin stood firm amid great perils, and suffered the loss both of money and goods; their houses were destroyed, and their lives were in danger. The Directors have expressed their warm sympathy with the missionary brethren and the Churches in North China in the grievous peril into which, by these events, they were thrown. The earnest Christians of Fat-shan, who had, with much spirit, at considerable cost, erected a spacious chapel for themselves, were attacked by a mob on the day when it was opened, and saw their building burned to the ground. The faithful and venerable teacher Yu, of the Hankow Mission, by his calm dying testimony, added weight to the constant exhortations of an eloquent ministry and a consistent life.

The work of the Society in the Indian Empire was described at considerable length in the last Annual Report, and it is unnecessary to repeat the information then given. The Directors dwelt upon the prosperous condition of [the Empire, the security in which Christian workers carry on their labours, and

the general enlightenment which is pouring from many quarters upon the population. They showed the extent of their efforts, the number of their missionaries, stations, and churches; the numerous forms which their evangelistic work assumes; the various modes in which it influences the people generally; and the sympathy which is felt for it by a large body of our Christian fellow-countrymen, who know and appreciate its value. Important questions connected with the preaching of the Gospel in the native tongues, and with school education of a high class, were also discussed, and these have again been considered with peculiar care.

Another year's experience only confirms all that was then said of the results which this work has attained. Our progress has been slow, in the face of great difficulties. We have not gathered great numbers of individual converts; our Churches may seem deficient in vigour, in spirituality, in self-government; the large social hindrances which cause heavy penalties to attach to a profession of the Christian faith retard the growth of conviction and faith. But it is only delay we see, not real resistance to the Gospel. All over the Empire the truth and spirit of that Gospel are working like leaven, moulding the views and life of the people, producing conviction, removing prejudice, and infusing into the once formal mass new vigour health, and life.

FINANCES.

For several months the state of the finances caused the Directors considerable anxiety. Notwithstanding the control which they maintain over the form and amount of their foreign expenditure, that expenditure grew unusually heavy, and several circumstances contributed to the increase. Owing to the delay of a mail, a portion of the ordinary outlay of the Madagascar mission, which should have been charged to the last year's accounts, was passed over to the first days of the present year. A further outlay for the special enlargement of that mission has likewise been incurred this year. And recent movements in the African and China missions have proved very expensive.

The total expenditure of the Society, chargeable against home income during the past year, has amounted to £87,324 16s. 9d. Adding the expenditure provided for and incurred abroad—viz., £20,027 2s. 11d., the entire outlay has amounted to £107,351 19s. 8d.

But in God's good providence the Directors have been able nearly to meet this heavy sum. A portion was chargeable against certain special funds lying in the Society's hands, as the Memorial Churches in Madagascar, the investments of the *John Williams*, and the funds for India and China. But the larger part has been met by the contributions of the year, which have proved exceptionally liberal. Several of the Society's warm friends have again given it substantial aid.

The legacies left during the year have been unusually large, having amounted to £12,000, or double the average of an ordinary year. From these resources the heavy expenditure of the year has been fairly met, and the peculiar and exceptional outlay has been at once provided. Thus, year after year, God's gracious promises are lovingly fulfilled, and He who has led His people to devise liberal things for His cause has enabled them by liberal things to stand.

The BALANCE-SHEET for the year is as follows:—

RECEIPTS.

1. CONTRIBUTIONS FOR GENERAL PURPOSES—

a. Subscriptions, Donations, and Collec- tions	£55,201	9	9
b. Dividends	2,161	7	4
c. Colonial and Foreign Auxiliaries	5,080	11	10
d. Legacies	12,452	15	1
e. Fund for Widows and Orphans and Retired Missionaries	3,424	3	4
f. Mission Stations, English and Na- tive Contributions, raised and appropriated	20,027	2	11
g. Ditto, additional from the South Seas, unappropriated	468	13	1
			<hr/> £98,816 3 4

2. CONTRIBUTIONS AND DIVIDENDS FOR SPECIAL OBJECTS—

a. For the Extension of Missions in China	644	19	6
b. For the Extension of Missions in India	337	5	8
c. For Madagascar Mission	1,290	19	4
d. For Memorial Churches	78	7	1
e. For South Sea Mission	209	1	5
f. For Missionary Ship	178	2	9
			<hr/> £2,738 15 9

Total Income £101,554 19 1

3. Balance from last year	£1,778	5	2
4. Proceeds of Property sold in Penang	687	10	7
5. Proceeds of Stock sold—			
On account, African Mission	2,037	17	8
On account, Madagascar Churches	1,187	5	3
			<hr/> 5,690 18 8
Balance against the Society			106 1 11
			<hr/> <u>£107,351 19 8</u>

EXPENDITURE.

1. Payments by Treasurer in London	87,324	16	9
2. Raised and appropriated at the Mission Stations	20,027	2	11
			<hr/> £107,351 19 8

The Rev. Dr. MULLENS introduced to the meeting the missionary brethren who have returned from abroad during the past year, viz., Messrs. John and Thomas, from China; Messrs. Beynon, Bradbury, Corbold, Johnston, Blake, and Wareham, from India; Mr. Jukes, from Madagascar; Messrs. Moffat and Thomas from South Africa; Mr. Alloway, from Jamaica; and Dr. Turner, from the South Seas.

The Rev. H. BATCHELOR, of Glasgow, moved the following resolution:—

“That the report, of which portions have now been read, be adopted; and that it be circulated, under the direction of the Board, with its appendix and statement of accounts. That this meeting offers its devout thanksgivings to God, for the peace and prosperity enjoyed by the missions of the Society during the past year, and for the generous liberality with which its labours have been sustained. It rejoices to hear that the revision of the Society’s work has been completed, and that, in so many of its missions, settled Christian communities have been raised up, able, to a large extent, to maintain the ordinances of the Gospel for their own edification. While blessing God for the long and faithful labours of the brethren who have passed from the active service of the Society, it prays the Lord of the harvest to send forth others in their stead, richly endowed by His Spirit, and unreservedly consecrated to His cause.”

He said: As I was listening to the report, a thought ran through my mind—What a history lies at the back of this statement of our Secretary! We have the “growths of all the ages” nearly represented in the report. As Christian men, you know that revelation itself is a thing of progress. There never was so strong a sense of personal responsibility to God over so great a breadth of the globe as at the present moment. In our age we have to develop systematically the missionary idea. We have already arrived at the grave period of revival, the very period that our nation is going through in its present history—always a solemn crisis in the history of a people or the history of a great society. A great deal of the old romance—I mean the superficial romance, not the real romance—of missionary enterprise has passed away. While there is an indescribable charm in the sudden life, the tender grace, and vivid beauty of spring, yet the second hues of full-grown summer are far nearer the harvest-tide. Let us rejoice that we are so much nearer to the harvest-tide.

There are two parallel processes, if I understand the world’s history, always going on together under the providence of God. I believe that movements spring up at the right time, neither too soon nor too late. In the days of our Lord there was a parallel process going on in the great heathen world corresponding to His appearance. It was in the fulness of the times that our Lord appeared, and, if I do not misunderstand the present state of India, it is now approaching the condition in which the world was when Christ came. What was the state of Greece and Rome? There was a great underlying discontent with mythologies, and in the upper ranks a thorough-going scepticism about all the gods. Is not that the state of India, and are we not beginning to enlarge our missions there? Are not parallel processes going on? Depend upon it that history is always true, and a far more reliable thing than our theories. I am looking for a grand breaking up and a grand reconstruction in our vast Indian empire. I believe the time is fast coming when men who are writing against Indian missions and sneering at them will have the grace, at least, to be silent. I believe something is going on in China. There is a world-weariness growing over China. It is in a state of political disorganisation; it is sinking into moral corruption; and it is in such states always that men realise what they have in them, and they call on God for help. When was it that the old Psalmist and prophets began to yearn for the Messiah? In their political degradations and thralldoms. And that is the state coming about, I apprehend, in China, and preparing the way for a resistance to which the resistance that is now being offered is as nothing. We shall have to fight it, and we must conquer.

The Rev. ROBERT MOFFAT, who was received with loud applause, the audience standing up to greet him, said: I cannot rise on the present occasion without emotions of a peculiar nature. Nearly thirty years have gone by since I stood on this platform to advocate the cause of the London Missionary Society; many who heard me then, both on the platform and in the body of the hall, are no more. Often while in Africa, in comparative solitude, wandering over the deserts, sometimes hearing the lion's roar or the hyena's howl, I could not help thinking of the seasons that you enjoy here. These seasons we have not there, but it is reviving to us to remember how many come together from time to time to pray for us, to hold our hands up while we are engaged in that great and glorious work, the work in which the loftiest minds have been engaged, and will be engaged, until the time comes when all the ends of the earth shall see the salvation of God.

In Africa I have seen great changes. On a former occasion, when I was speaking here, we were only beginning to hope that we should have native evangelists and teachers. On my return several who had been engaged commenced their labours. At the various out-stations which we were wont to visit (though our visits, from the multitude of our engagements, were few and far between), we have witnessed the wonderful power of God exercised through the simplest means. Not only at the Kuruman station, which is the centre station, but at out-stations hundreds of miles away, we have our churches, and there are men there of the simplest character. We have not been able to get an academy to raise up native evangelists; but where we have not been able to send a native to be a schoolmaster or teacher, they make one for themselves. Sometimes a man makes himself a native teacher or a schoolmaster. It is really astonishing to see the things that these men do. They assemble on the Sabbath-day; they have their regular seasons of worship; they hold their prayer-meetings; they read and converse together, and the teacher attempts, to the best of his ability, to explain what he knows of the meaning of the Scriptures. I have heard more than once a simple native teacher select a text evidently without any intention of expounding it, but making it a kind of hook on which to hang an apology for a discourse; but then he would press upon his hearers, with warmth and earnestness, the necessity of repentance towards God and faith towards our Lord Jesus Christ. I have seen these men with a glow of feeling persuading their hearers to taste and see that the Lord is gracious. I have seen tears trickling from their eyes when a simple native teacher has been holding up the Cross to them, and pointing out to them the beauty and love of the Lord Jesus Christ, and His goodness in coming to this wicked, dirty, nasty world, as I have heard them call it. The result of the Gospel in Southern Africa, in the interior amongst the Bechuanas, has been really remarkable. There has been a universal change produced amongst the tribes. I knew them when they lived in implacable hatred to each other, burning with revenge, so that no one tribe could visit another without running the risk of being cut off. I have known fine characters, not Christians, but fine, able, agreeable natives, who have gone to visit another tribe, and have returned no more. There was always something for which they sought revenge; now there is no more of that—the Gospel has swept that spirit away. One tribe can with impunity go to another tribe. Trade is carried on between them; each tribe has its own peculiar calling; one makes clothes, another smelts iron ore, another makes ornaments, another tools, and there is a constant interchange, such as was not known before. Oh, I have seen melancholy sights—poor visitors that had come and run the risk of buying and exchanging something having all their things taken from them. I remember on one occasion finding two or three of that description, the remainder of a dozen who had been killed. I took care of them, brought them to my house, and gave them food. Nothing could surpass the wonder of the natives, that we

should have such care of strangers, that we should actually give them our own food; they never saw such a thing in their lives, and they cannot imagine what sort of non-descript creatures we are. Notwithstanding the simplicity of many of our native teachers and schoolmasters, the work is blessed. I have wondered to see persons who have been brought from our out-stations who have had no other instruction than that of those simple men. I have been surprised to observe the clearness of their views of Christian doctrine, the depth of their faith when they were expressing themselves; how they were led to mourn over their sins, and how at last, through faith, they were enabled to look to Jesus Christ, who, in his own body, bore their sins on the accursed tree, reminding one that it is "not by might nor by power, but by My spirit, saith the Lord."

There was once a time that I remember when nothing would persuade either the gentlemen or ladies to put their legs and arms into sacks. After they were reformed, they began to feel that they were new creatures, and then it was that they began to desire to have decent clothing. I am sure you would all delight to witness the cleanliness and decency of these people who wear clothes of British manufacture. There goes through our station now no less than £70,000 worth of British manufactures to the tribes round about. I have known the time when a trader would stop a week or two without being able to sell a single handkerchief. Again, there was a time in our station when there was but a solitary plough, and that was the missionary plough, a Dutch one, and a very clumsy thing to boot. Now the natives have their ploughs by hundreds. There was a time when the man, the lord of creation, would select for himself such a choice work as sitting under the shadow of a tree while his wife worked in a field from morning to night with a heavy pick. Now she has the comfort of seeing him plough his garden—her garden; she has no objection to harvesting and to scuffle a little to take away the weeds. Now the very people who formerly would beat any northerner for taking care of his bawbees show a wonderful liberality, which the Gospel has developed amongst them. The Becuhanas are very careful of the little that they possess. Formerly, of course, they had no knowledge of money, no currency; it was all barter. They are wonderfully improved in that kind of wisdom now; they know all about pounds, shillings, and sixpences. It is a most gratifying thing to think that the people whom I knew for years, who would have thought it preposterous to exchange an ox, or a goat, or a sheep, or even a pound, or a shilling, or a sixpence, for a book, or to give it for a cause—namely, to extend the knowledge of the Saviour—that these people now buy books and read them.

That leads me now to another very important point. I now hold in my hand forty-eight pages of the Sechuana Bible. I have received letter after letter since I came to this country, telling how painful it is for the missionaries to send away one after another, and say there is no copy of the Bible or Testament to be had for love or money. I am thankful that I have been permitted once more to bear testimony to the glorious work of missionaries among the heathen. I do wonder, and I have wondered still more since I came to this country, that the great and glorious Being of infinite majesty and power, who holds the reins of universal empire, should condescend to employ such weak worms as we are to be His agents in the conquest of the world, for we know that the world is to be conquered by the Gospel of the Lord Jesus Christ. We know what we are doing when we are labouring, and we know that we cannot labour too much. The time is coming when we shall understand better than ever the greatness and the glory of the work in which we are permitted to take a part. Let us—oh! let us—while we have time, labour for the perishing heathen; let us do all that in us lies, that the knowledge of the Lord may be extended; we know that it is to be extended through human instrumentality, and we know that we have the blessing of that Jesus who said, "Go into all the world," whose language we missionaries feel as though we heard it, "Lo, I am with you always."

The resolution was passed unanimously.

Sir BARTLE FRERE here intimated that other engagements required his presence elsewhere, and requested George Leeman, Esq., M.P., to occupy the chair.

HENRY LEE, Esq., of Manchester, in a brief speech, moved the next resolution :—

“That this meeting rejoices to hear of the continued progress and prosperity of the churches in Madagascar, and of the increasing number of Christian congregations organised in the country districts. It offers its grateful thanks to God for the wide spread of Christian truth in India, and for the powerful influence which it is exercising upon the vast population of that empire. It offers its cordial sympathy to the missionary brethren in China, under the circumstances in which their work in that empire is now placed, and it trusts that God will guide and overrule the events which take place amongst its people to the furtherance of His cause.”

The Rev. GRIFFITH JOHN, of Hankow: The resolution expresses sympathy with the missionary brethren in China. Why should you sympathise with your missionary brethren in China? In the first place you ought to sympathise with them because they are hard-working people. I know there is an impression abroad that they do not work very hard. I have sat down for half-an-hour, more than once, to try and prove to some parties in China that your missionaries are working at all. A theory has been put forward that a missionary had no function whatever in life. I suppose that notion exists here to a certain extent, it exists to a fearful extent in China. The minister we know, the consul we know, the tea-taster we know, the silk inspector we know, the merchant we know, the opium-dealer we know, but the missionary we know not. Whence does he come? What does he want here? I am glad to be able to tell you that your missionaries in China are very hard-working men. They work from morning to night, and some of them work a great deal in the night. I may tell you that I have worked very hard in China, and that has had something to do with my breakdown. Now, what are the missionaries doing? In the first place, we are endeavouring to teach the Chinese children, because we attach very great importance to that branch of our work. It is true that we are not doing as much in China, in that respect, as is done in India, but we do not neglect this branch of the work. We have, in connection with our various missions in China, perhaps 3,000 or 4,000 children under our charge. At Hankow, we have about 150 children, who are daily receiving instruction in the Word of God, and I am happy to be able to tell you that some of these children are as free from idolatrous superstitions as any children brought up in this land can be. Some of them have already joined us to become members of our churches; others are coming in gradually. A short time before I left Hankow, one of the elder scholars returned on a visit, and wished to be baptised. This boy had been at home, and had steadily refused to comply with the religious rites and ceremonies of the family and neighbourhood. These scholars also preach the Gospel to their mothers and sisters, persons to whom we have no access. Some of these have been brought in through their instrumentality. These scholars also teach other scholars who do not attend our schools. Many a time in passing through the streets of Hankow, I have had the pleasure of hearing other boys, who do not attend our schools, catechising each other in the words of our catechism. For instance, one boy will ask another, “Who made you?” and the other will say, “God.” “And who is God?” “The Creator of heaven and earth and all things.” “How many gods are there?” “One.” “What are the gods of the temples?” “They are the creations of men’s imagination, and the work of men’s hands.” The boys had never been near us, but they wished to let me know as I was passing, that they knew who I was, and what I was doing. You see from this that the schools are doing their work, and doing a good work too. I wish I had a thoroughly trained schoolmaster, in connection with our mission at Hankow, because after all, a preacher is not the man for teaching boys. I think we ought to have schoolmasters, as well as preachers, in China, but that is a matter to be settled hereafter.

Another thing we do is to heal the sick. We have our hospitals and, I am happy to tell you, that we have two glorious specimens of medical missionaries on the platform to-day—Dr. Lockhart and Dr. Hobson. We cannot do well without these hospitals, not because we need them in order to draw a congregation in China—we need not such auxiliaries, because the Chinese are excellent people for attending places of worship; not because they take any very great interest in the worship, but they like to hear something new. In China, you can go on preaching from morning to night, and calculate upon having a very good congregation. I have often stood up for two hours at a time, preaching, and the place was crammed. What we appreciate these hospitals for, is this, that they are a practical exemplification of the benevolent tendencies and nature of our religion. Jesus Christ went about preaching the Gospel and healing the sick. My ideal missionary is this—the man who is a doctor and a preacher, the man who is a thorough M.D. and a full-blown D.D. Then there is another thing we are endeavouring to do. We are book-makers. We cannot do without books, because the Chinese are a literary people, and if we publish a book, it is understood all over the country. The great book of all is of course the Bible, and you know that the Bible has been translated into Chinese. The brethren at Peking are now bringing out a new version in the Mandarin—that is, the court dialect, and tens of thousands and millions of persons in China will be able to read that, who are not able to read the Bible in the literary style. We cannot do without the Bible in China. I am surprised how the Roman Catholics can get along without that precious book. I do think I might as well stay at home as go to China without my Bible. The inexhaustibility of that book is a marvellous thing. You know the Chinese have wonderful memories. They take in anything, and can keep it in the most marvellous manner. I can give you hundreds of specimens of the wonderful power of memory of the Chinese. One of my converts once came to me and said, “I want a book.” I gave him one, and he came back in a few days for another. I said, “Have you read that?” “Yes,” said he. “Do you remember it?” “Yes; please ask me a few questions;” and I found that he had got it all in his mind. Then I gave him another, and in a few days he came back again, and asked for another. I said, “What about the book I gave you the other day—have you read it?” “Yes.” “Do you understand it?” “Yes, I understand it too.” And then I gave him another, and so on, till he had exhausted all the books I had. What was then to be done? I asked him about the Bible. “Have you read that through yet?” “Yes,” he said, “I have read it.” “Do you understand it?” “No; I cannot say I understand it; I find it inexhaustible. I find in every chapter I read, even those that are most familiar to me, there are mysteries that I never can fathom.” That is the case here, and it is the case in China too. We find that the old book is just as inexhaustible there as it is here.

In addition to giving them a Bible, we give them theological works. We have our tracts and various theological works that are of very great value. We give them also scientific books. I fancy that some very good people in this vast assembly would ask me, “What have you to do with sciences? What have you, as missionaries, to do with teaching the Chinese history, geography, and the sciences?” Well, I believe in various gospels. I know there is but one great Gospel, the power of God unto salvation, and, as we missionaries know, the Chinese need that; there is nothing that can raise them from their moral degradation but that. We know that the preaching of the Gospel is God’s established means to bring it to bear upon the hearts of the people. But then, I believe, there are other Gospels for other diseases. Let me give you one or two illustrations;—One of the greatest difficulties we have with the Chinese arises from their intense pride and arrogance. This is based upon ignorance—ignorance of a little geography and a little history. The Chinese have a map of the world; China is repre-

sented as covering nearly the whole of it; and as for other places, such as Africa, Europe, and Great Britain, they are represented as small islands dotting the four seas which are supposed to surround the great country of China. Now, you see, the gospel necessary for that is a little geography. They call their emperor the Son of Heaven, and their theory in respect of him is that he is the viceregent of God upon earth, the supreme lord of all the kings of the world. Now, the Gospel for that is a little history. Again, the Chinese have many gods, but not much religion, I am sorry to say. One of their principal gods is the god of thunder, who is represented as a very ugly demon, with a mallet in his hand, surrounded by a circle of kettle-drums, which he beats furiously, and that produces thunder. The goddess represented along with him is the goddess of rain, who is represented as pouring water out of a basin. Then there is another god, the god of wind, who is represented with a tremendous fan in his hand, which he waves to and fro, and thus produces wind. Now, the Gospel for that is a little science. Now, the missionaries teach these things, not because they believe that history, geography, and science can save human souls, but they know that there is a great preparatory work to be done, a great amount of rubbish to be taken away. The Chinese are indebted to the missionaries for every particle of history, geography, and scientific knowledge they have. Consuls, merchants, and others will tell you they are a very inferior race. Let them do a hundredth part of what the missionaries have done for the Chinese, and then it will be time enough for them to talk against them. Missionaries have taken an interest in the Chinese, not only in their moral and spiritual welfare, but also in their intellectual cultivation. They have done an immense amount of good in that respect. But after all, my brethren, preaching is our great work in China. This is the work to which we devote hours of every day, and I am happy to be able to tell you that preaching is doing its work in that country, and that it has precisely the same effect upon the Chinese that it has upon yourselves. Give them a book, and they read it carefully, perhaps, but they do not seem to feel. I have never seen a Chinaman weep over a book, but I have seen a Chinaman weep under a sermon. I have myself many times made a Chinaman weep by the proclamation of the Gospel of our Lord Jesus Christ. I do not suppose there are any missionaries in China of two years' standing who cannot preach the Gospel, and I do not believe we have any of five years' standing who cannot preach it eloquently, or at least with accuracy and fluency. We cannot do without this; we must preach. If preaching is not made the principal thing, it is high time to revolutionise that state of things.

Some people tell you that preaching is not adapted to the Chinese mind; at least they say, it is not adapted to Chinamen, because the genius of the language and the tastes of the people are opposed to it, and they tell you that the missionaries cannot acquire the ease and fluency of speech necessary to present the Gospel attractively to the Chinese. They will tell you that the spoken language is an impracticable medium of Christian thought, and that the mandarins and scholars smile derisively at our efforts in attempting to undermine the religion of the country by means of this kind—by the simple preaching of the Gospel. My first answer is this: There are tens of missionaries in China who do speak the language with the greatest ease and accuracy. My second reply is, that we have our chapels in the principal thoroughfares crammed every day with attentive hearers. My third answer is, that we have in China, more than six thousand converts who delight to meet Sunday after Sunday to hear the Word of God expounded and the Gospel preached, and I have never seen congregations in this country listen with more attention to the Gospel than congregations in China. My fourth answer is, that among our converts we have not a few who trace the first impressions they ever received to the preaching of the Gospel. Let me give you one or two illustrations. One day in my chapel I saw an intelligent man, a scholar, who was

invited to attend the services. I endeavoured to adapt my sermon to his particular taste. He listened with very much attention, but I left without expecting to see anything more of him. I was delighted on the following Monday to see him come forward as a candidate for baptism, and to hear him say that it was the sermon that produced the first impressions upon his mind. On another occasion a doctor attended the service, and I shall never forget the encounter he had with Yu ki fang, who is now in heaven. They were over head and ears in a hot discussion. I asked the doctor what was his object in coming to the chapel—whether it was to cavil or to get at the truth. He said, “I have come to have my doubts removed.” “Then,” said I, “you may put any question you please, and I shall be happy to answer you. You can give no offence.” He then began, and I will give you a specimen of his questions. “Sir, you say that Christ’s birth was miraculous: is a miracle possible? Was that miracle possible? If possible, was it necessary? If necessary, why necessary in His case only? Granting its possibility and necessity and its peculiar necessity, what proof have you that the whole story is not a mere legend? You read our books, I know; you know we have many stories of that kind in them: why do you receive this and object to all the rest?” That will give you some idea of the sort of men we have to deal with in China, and what sort of men, too, that you need to deal with them. I endeavoured, as I always try, to sympathise with the man in his doubts; I have had my own doubts, and I can always sympathise with the man who doubts; with a doubting heathen, too, I can sympathise. I said to him that there were great difficulties, and I endeavoured to explain them as well as I could. He said he was perfectly pleased, but I left without expecting to hear anything further from him. However, I was delighted to see him at our next Sunday meeting, joining the other converts in singing the praises of God. In a short time after that, he came forward as a candidate for baptism, and he told me expressly that it was that sermon that explained the matter to him, cleared up all his doubts, and convinced him of the truth of Christianity. I have said enough to show that public preaching is not a useless ordinance.

It has always appeared to me to be a remarkable fact that the Roman Catholics have never adopted this plan of public preaching. They have imitated Protestant missionaries to some extent in some places, but they have never succeeded, as far as I know; but this only by the way. It is a common thing to find people instituting comparisons between Roman Catholic and Protestant missionaries, to the disparagement of the latter. I happen to know something of Roman Catholic missionaries, and have seen something of their way of carrying on their work, and I can say positively that the opinion on that point is altogether erroneous. I am speaking of the present race of Roman Catholic missionaries, and I can say positively that there are hardly any of them who speak the language with any degree of accuracy; they pay no attention to the literature of a people; they never preach to the heathen; they never distribute books amongst them; they do nothing towards their elevation in any way. Protestant missionaries, on the other hand, make it a point to study the language and literature of the people; they make it a point to be able to preach with accuracy and ease, and I believe a day hardly ever passes without their appearing in this character before the people. I am asked by some, “Do not the Roman Catholic missionaries lead a more self-denying life than you?” Not a bit; at the ports they live as well as we do; in the interior we are worse off than they; they are among their converts, and we are among the heathen. “But do they not put on the native dress?” Yes, and there are some Protestant missionaries who adopt the native dress; and there are not half a dozen missionaries in China, I am persuaded who would not put on the native dress if they thought it would help the work. I would have done it gladly. One of the first things I did was to get a native dress, because I thought it was the right thing to do. I

thought it was the right thing to mimic the Chinaman in everything as much as possible; but one of them was good enough to tell me, "You are a foreigner; be a foreigner, and we will respect you; but try to ape a Chinaman, and nobody will think anything of you."

Another question has been asked me—"Have you any converts in China, any real Christian converts?" I am happy to be able to tell you that we have. We have genuine Christians in China, Christians who would shine even amongst this vast audience. In respect to all our Christian converts, I can say this much, that the power of idolatry is completely gone. I do not say that not a particle of superstition clings to them, any more than I should say that not a particle of superstition clings to a great many good people in this country; but, so far as the bane of idolatry is concerned, that is clean gone. They believe most firmly in the principal doctrines of the Gospel. I think they are more orthodox than a great many good people at home. For instance, I find you are beginning to doubt the immortality of the soul here. The Chinese find that doctrine very plainly in the Bible—at least they say so. I like to study this branch in teaching the Chinese. I do not tell them everything, but I like to see what they can find in the Bible, and one of the things that they do find is that the soul is immortal. Whether they are right or not I do not know, but they say they find it there. Another doctrine which you seem to have some doubt about is the vicarious or substitutionary nature of Christ's atonement. I am surprised that there should be any doubt about it. I have studied that again in connection with teaching the Chinese, and I think if some of the brethren who have doubts about these old points were to come out to China and teach the Chinese, they would see what the Chinese themselves find in the old Book. Then I am asked about the moral character of the Chinese? Does the Gospel do anything for them in that respect? Well, you must always make allowances for the life in which they have been brought up; you must not expect exactly the same thing in China as you would expect here, because they have been brought up in a very different atmosphere from that in which you have been trained. The Chinese, under a very beautiful and decent external surface, have an unspeakable amount of corruption. Read the first chapter of St. Paul's Epistle to the Romans, and you have an exact picture of the moral condition of the Chinese to-day. I have never known an honest, truth-speaking heathen; I do not believe such a man exists in the country. Such a person would be a phenomenon. A Chinaman is never more at home than when telling you a bare-faced falsehood. His eyes sparkle, his countenance beams with delight, when he thinks he is doing you, throwing dust successfully in your eyes. He may act honestly from policy, but never from conviction; he has no conviction at all about it. A falsehood with him is what a smart repartee is with you and me. With them deception is regarded as simply legitimate cleverness. Let a boy, for instance, tell a falsehood, and his mother will laugh, and the boy will chuckle, and they will both be delighted if he has told it deftly. Then take the case of the mandarins and officials of China. I do not believe there is an honest man among them. I believe that a man of integrity or principle could not be an official in China. The state of things there is perfectly corrupt. It is well-known that the officials embezzle hundreds and thousands, and tens of thousands every year; still they are not regarded as disreputable by the Court or common people.

This is the moral atmosphere in which all the converts are brought up, and is it to be wondered at if they bring a little of this corruption with them into the Church? If I told you that all these people were saints the moment they were baptised, would you believe me? You would not think me a man of common sense if I told you so. I believe these converts are as good as the converts of Europe were in the times of the apostles, I think I understand my New Testament better now than I did when I went out

to China, and I have no hesitation in saying that our Chinese converts are as good as the European converts were at the time of the apostles, and that is saying enough for them. I am glad to be able to say, notwithstanding, that we have some genuine men amongst them, honest, truthful men, and it is the Gospel that has made them so. For instance, there is my servant, who has been with me for ten years. I mention him because I know all his ins and outs. I have watched him carefully, not in a keen way, but I know everything about the man, and I can say that he is as honest and truthful as any man on the face of the earth. I have never known him tell a falsehood or do a mean thing; I have never known him deceive in any possible way; and not only so—he makes everybody else act honestly, at least, all the servants around him act honestly, because his honesty reveals their dishonesty. Then I am asked, "Have you any zealous men, hard-working men, who take an interest in the salvation of their fellow-countrymen?" Here again you must make allowances. The Chinese are not exactly what we are. They are a cold, phlegmatic people, as you know, and it is not very easy to stir them. There is not much Welsh fire in China. But I am happy to tell you that we have warm-hearted, hard-working Christians there. There is Yang-ki-foo, the carpenter, who has been with us some eight years. He is one of the most active men in connection with Christian duties I have ever seen in my life. He has been the means of bringing in his whole family, and seven or eight others besides. I could speak of others who have brought in twos and threes and fours. I could tell you of an old widow who has been the means of bringing four women into the Church. I could tell you of other converts who, on Sundays, and other days too, are preaching the Gospel in the surrounding villages. They are not paid, but they go thus to preach the Gospel, and they sometimes stand up in our chapels and speak for half-an-hour or an hour, and these sermons come from their hearts, and go quivering hot into the hearts of the hearers. We have a great many of such men amongst us—real, genuine men, who take an interest in the salvation of their fellow-countrymen. I might speak also of native assistants if I had time. There is our principal native assistant, who has been with me ten or twelve years, and a better man I have never known in my life. There are three missionaries at Hankow, and I believe it would be a greater loss to the mission to lose that native assistant than it would be to lose either of us. I believe it would be better for you to lose me a great deal than to lose that man. Then, again, there is old Yu ki fang, who is now in heaven, I am sure. I have never known a more warm-hearted Christian than he. Christ seemed to live in that man's soul and breathe in his every word. It was a passion for him to preach; he could not but preach; his feeling was—"Woe be unto me if I do not preach the Gospel. I want to save your souls. Do you know that Jesus Christ has come into the world to save men?" That was the key of his conversation with every heathen he met. On his death-bed what does he tell his pastor? His pastor asks, "Have you any fears in the prospect of death?" "No, I have none. I die embracing the cross." Just as you and I hope to die, and all good men in this country. After his death, his remains were carried to the grave by the converts themselves, because they regarded his very dust as too sacred to be carried by the heathens. I think I have said enough to prove that we have genuine converts in China, hard-working, zealous converts, too. Thank God for them. I believe we shall have more hereafter.

But I must not go on speaking in this way. I am glad to be able to tell you that your missionaries are doing their work in China. Give them your prayers, help them as much as you possibly can, and do not believe everything that is said in this country about the missionaries and about the converts. Men write about these subjects who know absolutely nothing of them. Letters appear in the *Times*, and what are they? They are not worth reading. If you want to get an accurate idea of how things are

going on in China, read them, then reverse them, and you will get the right thing. I have known some of these men who write these letters pretty intimately, and you would be surprised at their profound ignorance of what is going on. The most benevolent work that is carried on in China is the work that we are carrying on, but they know nothing about it, and they sympathise less. I think we are on the eve of great troubles in China. Perhaps you are inclined to ask me whether we want the gunboats to help us through the difficulties. I will tell you what I think. It is your matter as well as my own, and it is a matter for the Government, as well as for us missionaries, and for the Society. I believe the Chinese are pursuing a policy, and that that policy is to exclude every foreigner from the country. Mr. Wade has been trying to persuade this Government that the Government of China has nothing to do with these riots and massacres. I tell you they have; they are the work of the Government of China, not the work of the people. I have had much to do with the people. I have lived in more than one of the inland cities with my family. I have travelled over large portions of the country, I have seen a great deal of the mandarins and the scholars, I have had much to do with the people, and I tell you that the people are not opposed to us. I never met with a more quiet, innocent, inoffensive people than the Chinese; I believe they are perfectly ready to receive us if they are allowed to do so by the Government. At the same time, I have no hesitation in telling you that rather than have gunboats to help us, let us give up the work altogether. Let us have all the moral power that the Government can give us, and I think they would consult their own interest by doing so; but let us have no gunboats. Gunboats have nothing to do with the propagation of the Gospel. It is a Gospel of love, and we must go in the spirit of love about our work if we are to conquer the hearts of the Chinese. But I must not continue longer. I have great pleasure in seconding this resolution.

The Rev. JAMES DUTHIE, of Travancore, in supporting the resolution, alluded to the work carried on at Nagercoil, the station at which he had been labouring. Fifty years ago, he said the spot was an uncultivated waste, now the stranger would be struck by the remarkable appearance of the long streets. The chapel was a spacious building, and there were schools in connection with it, where native agents were trained, a fine body of men, of whom he could never think without admiration. There were 300 or 400 church members, and the Church was entirely self-supporting, not having received one farthing of British money for more than ten years. He desired to say a word with regard to the subject of missionaries' wives. It was thought at one time that they were a little expensive and burdensome. If a man would have the "good thing" spoken of in Scripture he must pay for it, and if Missionary Societies would have that good thing they must be prepared to pay for it. But it was a shame to speak of the "expense" of missions, just as if the money was our own. It was the greatest condescension of our heavenly Father to accept that money from us to carry forward His own work. It would not be a difficult thing to prove that when missionary societies send out noble Christian ladies to help in carrying forward the work of the Gospel, they were employing the most fitting instruments whereby to accomplish that object. The work in Nagercoil and other stations had proved irresistibly that the finest fruits of missionary enterprise had resulted from the labours of missionary ladies. He believed that the work of those ladies in India had contributed more to the evangelizing and civilizing of that country than any other single agency that had been employed. Let it not be imagined, however, that Travancore was as yet perfectly Christian. Christian men and women were still needed to carry on the work. They had had their Sedan out there, but the great forts were still in front of them, and the battle must be carried on up to the walls, and the citadel had yet to be taken for Christ.

The resolution was unanimously adopted.

The following resolution, moved by EDWARD GRIMWADE, Esq., of Ipswich, and seconded by the Rev. J. MUNCASTER, of Manchester, was agreed to:—

"That the Hon. Arthur Kinnaird, M.P., be the Treasurer; that the Rev. Dr. Mullens be the Foreign Secretary, and the Rev. Robert Robinson and the Rev. William Fairbrother be joint Home Secretaries of the Society for the ensuing year; that the Directors eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective auxiliaries, and approved by the aggregate meeting of Delegates, be chosen in the place of those who retire; and that the Directors have power to fill up any vacancies that may occur during the year. This meeting also authorizes the Directors to restore to the Constitution of the Society the following clause: 'Annual Subscribers of £10 or upwards, and Benefactors of £100 or more, may attend, if they please, with the Directors, at any of their usual meetings.'"

J. F. HAWKINS, Esq., Chairman of the Board of Directors, moved a vote of thanks to Sir Bartle Frere and George Leeman, Esq., M.P., which was seconded by the Rev. FRANK SODEN, and unanimously adopted.

The CHAIRMAN having briefly acknowledged the vote of thanks, a hymn was sung, and the Rev. HENRY ALLON brought the proceedings to a close by pronouncing the Benediction.

II.—New Year's Sacramental Offering to Widows' Fund.

From 19th to 30th April, 1871.

LONDON AND ITS VICINITY.

Barnet	2 1 3
Bedford Chapel	5 0 0
Clapham Congregational Church	36 15 10
Enfield: Baker Street	4 6 0
Southwark Memorial Church	1 8 7
Union Chapel, Islington: Miss Peachey	0 5 0

COUNTRY AND ABROAD.

Harnstaple	2 2 0
Barrowford	0 5 0
Benares	1 16 0
Bideford	1 10 0
Birmingham: Carr's Lane, Miss James	0 5 0
Brighton: Queen Square	5 10 7
Brisbane	2 12 0
Castle Comer	10 0 0
Cheltenham	8 0 0
Chichester	3 13 3
Creton (additional)	0 2 6
Cuckfield	3 17 10
Dalkeith	3 10 0
Edinburgh: Augustine Church	5 0 0
Gloucester: Southgate Chapel	2 15 0

Harrogate: additional	0 2 0
Kettering	4 0 0
Leamington: Holly Walk	1 1 0
Leeds: Belgrave Chapel	5 0 0
" Hardingley Hill	4 3 10
" Salem Chapel	2 12 6
" United Communion	12 9 0
Maldon	10 0 0
Manchester Auxiliary, Broughton	2 10 0
" Eccles	10 0 0
" Grosvenor Chapel	12 0 0
" Knott Mill	1 11 6
" Oldham Road	3 15 4
Norwich: Princes Street	6 0 0
Oakham	1 0 0
Portsmouth: Highbury Chapel	2 0 0
St. Petersburg	8 5 9
Sandwich	0 15 0
Sheffield: Mount Zion	3 4 8
" Wicker	6 0 0
" Stockbridge	0 13 7
Stansfeld	1 10 0
Sudbury	2 0 0
Torpoint	6 10 0
Wakefield: Salem Chapel	2 0 0

III.—Contributions.

From 19th to 30th April, 1871.

LONDON.

A Note from one who loves the Lord Jesus	0 2 6
Isis, the late Mr J.	1 0 0
From the late Joseph, Esq., Executor of estate	125 9 1
G. & V. (D)	10 0 0
H. T. (D)	1 0 0
Leonard, H. S., Esq.	5 5 0
Swell, Mrs. Missionary Box ..	0 7 7
Woolcott, T. G., Esq., (D) ..	5 5 0
Arden's Auxiliary	23 3 6
Arden's Square Chapel. Aux- iliary	46 13 3
Arden's Congregational Church	11 0 0
Arden's Balance	9 15 4
Arden's Health. Contributions ..	37 16 0
Arden's Chapel. Auxiliary ..	2 11 7
Arden's Health. Auxiliary ..	306 6 2
Arden's Hall. Missionary Constitution box	0 11 2
Arden's Row. Contributions ..	11 16 11
Arden's Road Chapel. Additl. ..	1 18 0
Arden's Congregational Church	313 18 10
Do. Young Men's Auxiliary	38 6 10
Arden's Hall. Congregational Church Auxiliary	85 1 11
Do. Young Men's Auxiliary ..	5 3 0
Arden's Auxiliary	70 14 9
Arden's Chase Side Chapel ..	34 3 11
Do. Baker Street	33 8 8
Arden's Square Chapel. Aux- iliary	53 0 9
Arden's S. J. H.	5 0 0
Do. Maise Hill Chapel ..	7 4 6
Arden's College. Student's Box	4 0 0
Arden's Albion Chpl.	12 3 9
Arden's Chapel. Auxiliary ..	27 12 6
Arden's Court Chapel. Auxly. ..	13 2 6
Arden's Street Chapel. Auxly. ..	25 3 2
Arden's Chapel. Auxiliary ..	29 12 4
Arden's Junction Road Chapel	1 4 9
Arden's Park Chapel. Aux- iliary	114 15 1
Arden's Auxiliary	3 16 3
Arden's Auxiliary	98 1 3
Arden's Town. Auxiliary ..	68 3 1
Arden's Young Men's Auxiliary, Mr. W. Stacey ..	1 0 0

Lewisham. Congregational Church	7 10 6
Lower Clapton. Auxiliary ..	72 3 6
Lower Norwood. Auxiliary ..	68 13 2
Maida Vale. No. 39 Bible Class	1 11 3
Mile End New Town. Aux- iliary	22 7 5
New College Chapel. Additl. ..	0 5 0
New Tabernacle. Auxiliary ..	22 16 6
Old Gravel Pit Chapel. Aux- iliary	88 4 6
Park Chapel, Camden Town. Auxiliary	13 2 3
Do. Young Men's Auxly.	20 0 0
Plumstead. Crescent Road Congregational Church ..	4 5 0
Putney Chapel. Auxiliary ..	75 16 0
Putney. Union Church. Contributions	7 16 7
Southwark. Memorial Church ..	7 14 5
Surbiton. Auxiliary	33 0 4
Sutton. Mrs. Hill	0 5 0
Tonbridge Chapel. Auxiliary ..	6 16 6
Trevor Chapel. Auxiliary ..	35 0 0
Union Chapel, Brixton Hill. Auxiliary	19 10 6
Union Chapel, Islington. Aux- iliary	332 1 6
Whitefield Tabernacle. Aux- iliary	6 9 6
Woodford. Contributions ..	60 10 0
Woolwich. Rectory Place Church	16 6 11
York Road Chapel. Auxly.	43 3 0
York Street Chapel. Auxly.	20 5 10

COUNTRY.

A'vingdon. Auxiliary	33 9 9
Ashbourne. Legacy of S. Bradley, Esq.	40 0 0
Barnstable. Contributions ..	35 11 9
Bideford. Auxiliary	6 2 0
Birstall. Contributions	1 17 6
Bognor. Contributions	1 5 9
Brighton. Queen Square Chapel	41 6 8
Do. London Road Chapel ..	46 9 0
Do. Countess of Hunting- don's	75 14 3
Bruton. Ladies' College, per Mrs. Yale	5 0 0
Buckinghamshire. A Friend ..	10 10 0
Buntingford. Contributions ..	1 13 10
Burnley. Auxiliary	140 10 0

Carlisle. Lowther Street. Additional	2 0 0
Chatham. Auxiliary	93 0 1
Cheltenham. Auxiliary	135 14 8
Chesham. Contributions ..	14 3 3
Chichester. Auxiliary	60 0 3
Colyton. Contributions	1 0 0
Cornwall. Auxiliary	97 0 2
Corentry. West Orchard Chapel	24 12 3
Creston. Contributions	7 3 10
Cuckfield. District	75 17 2
Doncaster. Contributions ..	72 4 1
Egham. Contributions	10 9 6
Exmouth. Ebenezer Chapel ..	1 14 2
Gloucester. Southgate Chpl.	101 19 3
Graysend. Princes Street Chapel	20 13 0
Do. do. Young Men's Auxiliary, Mr. Thomas Barber	0 10 6
Great Berkhamstead. Con- tributions	9 8 6
Great Marlow. Contributions ..	10 7 4
Great Yeldham. Penny Read- ings, per Colonel Sandwith ..	0 5 9
Guildford. Contributions ..	26 17 0
Halifax. Auxiliary. Light- cliffe	62 10 8
Harleston. Contributions ..	10 0 0
Hastmiers. Contributions ..	1 0 0
Hereford. Elgin Brook	25 10 4
Herne Bay. Contributions ..	11 1 6
Holbrook Rectory, Mr. Ipswich. Childs, Mrs.	10 0 0
Davies, Mrs. E.	0 5 0
Huddersfield. Highfield Chapel. Additional	1 0 0
Kettering. Contributions ..	65 16 0
Lancashire. Mid. Auxiliary ..	11 3 0
Do. West Auxiliary.	335 12 7
Leamington. Holly Walk ..	22 14 1
Leeds. Auxiliary	278 15 4
Lincoln. Auxiliary	79 6 11
Marblehead. Contributions ..	15 4 5
Market Drayton. Contribu- tions	6 14 3
Milton-next-Sittingbourne. Contributions	27 12 2
Monmouthshire. Welsh Churches	93 19 8
Newcastle-on-Tyne. Additl. ..	1 5 3
Norfolk. Auxiliary	368 8 6
Paole. Contributions	8 15 0

The following resolution, moved by EDWARD GRIMWADE, Esq., of Ipswich, and seconded by the Rev. J. MUNCASTER, of Manchester, was agreed to:—

"That the Hon. Arthur Kinnaird, M.P., be the Treasurer; that the Rev. Dr. Mullens be the Foreign Secretary, and the Rev. Robert Robinson and the Rev. William Fairbrother be joint Home Secretaries of the Society for the ensuing year; that the Directors eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective auxiliaries, and approved by the aggregate meeting of Delegates, be chosen in the place of those who retire; and that the Directors have power to fill up any vacancies that may occur during the year. This meeting also authorizes the Directors to restore to the Constitution of the Society the following clause: 'Annual Subscribers of £10 or upwards, and Benefactors of £100 or more, may attend, if they please, with the Directors, at any of their usual meetings.'"

J. F. HAWKINS, Esq., Chairman of the Board of Directors, moved a vote of thanks to Sir Bartle Frere and George Leeman, Esq., M.P., which was seconded by the Rev. FRANK SODEN, and unanimously adopted.

The CHAIRMAN having briefly acknowledged the vote of thanks, a hymn was sung, and the Rev. HENRY ALLON brought the proceedings to a close by pronouncing the Benediction.

II.—New Year's Sacramental Offering to Widows' Fund.

From 19th to 30th April, 1871.

LONDON AND ITS VICINITY.		
Barnet	2 1 3	
Bedford Chapel	5 0 0	
Clapham Congregational Church	36 15 10	
Enfield: Baker Street	4 6 0	
Southwark Memorial Church	1 8 7	
Union Chapel, Islington: Miss Peachey	0 5 0	
COUNTRY AND ABROAD.		
Barnstable	2 2 0	
Barrowford	0 5 0	
Benares	1 16 0	
Bideford	1 10 0	
Birmingham: Carr's Lane, Miss James	0 5 0	
Brighton: Queen Square	5 10 7	
Brisbane	2 12 0	
Castle Comer	10 0 0	
Cheltenham	8 0 0	
Chichester	3 13 3	
Creton (additional)	0 2 6	
Cuckfield	3 17 10	
Dalkeith	3 10 0	
Edinburgh: Augustine Church	5 0 0	
Gloucester: Southgate Chapel	2 15 0	
Harrogate: additional	0 2 0	
Kettering	4 0 0	
Leamington: Holly Walk	1 1 0	
Leeds: Belgrave Chapel	5 0 0	
" Hardingley Hill	4 3 10	
" Salem Chapel	2 12 6	
" United Communion	12 9 0	
Maldon	10 0 0	
Manchester Auxiliary, Broughton	2 10 0	
" Eccles	10 0 0	
" Grosvenor Chapel	13 0 0	
" Knott Mill	1 11 6	
" Oldham Road	3 15 4	
Norwich: Princes Street	8 0 0	
Oakham	1 0 0	
Portsmouth: Highbury Chapel	2 0 0	
St. Petersburg	8 5 9	
Sandwich	0 15 0	
Sheffield: Mount Zion	3 4 8	
" Wicker	5 0 0	
" Stockbridge	0 13 7	
Stansfield	1 10 0	
Sudbury	2 0 0	
Torpoint	0 10 0	
Wakefield: Salem Chapel	2 0 0	

III.—Contributions.

From 19th to 30th April, 1871.

LONDON.

A Wife from one who loves the Lord Jesus	0 2 6
Balls, the late Mr J.	1 0 0
F. Joe, the late Joseph, Esq., residue of estate	225 9 1
G. S. V. (D)	10 0 0
H. T. (D)	1 0 0
Leonard, H. S., Esq. (D)	5 5 0
Sewell, Mrs., Missionary Box	9 7 7
Woolacott, T. G., Esq., (D)	5 5 0
Auxiliary	23 3 6
Arundel Square Chapel. Aux- iliary	46 13 3
Berkhamstead. Congregational Church	11 0 0
Berkshire. Balance	9 15 4
B. F. Heath. Contributions	37 16 0
Berkshire Chapel. Auxiliary	2 11 7
B. M. Heath. Auxiliary	306 6 2
Carlton Hill. Missionary Institution box	0 11 2
Chapel Row. Contributions	11 16 11
City Road Chapel. Additional.	1 18 0
Clapham. Congregational Church	243 16 10
Do. Young Men's Auxiliary	38 6 10
Crown Hill. Congregational Church Auxiliary	85 1 11
Do. Young Men's Auxiliary.	5 3 0
Croydon. Auxiliary	70 14 9
Exfield. Chase Side Chapel	34 3 11
Do. Baker Street	23 8 6
Falcon Square Chapel. Aux- iliary	53 0 9
Greenwich. S. J. H.	5 0 0
Do. Malke Hill Chapel	7 4 6
Hartley College. Student's box	4 0 0
Hammersmith. Albion Chpl.	12 3 9
Harrow Chapel. Auxiliary	27 12 6
Hart Court Chapel. Auxily.	13 2 6
Hartley Street Chapel. Auxly.	26 3 2
Harrow Road Chapel. Auxiliary.	29 12 4
H. M. J. Junction Road Chapel	1 4 9
Harrow Park Chapel. Aux- iliary	114 15 1
Horton. Auxiliary	3 16 3
Kingston. Auxiliary	98 1 3
Kenilworth. Auxiliary ..	68 3 1
Kingston Young Men's Auxiliary, Mr. W. Stacey	1 1 0

Lewisham. Congregational Church	7 10 6
Lower Clapton. Auxiliary..	72 3 6
Lower Norwood. Auxiliary	68 13 2
Maida Vale. No. 39 Bible Class	1 11 3
Mile End New Town. Aux- iliary	22 7 5
New College Chapel. Additl.	0 5 0
New Tabernacle. Auxiliary	22 16 6
Old Gravel Pit Chapel. Aux- iliary	88 4 6
Park Chapel, Camden Town. Auxiliary	13 2 3
Do. Young Men's Auxily.	20 0 0
Plumstead. Crescent Road Congregational Church ..	4 5 0
Poultry Chapel. Auxiliary..	75 16 0
Putney. Union Church. Contributions	7 16 7
Southwark. Memorial Church	7 14 5
Surbiton. Auxiliary	33 0 4
Sutton. Mrs. Hill	0 5 0
Tonbridge Chapel. Auxiliary	6 18 6
Trevel Chapel. Auxiliary ..	35 0 0
Union Chapel, Brixton Hill. Auxiliary	19 10 6
Union Chapel, Islington. Aux- iliary	352 1 6
Whitefield Tabernacle. Aux- iliary	6 9 6
Woodford. Contributions ..	60 10 0
Woolwich. Rectory Place Church	16 6 11
Fork Road Chapel. Auxily.	43 3 6
Fork Street Chapel. Auxily.	20 5 10

COUNTRY.

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Ashbourne. Legacy of S. Bradley, Esq.	40 0 0
Barnstable. Contributions..	35 11 9
Bideford. Auxiliary	8 2 0
Birstall. Contributions	1 17 6
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Brighton. Queen Square Chapel	41 9 8
Do. London Road Chapel	46 9 0
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Bruton. Ladies' College, per Mrs. Yale	5 0 0
Buckinghamshire. A Friend	10 10 0
Buntingford. Contributions	1 13 10
Burnley. Auxiliary	140 10 0

Carlisle. Lowther Street. Additional	2 0 0
Chatham. Auxiliary	93 0 1
Cheltenham. Auxiliary	195 14 8
Chesham. Contributions ..	14 3 2
Chichester. Auxiliary	60 0 3
Colyton. Contributions	1 0 0
Cornwall. Auxiliary	97 0 2
Corentry. West Orchard Chapel	24 12 3
Creighton. Contributions	7 3 10
Cuckfield. District	75 17 2
Doncaster. Contributions ..	72 4 1
Egham. Contributions	10 9 6
Ermouth. Ebenezer Chapel	1 14 2
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Halifax. Auxiliary. Light- cliffe	62 10 8
Harleston. Contributions ..	10 0 0
Healmer. Contributions..	1 0 0
Hereford. Elgin Brook	25 10 4
Herne Bay. Contributions..	11 1 8
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Yours truly
Saml Abbott.

EVANGELICAL MAGAZINE

AND

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JULY, 1871.

The Prayer of Faith.

By the phrase "prayer of faith" is meant prayer offered in the confidence that the particular blessing asked will be bestowed. This confidence rests on statements such as the following:—"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.) "If ye shall ask anything in My name, I will do it." (John xiv. 14.) "If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him; but let him ask in faith nothing wavering." (James i. 5, 6.) "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." (1 John v. 14, 15.) These are Divine statements—only a selection from several which relate to this subject. They are plain and explicit. There is no difficulty about the terms in which they are expressed. They enjoin faith in prayer, and they declare that prayer so offered will be successful. Yet, I suppose, it is certain that there are many whose piety cannot be questioned who have great doubts respecting their fulfilment in their own case. They pray, and their prayers seem not to be answered.

It may help to relieve those doubts, and serve to convey correct apprehensions of the matter, if we endeavour to explain, with the brevity which our space requires, the main conditions of the prayer of faith as they may be gathered from the statements of Scripture. Minute and peculiar points affecting individual cases we must avoid. If we succeed in clearly understanding the main conditions of the question, those lesser matters will, for the most part, dispose of themselves in time, where there is a sound and enlightened conscience.

1. Notice then, first of all, the prayer of faith must be presented in the name of Christ in practical dependence on his sacrifice and intercession. We must come to God through Him as Mediator. It is the primary element, the grand distinction of Christian prayer. As sinners all are shut out from access to God, the way is barred against them. The first unmistakable and conscious exercise of faith is the reception of Christ in His revealed character. Then only are the sins of the penitent washed away in the blood of Christ. He can now approach with boldness to the throne of grace. From this springs all the subsequent confidence which may be attained. Faith in prayer can have no true existence apart from personal faith in Christ. There may, indeed, be real and earnest prayer prompted by the spirit of God before the reception of the Saviour, and such prayers will in due time be graciously answered. Sound conviction is in every case from God, however unconscious the awakened sinner may be, at the time, of its source. It will find expression in prayer. There will be no reasoning about it. He cannot do otherwise. It is a simple necessity. He is encouraged by the persuasion of the general mercifulness of God. He may have his hesitation and his fears, but his sense of need overpowers them, and in this way he is drawn to find rest in Christ. But these prayers are not the prayers of faith here spoken of. A man must be in Christ before he can pray in faith, and such prayers invariably recognise the mediation of Christ as the sole ground from which all confidence of being heard springs. It is not meant that every spiritual Christian always prays in faith. It is unhappily otherwise. Disturbing elements of long continuance may sometimes be at work—insidious evils may materially injure him—he may be living below his privileges, and all these are things which must weaken and impair faith in prayer. Still an intelligent faith in Christ is the indispensable condition of all believing prayer. Confidence can spring from no other source. Christ alone inspires and sustains it, and apart from Him there can be no rational hope entertained that prayer will be certainly answered.

2. It seems further evident that what we ask in the belief that we shall receive it, must be the object of desire. The relation between faith and desire in the matter of prayer is intimate and inseparable. The belief in the value of a blessing we seek, and in the reasons we may have for its certain bestowment, create and nourish desire, and prayer is the lifting up of these desires to God. The absence of desire is conclusive as to the absence of faith; and, therefore, there can be no prayer of faith into which earnest desire for the thing sought does not enter as an essential element. A man may know that certain things are important Gospel blessings which God has promised to bestow. When he prays he may make them the subject of his petitions, but if there be no

definite and intense longing of heart for them, his prayer is little better than a form. He may pray scripturally and well, so far as his language is concerned, yet, if there be a practical divorce between that language and the prevailing desires of his heart, his prayer must be insincere and worthless.

How are the right desires which will be gratified awakened? It is said, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." Here we have the assurance that the desires of those who delight themselves in the Lord shall be fulfilled. The true explanation is that the desires of such persons are regulated by and brought into harmony with the mind of God. Their deep piety and habitual converse with Him produce this effect. They are growingly changed into His image. The spiritual, and not the worldly and the selfish, increasingly enlists their interest and wins their affections. It is not so much that God condescends to their littleness, as that by His saving operation upon their souls He elevates them into a true measure of conformity to Himself. They are brought to appreciate what is just and right and fitting in relation to God, and the strength of their preferences goes in this direction. Inward consecration to God, through Christ, stirs and controls desire, and desire prompts the appropriate exercise of faith, and blends with it, and this is one of the primary conditions on which the prayer of faith becomes possible.

3. Another important particular must not be overlooked. In one of the passages quoted at the outset, the Apostle John speaks of asking "things agreeable to his will." This phrase is one of large and comprehensive import. Besides what it directly suggests, there are other points fairly included which cannot be discussed at length here.

a. There can be no question that the phrase does distinctly apply to matters of specific promise. The promise is intended to nourish and regulate faith and desire. God's word is sure, and what he has said that he will do, we may confidently expect. The things promised are by far the most important. They embrace pardon to the penitent, the gift of the Spirit, sufficient grace in trial, defence against spiritual enemies, and, in short, whatever bears on our sanctification in preparation for present service and future glory. There is no room for doubt that these things are in accordance with the will of God. We have distinct assurances and express promises without end to this effect. The very object of God's dealings with us comprehends them, and is attainable only by their bestowment. We cannot exercise too strong a faith in their certainty, and our desires can never surpass the ability and willingness of God to confer them. Here there is unlimited scope for the prayer of faith. Here, if we err, it will not be in excess of confidence, but in deficiency.

We may go wrong, it is true, in our views of the time when, and the circumstances under which our prayers may be answered. From this cause we may involve ourselves in needless perplexity. We may have faith in the certain bestowment of the blessings, but we may also take it upon ourselves rashly to determine how they are to be given—a wrong thing to do. Delay, for instance, may intervene. We may misinterpret it. That delay rightly understood may be a true part of the answer to our prayer. It may have the effect of imparting increase and intensity to our desires, and making the blessings sought more precious and beneficial when they come. In like manner, we may seek a deeper hatred to sin, and it may be conveyed through inward struggles and outward temptations, which may take us by surprise; or we desire increase of faith and greater meekness, and these desires may be fulfilled in connection with severe and unlooked for trials, and more aggravating provocations. We are incompetent to decide as to the best mode of answering our prayers. We must leave that with God. The blessings themselves are the great things, let the form of their bestowment be what it may.

b. The ordinary events and course of life which affect believers must be otherwise regarded. Worldly good—or what men esteem such—is different from spiritual blessings. Health, riches, success in life, and things of a like nature, do not necessarily promote our true well-being, as faith, love, and other fruits of the Spirit certainly do. The former may injure us religiously, and they are the more likely to do so when we have an inordinate craving for them, but the latter never can. To bring all our secular concerns before God in prayer is, no doubt, proper. This is the privilege of the Christian. He is encouraged to seek aid and guidance in his most minute affairs, yet in entire submission to the Divine will. His ignorance of what is best for him makes submission indispensable. Even here, however, the prayer of faith is not inapplicable. The promises which relate to these matters are general. We dare not peremptorily ask for any form of temporal blessing, and we have no ground for believing that God would certainly bestow it, since its possession might probably do us harm. Still we have the assurance embodied in many promises that our bread shall be given us and our water shall be sure: that God will withhold no good thing from them that walk uprightly; that if we seek first the kingdom of God and His righteousness all necessary present good will be added unto it; and the believer appropriating these assurances unreservedly commits himself to the Divine disposal. He can believe with a steadfast confidence that the things which befall him, be they what they may, are all for his good. His prayer may breathe the full assurance of faith in relation to this truth, and his soul may be at rest.

We may on scriptural warrant even go further. Spiritual men,

living near to God, may acquire a discernment of duty to which others are blind. It is not a fond nor unauthorised persuasion that the Spirit of God may in an unusual degree influence their minds so as to justify them in confidently anticipating, on the ground of these general promises, special deliverance from danger in the way of duty, marked success in some service to which they have devoted themselves, or guidance in extraordinary business perplexities. The prayer of faith may have place here, and the result may prove that they are right. The operations of God's spirit are often very peculiar, and cannot be brought under the regulation of any human rule. Such instances occur only in connection with earnest piety and thorough devotedness to God. Persons of this character are in the way of receiving secret intimations of the Spirit, and are sustained by his grace in importunity of prayer—the sure harbinger of success. The confidence which would be unjustifiable in others, is in their case the sober conclusion of spiritual discernment which the result confirms. Fanaticism may abuse this representation; but while the abuse will generally be visited with bitter disappointment, it never can negative the truth itself.

4. We must not forget to notice that the prayer of faith is inconsistent with any cherished sin. “If I regard iniquity in my heart,” says the Psalmist, “the Lord will not hear me.” This is just and necessary, and we do well to remember it. The sin indulged may elude the observation of the most prying, but if there—in the heart—it is certain to destroy not only faith in prayer, but prayer itself. The form of prayer may survive, but the spirit cannot exist. Whatever be the nature of the sin, whether covetousness or impurity, or worldly ambition, or malignant passion, the result will be the same. It will wither spiritual life at its roots, and send its disastrous influence over the whole man. The faith which does not mortify sin in the heart will be first enfeebled, and at length killed by the enemy which it has spared. How insidiously sin may operate in our deceitful hearts; how it may find shelter and concealment under the forms of duty, it is not easy to tell. There have been instances of apparently great fervour in prayers to which no answer has come; surprise has been felt at the failure; in time the issue has revealed the latent mischief which has supplied the explanation. There has been iniquity in the heart which has subsequently disclosed itself in the life. If the expectation has been entertained that an answer would be given to these prayers, the expectation has only been possible through voluntary blindness to their condition. Evidences of this are not difficult to find. A sinner is aroused to serious thoughts, is in agony about his state, and is alarmed at the consequences of his sin. He seems earnest in his inquiries, and throws his whole soul into his prayers, but no deliverance comes. Why?

He has all the while been dissembling in his heart and putting the stumbling-block of his iniquity before his face. It may turn out that there has been some idol that he would not renounce which has made all his devotions worthless and vain. From the same cause the same effects invariably follow. Neither talents, nor position, nor services, nor past character, can prove any protection against the wasting influence of cherished sin on spiritual life.

Sometimes this receives illustration on a large scale. A church may have become cold and indifferent. There may be few signs of spiritual life amongst its members and no awakening amongst those without. The need is felt for some decided change ; an attempt is made at revival. It begins badly ; with inadequate conceptions of what is required—without humiliation and penitence. Special services may be appointed ; meetings may be multiplied ; exciting addresses may be given ; and the prayers offered may be frequent and apparently fervent, yet the attempt may terminate in exhaustion and may leave them worse than before. The whole failure may be traced—though they may be hardly conscious of it and unwilling to see it—to the absence of singleness and purity in their aim. They may be serving themselves, and not the Master. Their own credit, their numerical increase, or some equally worthless purpose may be the source from which their efforts spring. The false motive which prompts the movement may defeat it. They are sinning in preferring their sectarian objects to the Divine glory. God frowns upon them, and their prayers return to them in confusion and emptiness. The mystery in all these and similar cases is to be found in our ignorance. Did we know all, they would be plain enough.

We ought, then, to pray in the confidence that we shall obtain what we ask, in accordance with the Divine will, the time and measure being left with God. The prayer of faith ought to be a distinguishing feature of Christian devotion. It is subject, however, to certain conditions, which can never be violated with impunity. It is largely dependent on the purity and vigour of Christian principle, and takes its rank amongst the higher attainments of the Divine life. In the degree in which believers realise the design of their calling will their prayers have power with God, and their influence and labours be effectual in the advancement of their Master's kingdom.

JOHN KELLY.

Christ and Socrates.

To "the God of truth," as the Bible styles Him, an honest vindictiveness must be less odious than a false and heartless respect. The cry of the mad multitude, "Away with him, crucify him," or of the angry partisans, "This man is an impostor, he deceiveth the people," was not so offensive, we think, to this Divine truthfulness as the pretentious, patronising air which writers like Strauss and Renan assume toward the Saviour of the world. Still worse is it when, with a mock honour and a studied undervaluing, some of their imitators in this country rank Him among those whom they style the heroes and reformers of humanity. The arrogance with which they assume to sit in judgment on Him who is revealed as the "Light of the world" is worse ~~than the~~ ^{than the} ~~of~~ ^{up thy bed and} thorns. The insolent assumption of superiority and ~~is up thy bed and~~ ^{which they would assign Him his place in the "human development"} ~~given thee."~~ more impious than the cry that arraigned Him before the bar of Pilate, more insulting than the mock reverence of the furious rabble that bowed the knee before Him in derision and put upon Him the purple robe. "They knew not what they did;" but these modern scoffers know well what they are doing, and therefore do they adopt a show of respect, avoiding the grossness, yet failing to hide a deeper dislike than was ever manifested in the ancient proceeding.

"Not this man but Barabbas." The insane mob of Jerusalem had been led to regard Him as a pretender, or as One in league with devils—such as He truly was if the claims put forth by Him were false—and they openly declared it. Another mode, less bold, less honest, is now to be taken. It is, however, none the less a total rejection when they say: Not this man alone; not Christ alone; but Christ and Buddha, Christ and Confucius, Christ and Socrates. Ingenuity is taxed to make the partnership as odious as possible to Christian ears. Christ and Shakespeare; Christ and Goethe; lower still it sinks; Christ and Fourier have been placed in parallelism; yes, there have been those who have not shrunk from linking that sacred name, "the only name given under heaven whereby men could be saved," with those of Robespierre and Danton. We cannot dwell on these associations. From among them it is best to select one example, the most plausible, perhaps the least profane. An exposition of its hollowness will suffice to show the worthlessness and the still greater malignity of all the rest.

Christ is often compared with Socrates; care being sometimes taken to put the Grecian before the Hebrew name. Trivial artifices of rhetoric are sometimes resorted to to give it point. "The son of Sophroniscus

and the Son of Joseph," says one ; " the son of Phænarete and the Son of Mary," says another, not to be outdone in this chaste, classic style of reverence. Are we harsh in characterizing this mock honour as worse than the brutality of the ignorant crowd who clamoured for the Saviour's condemnation at the Roman bar? But let us examine the parallel. Christ and Socrates are both set forth as having assumed to *teach* mankind. It is grossly defective even in this aspect. Even as teachers, the contrast between them is far greater than the resemblance ; but here it wholly ends. In the very act of instituting it there is altogether overlooked that essential difference which renders all comparison as false as it is absurd. Christ was more than a teacher ; He bore a far higher relation to our fallen race, or He was the boldest and most impious impostor known to human history. Not as a philosopher does He come to ~~multiply~~ ^{offer} ; however Divine may be the code of ethics He has offered may be ^{found}. He is all that can be conceived as comprehended in the single word SALVATOR, Saviour, Deliverer, Redeemer, from a failure to estimate the depth of which the Divine mind alone can rightly estimate. This is His own claim. Whoever takes Him for less wholly rejects Him. He came to SAVE, in the widest *subjective* and *objective* senses of that term—to heal, to rescue, to restore. This His mission, so far as its earthly theatre is concerned, is mainly set forth in one great consummating act, repeatedly referred to by Him as ever before Him in His thought and purpose. He came to die. It is the one theme on which He converses with his mysterious visitors on the Mount of Transfiguration. He talks with them " of his decease which he was to accomplish at Jerusalem." Well does Quesnel say : " The Saviour appears but one moment in glory, and even then speaks of suffering and death." He came to die a death of agony ; not as a heroic display, but as having a significance unutterably deep and mysterious. They who talk of Jesus and Socrates can have no belief in this. It is another Christ they laud and patronize—the Christ of their own profane imaginations. He came to die for the sins and *in the place* of men. It is His own declaration : " The Son of Man came to give his life a ransom [a payment, a redemption] for many." " This is my body given for you"—broken for you. " This is my blood of the new covenant, which is shed for many, for the remission of sins." The reference to the covenant sacrifice and to the blood of the victim, as the universal symbol of reconciliation, is unmistakable. It is that doctrine which Socrates never knew, of which he never speaks. It is the want of this idea of a Divine atonement which obscures his noblest teachings, and suggests difficulties which he sometimes seems to feel, but can never explain. Most clearly does he set forth the war in human nature itself, or the strife between the higher and the lower powers of the soul.

Outside of Revelation, never was this more vividly pictured. There are passages that remind us of the 7th of Romans, all but Paul's impassioned cry at the close: "O wretched man that I am, who shall deliver me!" Socrates would cure this inward war by *philosophy*; and it is but justice to him to say that he uses the term in a higher sense than any other writer, ancient or modern. He calls it *μελέτημα θανάτου* (*commentatio mortis*, as Cicero translates it), or a "spiritual dying to sense," as it may be paraphrased. It would seem, at first view, to bear some resemblance to what the apostle calls "the mortifying [*putting to death*] the deeds of the body." But there was no power in it, because it was purely subjective; it had no *object* of faith; in other words, it wholly lacked that soul-melting, soul-humbling, soul-transforming, objective idea which the Gospel furnishes. It taught the invalid to seek relief by turning from one wearied side to the other; but it could not tell him, "Arise, take up thy bed and walk," because it could not say to him, "Thy sins are forgiven thee." It was only an empty philosophic rhapsody,—this proud talk of living for the spiritual as opposed to the animal nature. The veriest sensualist might admire it, as Alcibiades did, and yet remain a sensualist still. It was, in short, all powerless to subdue the *inward* war, because it taught nothing, as it knew nothing, of the older war between the soul and God, which must first be *reconciled* before there can be any true *καταλλαγὴ* or reconciliation in the other.

The incarnation is, doubtless, the highest of Christian dogmas; but it may be said that some shadow of it appears in the ancient mythologies. The one, however, on which we are now dwelling—this idea of vicariousness or *substitution*—may be regarded as the exclusive peculiarity of scriptural Christianity. This it shares with no other religion upon earth. In this sense it is Christianity itself, so that nothing which rejects it is truly entitled to the name. It has ever been the great power of the Church. Every form of vital theology embraces this idea of One who died for us, of a Divine being who took our place, and who came to the earth to do that one great act. It is the sole idea that unites all the different aspects of Christianity—Oriental, Greek, Latin, Mediæval, Protestant. It is the one doctrine in respect to which the highest culture can claim no pre-eminence over the lowliest minds. "He died for us." In this short affirmation all are equal, all equally capable of understanding the fact, all equally incapable of comprehending the mystery. We learn it in our catechisms; and it may be a question whether volumes on the atonement ever carry us much further than the first conceptions conveyed in those four words. All collateral ideas and figures immediately harmonize in that one thought of *substitution*, whether it is satisfaction, redemption, imputation, protection, salvation, deliverance

from peril. "*For us*," *ὑπὲρ ἡμῶν*. Exegesis has to limit itself to exploring the measure of this most significant preposition, *for us, on account of us, by reason of us, in our stead, in our behalf, in our defence*. Every relation expressed by it meets us here. Every figure of redemption elsewhere employed finds its expression here. He *satisfied* for us, He became our surety, He paid our heavy debt. He vindicated the claims of the law, he made glorious, *on our behalf*, the righteousness of God. He stood precisely in our place; whatever was lacking to us, in any sense, He fully supplied. *His* became *ours*, and *ours* became *His*. "He was made sin for us," as "we are made righteous" through Him. All this is by means of His death, for that is the mysterious fact which gives the declaration all its significance and all its power. Or take the preposition in its primary sense—*ὑπὲρ ἡμῶν, over us*—and then it is the idea of protection, defence, covering, of one who stands over us, as Ajax Telamon spread his mighty shield over his brother Teucer, and "covered his head in the day of battle." It is the favourite Patristic view of the atonement—the hero Messiah contending with our great adversary, and rescuing us from His cruel captivity. Or it is the idea of One *intervening* with His own body, His own person, to receive the blow that must inevitably have fallen upon our heads. It is the picture so graphically presented in the Hebrew of Isaiah liii. 6: "Then was *made to light* on Him the iniquity of us all." On His head fell the bolt of the Divine justice.

Salvation by the death and blood of Christ—it is presented in every part of the New Testament. Having its germ in the Saviour's own utterances, it becomes the prominent idea of the apostolic messages. John is called the most subjective of the Bible writers, and yet it is brought out in his epistles as clear and distinct as in those of Paul and Peter: "The blood of Jesus Christ cleanseth us from sin." It is that same bold, objective, *forensic* idea which Mathew Arnold so contemptuously rejects, but which is the only door through which the soul truly enters into the inner Christian life. All else is but a vain attempt "to climb up some other way." The Epistle to the Hebrews seems hardly to sound any other note: "Without the shedding of blood there is no remission." And then the wondrous refrain is taken up in the Apocalypse, growing clearer and louder to the end of that mysterious book: "Unto Him that loved us, and washed us from our sins in His own blood."

It need not be said how fully this idea has ever pervaded the hymnology of the church. In the Syriac chants of St. Ephraem, in the Greek litanies of Gregory Nazianzen, in the Latin hymns of the Middle Ages, in those of Luther, Ken, Wesley, Watts, Keble, Montgomery, it is the one unchanging strain, this forensic idea of *substitution*, expressing

itself ever in similar impassioned, appropriating language: "To Him who loved us, and gave himself *for* us, and washed us from our sins in his own blood." "For the chastisement of our peace was upon him; by his stripes are we healed."

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They loudly speak for me.
'Forgive him, O forgive, they cry,
Nor let that *ransomed* sinner die.'"

Where is the power in what calls itself Liberal Christianity to be compared to this song of salvation, that has thus echoed through the ages? There is, in truth, no Christianity where the idea is wholly wanting. Moral preaching, "practical preaching," of which so much has been lately said, will be found, as it ever has been found, to be utterly worthless where this and kindred "*dogmas*," as they call them, have little or no place in the hearty utterances of the pulpit.

It is this doctrine of a common Saviour from a common ruin that is the only source of any genuine philanthropy. Without it all our professions of reform, all our assumptions of public virtue, or of civic progress, are but "a sounding brass and a tinkling cymbal." It is all a spurious Christianity, not only destitute of evangelical life, but lacking even the seriousness and the dignity that characterized some of the best forms of the old heathenism. Those who reject Christ, thus presented to us as an *objective* SAVIOUR, fall below the aspirations, even as they fail to understand, the teachings of Socrates.

TAYLER LEWIS, LL.D.

The Use and Abuse of the World.

It is always a difficult thing to give a definition which shall at once be accurate and comprehensive; and few words present this difficulty with greater emphasis than the word *world*. So many hard things are said in the Scriptures against the world that at times we are disposed to pray to be taken speedily to another; and yet so many good things are evidently in the world that our hearts cling to this scene very fondly, and we are loth even to think of having to say farewell to so fair a place. As it is not easy to define what the world is, so perhaps it is not very desirable. For our great world, though apparently the same to all, is really divided into as many little worlds as there are responsible beings in it, and what is a snare to one is no temptation to another. It is evident that the word is used in different senses by the sacred writers, and that it is placed in very varied and manifold connections.

At one time it refers to the material earth, which God made so fair, and which now, like some grand and glorious garden, is ever with its fruits and flowers showing forth the constant care of the great Husbandman. At another time it indicates the people who dwell here, as when we are told that God loved the world ; or, still further, the wicked people of the earth in distinction from the good. Sometimes the principles on which men usually act form the prominent idea of the word, or the possessions which men may obtain, or the pleasures which they pursue. The persons, principles, possessions, or pleasures of the earth—all or each of these may be comprised in the one word now under consideration. Is it not plain, then, that the word has been left with a vague and indefinite meaning, so that each may, under the guidance of God's spirit, find out what is the world to his particular spiritual constitution, and what it is against which he is warned, when he is told with Divine authority "not to love the world nor the things that be in the world?" These last words which we have quoted from the Apostle John might seem utterly out of place if spoken in a monastery or in a quiet country home—the seeming centre of Arcadian bliss—or in the chamber of the confirmed invalid. We might seem to mock if we uttered them in a workhouse, or reminded a Dorsetshire labourer of their truth, or pointed them out to the grave-faced member of a religious sisterhood. Yet, in each of these cases it would be as needful a message as in the city's toil and splendour ; and if the spiritual faculties were alive, each would feel that again, and yet again, the sentence should ring out its alarm in the listening soul.

God gave us our little world, and so long as we do not sell ourselves to work iniquity, we may always fall back restfully on the belief that we live amid a Divine order. The sphere is rounded off by God's hand, but the life which we live may either chime in with God's plan or be a gigantic failure.

Men may abuse the world in a thousand ways ; yet sin has little of originality in it, and hence the abuse of the world partakes more or less of the three following characteristics :—

1. *The ordering of life in accordance with the world's opinions.*—By this we do not mean that religious people are to affect any irregularity in speech, garb, or custom for its own sake ; or that they are to expose themselves to unnecessary ridicule through an unreasoning opposition to prevailing habits. Society has claims upon all its members, and he is the true gentleman who yields unselfish acquiescence to manners in which no principle is involved, and who, both in his reticence and in his words, considers the feelings of others before his own. How far this acquiescence may go it is for each conscience to determine for itself alone. Between the man who sets all that society says and wishes at defiance,

and the man who is miserable for many days through an inadvertent breach of etiquette on his part, there is a *via media*, which it is not difficult to discover.

It is hardly necessary to point out that our danger lies all in one direction. The world keeps men trembling for its verdict, and many are afraid to assert their individual mind-life, much less their separate soul-life. It is at times amusing as well as sad to see how people follow one another like a flock of sheep. In great cities fashion becomes a real study, to which people devote money, mind, and toil; and in smaller cities we have feeble imitations or gross exaggerations of "the latest style" in everything. And it cannot be doubted that, beneath this feverish passion for being "abreast of the age," there are moral causes at work which undermine man's highest life, and leave the soul without God. For if a man be found ordering his life according to prevailing opinions and floating maxims, it is clear that he has forsaken the pure and uncompromising teaching of Christ. The endeavour to please men will end in displeasing God. No man can serve two masters; and in such a case society has been freely elected as the man's moral governor. For while it is quite true that the world possesses many good maxims, holds many noble principles, and quotes many sage proverbs, yet our fellow men are not the custodians of our inner life, and have no right to tread the sacred precincts of conscience. In that lonely place God must hold a supreme and undivided authority; and when we stoop to listen to men rather than God, the clear, calm peace of an untroubled heart becomes ruffled with earthly winds. Do right, and leave the issue with God.

2. *The pursuit of pleasure as an end in life is an abuse of the world.*—There are those who pursue pleasure as *the* end in life. Endowed with the dangerous gift of leisure, and under no obligation to work for their daily bread, they become lovers of pleasure more than lovers of God. They rise to a day of self-indulgence; servants wait their bidding, the latest fiction beguiles the morning hours, they lounge and loiter on life's highway, they seek ever new excitement in the gay assembly or the festive scene, and then far into the night they lie down to an unrefreshing sleep. Thus days are wasted, life at length is squandered, and the soul drowned in destruction.

Now while we instinctively feel that such a course is unworthy of a noble being like man, we may not be so ready to admit that to pursue pleasure at all, as a primary end of our existence, is a fatal mistake. True pleasure is too coy to be caught by those who hunt for it. It ever eludes their search; and, like some fluttering bird, alights on the hand of the timid and retiring soul. The pursuit of happiness is as painful and tedious as the pursuit of health. Health comes to us when we discharge

our duties ; and in the same way wholesome pleasure is given in the shape of reward for well-performed work. The most joyous recreations are those that are simplest and most natural, and that can be entered upon with least forethought. Men who make a toil of pleasure transmute the joy into pain. The eagerness with which some, and especially the young, inquire as to the lawfulness of certain kinds of amusement is not a good sign ; for the healthy soul should never be anxious about what is subordinate to its highest interests. The pure and innocent amusements of life come to us like flowers by the way : the end and goal of our being is ever onward and upward.

3. *The inordinate love of worldly possessions is an abuse of the world.*—That these possessions have their own proper value, is evident from the fact that God allows us to obtain them, and does not forbid us to possess them. And it is clear, even according to the lesser light of political economy, that the accumulation of capital is as necessary to the welfare of the community as is the wide-spread distribution of wealth. But the warnings against the love of riches still confront us. It is a hard but a necessary lesson for the Christian to learn to be content with food and raiment. The rich are specially exposed to the sin of worldiness, and hence it is terribly hard for them to enter the kingdom of heaven. And yet the sin is so subtle that it finds its way to the heart of the poorest. How difficult is it for the poor man to rejoice at the prosperity of his neighbour. The spirit of envy and covetousness, of murmuring, and complaint is the poor man's side of that sin, which, in other directions, is manifested in pride and boasting. The rich man who looks down with disdain on his toiling brother, and the labourer who mutters a curse as the chariot of his prosperous neighbour rolls by, are both far from the kingdom of heaven. The repeated warnings of God's Word have been given under the direction of the Spirit who knows what is in man, and is able to measure the strength of each human temptation. Men smile as preachers insist on the truth of these warnings, and they often treat the words of scripture as nothing better than glittering rhetoric. But while they entertain this secret scepticism, the world passes away from them ; every garland they weave is dying ; every fortune they gather is becoming corrupt ; every mansion they inhabit is but the ante-room to the narrow grave ; and all the loveliness of life is passing away like a dream. When the man's lower nature is satisfied with "goods"—"much goods laid up for many years"—then the soul asserts its claims, and a voice breaks out of the stillness of eternity to cry, "Thou fool."

Turning now to the other side of our subject, it is not difficult to point out the general principles involved in a right use of the world.

1. *To regard our possessions as God's gifts to us is to use the world aright.*—We may "eat our bread with joy, and drink our wine with a

merry heart," provided that we do not forget God, and that we acknowledge all that we have as incentives to a perpetual praise of the Giver of every good thing. As in every gift the real value is in the amount of affection, friendship, or goodwill which it expresses, so is it in the enjoyments of life. To the devout man they are so many proofs of his Heavenly Father's love; his mind is never arrested by the mere gift to the exclusion of that infinite heart of love of which it is but the faint expression. The love of the world is overruled in the regenerate heart by the greater love of which the things of the world are suggestions. When God casts out the unclean spirit from the heart He does not leave the house empty as well as swept and garnished. The lower love is excommunicated by the higher. The whims and fancies of childhood give place to a manly trust, which holds firmly that God is infinitely wise in all that He gives and withholds. The man who worships riches is vulgar, earthly, low; he passes through life with a downward look. The man who is thankful for all his possessions with a Christian joy is noble, heavenly, erect; he passes through life with the upward look. Christianity teaches us that envy is as hurtful as pride, and inculcates deep sympathy with all that is bright and human—enabling us to rise out of our own selfish sorrows to rejoice with those that rejoice. Thus, in whatever light the Christian's life be regarded, it should be one of joy—joy in the contemplation of the happiness belonging to the lot of others, and joy in feeling that every enjoyment of which he himself partakes is a rill from the "river of God's pleasure." Health, friends, books, home, means of travel, all these make him break forth into singing, and lead him to rejoice in the Lord evermore.

2. *To regard the world as a Divine means of forming character is to use it aright.*—The world is to all intelligent and serious-minded men a school for the development and maturing of character. Opposing principles contend for the mastery, and our moral natures are the battleground. Amid wars and rumours of wars, startling catastrophes, and splendid triumphs, we are in danger of forgetting that soul-conflicts decide the ultimate destinies of the world. The fate of immortal spirits is fixed and determined in the bloodless, silent encounter to which there is no earthly eye-witness. God and Mammon strive with thy spirit, and thou art taking sides with one or the other. The world appeals to our senses, and to the lower part of our natures; the truth and Spirit of God urge upon us the unseen and eternal. If we stay too long among the world's pursuits, however lawful, and follow too eagerly the pleasures of the present, however innocent, our spiritual faculties become overpowered as with some deadly drug, and praise dies away on our languid lips. The world may be fair to look upon as the plains of Sodom; its

art may be captivating as the temples of Greece or the paintings of Italy ; its literature may soar aloft on the wings of imagination to a more ethereal atmosphere than that which surrounds our work-a-day world ; but the air is too vitiated for the soul to live upon, and unless we commune with God our higher life must fade and die. Our great duty, therefore, is summed up in the one word resistance. We must, wielding the sword of the Spirit, fight to the last, watch even when the enemy appears to slumber, and amid scenes so full of risks to our nobler purposes guard against all approaches on our part to worldly habits. The sins of society must be branded as exceeding sinful, its maxims must be taken up the sides of Sinai, its competitions and retaliations must be forced to sit among the multitude who listen to Christ's sermon on the mount, and its successes must be narrowly watched lest they be enemies in disguise come to take the citadel of our hearts. Our communion being with the Father and with His Son Jesus Christ, not the faintest cloud of sin is to blush the heaven of our joy. "Grieve not the Holy Spirit whereby ye are sealed unto the day of redemption."

3. *To regard the world as a great opportunity of service to men is to use it aright.*—It has been said very truly that "more souls have been smothered by luxury than have been starved by hunger." The great sin to which every mortal man is exposed in one form or other is that of selfishness. Hence the world is so arranged by a Divine hand as to afford a perpetual opportunity of administering to the wants and of securing the happiness of others besides ourselves. It was said of Christ—and the saying is the key of His whole mission—that "He pleased not Himself ;" and in as far as that can be said of us, in that measure are we using the privileges of life in accordance with the Divine plan. If this world has any advantage over the next, it is surely arises from the fact that here we may comfort the sorrowing, help the weak, give truth to the ignorant, and do good to all men. Christ's life is the ideal one ; and it was modelled on His own principle, that the greatest in the kingdom must be servant of all. He was King of men because He gave His life a ransom for many. In looking back on the history of the world, our eye rests instinctively and lovingly on those who have abased themselves most in order to serve mankind. We feel no thrill of joy in thinking of Charles II. using his kingly position as a means of administering to his self-indulgence, or of Alexander the Great weeping because there were no more worlds to conquer, or of Napoleon seeking to subjugate Europe beneath his yoke. But we linger over the memory of Howard visiting dreary prisons, of Elizabeth Fry carrying messages of hope to the forlorn, of Bunyan dreaming heavenly visions in Bedford jail, and of Robert Raikes gathering the children of Gloucester into the first English Sunday-school. These are

the great ones in the Father's Kingdom. And is it not plain that the greatness which comes from true unselfish goodness should be sought by us all? Why have men been endowed with exceptional advantages except that they may use them for the good of their fellows? Can we give any satisfactory reason for the existence of wealth amongst us, except that it should either be expended as capital or distributed in accordance with Christian principles? Is there not something most humiliating in the fact that Christian men hoard up sums far too large for any wants which either they or their children will ever feel? Do such men ever read the parable of the talents, and reflect on the miserable end of the servant who hid the treasure committed to his charge? Rich men must give of their substance, not of their savings; wise men must cease their intellectual scorn and become teachers of the multitude; and the Church must sit by the bedside of a dying world with the message of immortal hope. This is the sound doctrine of the Gospel, and unless we use the world thus, "the love of the Father" is not in us.

SAMUEL PEARSON.

Dr. Tholuck.

PART FIRST.

ON the 2nd of December, 1870, an anniversary was celebrated in Halle, Prussia, which, but for the war between France and Germany, would and ought to have excited, even in this country, far more interest and attention than it actually did. Dr. Tholuck was celebrating the *fiftieth* anniversary of his entrance on the career of a teacher of theology, or, to use the technical German expression, "His Jubilee as an Academical Teacher." It is an usual thing in Germany to mark the conclusion of fifty years of service in some special way, in almost all cases. Even a clerk in a warehouse expects it. The officials of the State, from the lowest to the highest, look forward to celebrating their Jubilee, and often they receive on the day presents of considerable value. The mode of celebration differs naturally according to the person and the neighbourhood. Such a Jubilee is, of course, not a very common event. Indeed, amongst University teachers, it is a very rare event. Partly, perhaps, for this reason, when a Professor occupies a very high position in public esteem, his admirers get up a celebration of what is termed his "twenty-five years Jubilee." Such a celebration was got up in Tholuck's case, a quarter of a century ago; and now, much to the surprise of all who know how frail is his bodily health, he has had the gratification of witnessing another. There is not a second theologian in Germany, one might almost say, in the world, who deserved this honour more than he did. With my readers' permission I will now, after referring to one or two features of the celebration, sketch the Professor's career and labours, and add one or two personal reminiscences illustrative of his character as a man and Christian, and his methods as a theological teacher.

Early in the morning of the festive day—much earlier than would be agreeable to us lazy English—the Students' Choral Society serenaded Tholuck by singing the Hymn that begins "Lobe den Herrn den mächtigen König der Ehren;" at the close of which he addressed to them a few words, which, whilst expressing his own gratitude, admonished the singers to thankfulness and repentance towards the Giver of all good. The celebration proper began about 10 o'clock, and to the disappointment of many who would fain have been present was held in Tholuck's own house, instead of in the large hall of the University. The entrance to his dwelling and the room where the guests assembled had been profusely decorated in the beautiful German way with garlands and flowers, the presents naturally occupying a prominent place. I may add here that, unlike most Germans, Tholuck occupies an entire house which, though on the outside an unsightly enough affair, and in a very narrow street, is inside very comfortable, and possesses two large rooms, looking into the, for a town, considerable garden. When all were assembled, the aged Professor, or, as the technical term (which, for convenience, I shall occasionally use) has it, the "*Jubilar*," appeared. The first to advance was Dr. Kögel, of Berlin, who had been deputed by the Cultus Minister, Von Mühler, to offer congratulations in the name of the Government and himself and to confer an order (the Star to the order of the Red Eagle of the second class *); then came Dr. Hoffman, also of Berlin, with the congratulations of the Upper Church Council—the highest Ecclesiastical authority in Prussia—who, in the course of his address, described Tholuck as "One of the Church Fathers of the Nineteenth Century, a position which he deserves, if any one does. The Rector of the University was the next to speak, and referred to what Tholuck had done for Science, the Church, and the University, at the same time presenting him with a Latin dissertation, written and dedicated to him, by Professor Schlottmann. The last-mentioned, who is the Dean of the Theological Faculty, then handed over an address from Berlin. After him a student offered congratulations in the name of his fellow students. Then Professor Jacobi read an address which had been sent by French theologians, one of whom had signed it whilst his hand trembled from a deadly wound that he had received in the war. One of the next to come forward was the General Superintendent Möller from Magdeburg, as the representative of the Provincial Consistory,* of which Tholuck is a Councillor, who was not a little surprised when Tholuck replied to his address by putting into his hands a diploma, creating him Doctor of Divinity of the University of Halle. But I should weary my readers if I were to enumerate all the men who came on that interesting morning. Suffice it to say, that besides those already mentioned, there were no fewer than twenty-three deputations. Amongst other works specially prepared for the occasion and dedicated to Tholuck, was one on "Old Age," by the Director of the Theological Seminary, in Wittenberg; a Latin Essay by a pastor in Danzig; and a Church Historical Monograph, by the pastor

* The Orders and Classes of Orders are so numerous in Germany that it takes a lifetime to understand them all. By the way, I may just say that Tholuck (as he himself, satirizing us, once told me), has quite as much right to be called Chevalier as the late Chevalier Bunsen. There are many, very many Chevaliers in Germany.

who had once studied at Halle. Perhaps the most interesting part of the celebration was that committed to Professor Kähler, of Halle. He was there as the representative of a committee which had been constituted for the purpose of collecting a sum of money, with which to found *Stipendia*, or, as the Scotch would say, Bursaries, to be designated the *Tholuck-Stipendia* and to be administered by him as long as he lives. His turn having arrived, he placed 4,700 thalers (about £705) in the hands of the Jubilar, which, as he stated, had been contributed by upwards of one thousand persons of all ranks and classes, especially by pastors and students, from all parts of Germany,—some were even from France, others from Switzerland.* After this, Dr. Kögel again stepped forward, and recited a poem of his own composition, in which he gave expression to the reverence and affection, which he (now Court Chaplain, and the most esteemed preacher in Berlin, once resident in Tholuck's house as his Amanuensis and Librarian) felt for him whom he could style at once his "teacher, father, and friend." The whole concluded with the singing of a hymn.

I forgot to mention that a meeting had been held on the evening of the 1st of December in the large Assembly Room of the principal Hotel, at which the deputations were present along with many students, citizens of Halle, and some ladies. Here Tholuck delivered a very characteristic address which has since been published, and I believe, translated into English.† He spoke particularly of the great aim of his life, which had been, not to make disciples or secure admirers, but to gain friends for and in Christ. He had been, not a book Professor, but a students' Professor, and always preferred intercourse with students, to intercourse either with candidates for the ministry, or with pastors. He concluded with applying to himself the words which Zinzendorf adopted as his motto: "I have but one passion, and that is He."

But now to return to the proper Jubilee-day. In the afternoon about three hundred persons, including Dr. Tholuck, assembled for dinner in the hotel just mentioned, at which toasts of various kinds were given, and addresses delivered. In the course of the speech with which Professor Schlottmann, one of the Halle professors, introduced a toast to the *Jubilar*, he described Tholuck as a "medical miracle," which he certainly is, if there be such a thing. Special interest was excited by a speech which an American student delivered, and with which the Professor was so gratified that he caused himself to be conducted to the gentleman that he might thank him with the hand as well as with the lip. The feast broke up, as usual, with the singing of the hymn, "Nun danket alle Gott."

* After the celebration, contributions arrived also from America. Considering how much kindness both English, Scotch, Irish, and Welsh students and ministers, and other visitors in Halle have received at Tholuck's hands, and how much direct good his theological works have done in England, not reckoning the indirect good we have received, it would surely be both proper and just for Britain to contribute its quota; especially as the Bursaries are for distribution among students of all nations. An effort is being made to raise something; and if any reader of these notices should feel disposed to contribute a sum, however small, the writer will be most happy to take charge of it, and see that it reaches its destination.

† A translation has appeared in the last number of the "British and Foreign Evangelical Review," for April, 1871.

Late in the evening, that fine old German custom of a torchlight procession was observed. After assembling in front of Tholuck's house, where they sung Luther's war song, "Ein' feste Burg ist unser Gott," and listening to a brief address, the students marched, in accordance with a time-honoured custom, to the market-place, where, forming a great circle, they sung the old academical song, "Gaudeamus igitur," gradually, as they approached the last stanzas, throwing their torches into a great pile in the centre. I must confess I know of no more charming feature of German student celebrations than the close of such a torchlight procession. Even the most prosaic soul must gain inspiration as he listens to the fine strain of song gushing from two or three hundred manly throats, and sees the torches one after the other flying through the air, to form a huge bonfire, that casts a lurid glare on the surrounding buildings and persons. It is a scene never to be forgotten by any one whose soul has not been eaten out of him.

But now to the brief biographical sketch which I propose to give. Dr. Friedrich August Tholuck was born at Breslau, in 1799, and is now accordingly about seventy-two years of age—not very old considering the length of time his name has been before the world. He is said to have begun life as a working jeweller, but some friends who had noted his abilities, provided the means to enable him to attend the gymnasium, and afterwards to study at the University. He worked day and night to such an excess, and, as I have heard, especially in winter, under such wretched circumstances, that he undermined his health, and contracted a chronic disease of the eyes. As a student, and indeed for some time after finishing his University course, he had very strong prejudices against "the pietists and mystics," as serious Christians were then termed. At the University he devoted himself chiefly to Oriental studies, and afterwards gave proof of the extent of his acquirements, in a Latin dissertation on "Sufism ; or, the Pantheistic Theosophy of the Persians," drawn from Persian and Arabic sources, which, if I mistake not, secured him the degree of Doctor of Philosophy from the University of Jena. From Breslau he had removed to Berlin, where he passed the examination of Licentiate of Theology, and became Privat-Docent at the University, on the 2nd of December, 1821. He had no intention at first of devoting himself to theology proper, for he was a sceptic ; but having been converted to a saving knowledge of the truth, chiefly through the influence of a Baron von Kottwitz, who, in those days of spiritual dearth, occupied a high place among the few pious that Rationalism had left, and did much to bring about a revival of religion, he was persuaded by friends to alter his plans. One of the first literary fruits of his conversion was the treatise known in England as "Guido and Julius ; or, the True Consecration of the Doubter," which, as he himself tells us in the preface to the second edition, was written in the course of three weeks. It originated in the request of a pious layman, Samuel Elsuer, whose name is still well known in Berlin, that he would write a tract on the question "Believest thou that thou art a sinner ?" The German title is, "The Doctrine of Sin, and the Atoner ; or, the True Consecration of the Doubter." The second half of the title refers to a book that had been published some time previously by the celebrated De Wette, entitled, "Theodore ; or, the Consecration of the

Doubter." Tholuck's book has gone through some eight or nine editions, besides being translated into, at all events, the English language; and has had a very wide and most healthful influence, especially on students of theology. Few books of the kind are better fitted for putting into the hands of earnest and educated doubters, than this; for whilst it is written with great taste and fire, it begins at that point at which all must begin, who wish to understand Christ and Christianity—the question of *sin*. "He alone who descends into the abyss of self-knowledge, can arise to the heights of the knowledge of God," says Tholuck; and he only knows himself at the deepest, who knows himself as a sinner. This is not now the fashionable route; but whether fashionable or no, it is the only true route to Him who "*came to seek and save the lost*." Guido in the book is Tholuck himself; Father Abraham is the Baron von Kottwitz; and Julius is Julius Müller, the author of the great work on sin, who was at this time his fellow lodger and intimate friend. They have for many, many years been colleagues at the University of Halle.

Spring Hill College, Birmingham. D. W. SIMON.

Visits to Old Meeting Houses.

THE POULTRY (COMPTER) CHAPEL.

THE nomenclature of London streets is not always explainable; although when main thoroughfares are known by odd-sounding names like that of the Poultry, &c., the reason, on investigation, is commonly found to be as simple as the people from whom the terms have descended. Tradition, which is seldom altogether silent, says that, in mediæval days, the citizens bought fowls in a market place here situated; and this circumstance perhaps will explain the origin of the Poultry. A provision market attended by tidy and thrifty housewives from the farms of Middlesex, Essex and Surrey, helps to complete a pleasant picture of what the city was like in less smoky days; before science had brought innovations, and ere religious reformers had taught the populace to distinguish between truth and Antichrist. But in this world things pleasant and sad are often found keeping company. We find, for example, that on this spot there stood for "time out of mind," an ancient building, with an exterior black and ugly, which aptly corresponded with the filth and misery within, "The Counter in the Poultry." Not many yards from the prison stood the chapel of a fraternity of friars whose pious banquetings and holy leisure were rudely interrupted by Henry the Eighth. This snug estate afterwards became the "Fair Warehouse" of a certain haberdasher, to whose profit the change redounded no less than it did to the citizens' convenience. Near at hand, moreover, in the hall of the Grocers' Company the Bank of England was inaugurated.

The Poultry Prison was a City institution for many centuries. According to the historians, the neighbours called it the *Compter*, because prisoners "who are detained, are obliged to accout for the cause of their commitment before they are set at liberty." Of old this gaol exclusively belonged to one of the two sheriffs, the other sheriff having been master of a similar stronghold in Wood-street. Prisoners, whose poverty entitled them to assistance,

were succoured by divers benefactions bequeathed for their relief ; and they were also allowed to feast on the broken victuals from the sheriffs' tables. Centuries ago a formidable array of officials sought to preserve order in London by a salutary enforcing of the criminal code. The sheriffs appointed a secondary, next in dignity to themselves. After him came the secretary or clerk of the papers, with four under officials ; and lastly, there were eighteen sergeants-at-mace, who served writs, arranged distrainments, attended prisoners at their trial, and when necessary, saw them hanged. These Compter officials were known to the busy throng of old Cheapside by their blue cloth uniform.

Until the opening years of the present century, this Poultry prison, the site of which is now occupied by Dr. Parker's Chapel, survived to testify to civic maladministration. The authorities suffered this disgrace to our rich city to exist until the pile became not only totally unfit for human beings to inhabit, but actually threatened, by falling down and killing its wretched inmates, to place them for ever beyond the reach of human punishment. The chief gaoler, who formerly held a trust of sufficient importance to be included in the list of royal patronage, received £250 a year, the surgeon and chaplain being paid in proportion. The diet consisted of ten ounces of bread, and a pound of potatoes, daily, with about a pound of beef weekly for each person, exclusive of leavings sent in from neighbouring taverns. Though so ancient, no particular mention occurs of the Compter until the era of the Reformation. In the year 1600 we find the City laying out £600 upon the premises, and fourteen years later it was again put in repair. On the destruction of the prison in the great fire, the captives found a temporary home in the commodious apartments belonging to the gates of Aldersgate and Bishopsgate. After being rebuilt, the prison assumed all its wonted dinginess, being now divided into several wards—*e.g.*, the King's, the Queen's, and the Jews'. As though the officials were solicitous that nothing should check the debasement of the unfortunate captives, a public-house stood within the precincts, and this readily supplied the means of temporarily drowning care at the expense of awaking to deeper misery. During Divine worship in the little chapel the felons occupied the area, and the debtors the more select gallery. The only convenience for exercise was that supplied by the flat roof ; but lest any of the incarcerated, in preference to an orderly pacing of the leads, should attempt suicide, or venture a run for freedom along the housetops of Cheapside, keepers were always in attendance to prevent mishaps. In 1804 the premises were sufficiently dangerous for the prisoners to be hastily removed, but they appear to have been sent back into their old haunt before any perfect safety was insured by substantial repairs. About this time the inmates numbered forty-six, of whom nine were insolvents. In 1811 the gaol is described in a resolution of the Common Council as being in a condition bordering on ruin, and, of course, dangerous to the lives of its tenants. Some years later the estate was purchased by the Dissenters, who, in place of the dilapidated pile, erected on its site the present chapel, at a cost of £10,000. On being finished in November, 1819, the chapel was opened by William Jay, Thomas Raffles, and John Clayton.

But though the Poultry Chapel is only about half a century old, the

church dates its rise from the year 1640. The divine that gathered the first congregation and established the church was Dr. Thomas Goodwin, who, having been driven into Holland by the Laudian persecution, returned to London when the times were rendered safe by the action of the Long Parliament. The original meeting-house stood at St. Dunstan's-in-the-East, or in the neighbourhood of Thames-street ; but at the indulgence era—1672—more convenient premises were provided on the site of the late East India House, where for a great number of years, in Paved-alley, Lime-street, the society flourished as the richest of its denomination in London. When, in 1755, the India Company extended their buildings to the site of the chapel, the latter was removed, and the main body of the worshippers with the records in their possession, found a home in Miles's-lane ; but the minority, through some disagreement, removed to Artillery-street. From Miles's-lane the original church removed to Camomile-street, and thence, in 1819, to the new erection in the Poultry.

Thomas Goodwin was a native of Robsly, in Norfolk, and born in October, 1600. He enjoyed all the advantages inseparable from a sound religious training and a judicious secular education. His parents soon perceived that their watchfulness and expense were not ill-bestowed ; for besides evincing a serious cast of mind, he mastered the rudiments of the learned languages at thirteen, about which age he proceeded to Cambridge.

Of Goodwin's somewhat remarkable experience during youth he has himself left us a full relation. As early as his sixth year, he arrived at a knowledge of the sinfulness of sin. At fourteen he had sufficiently progressed in the higher life to commence taking the communion ; when he set himself the prodigious task—but to him "The sweet exercise"—of mastering Calvin's Institutes. After communing once, he was about to do so again, when his tutor observing the extreme youthful cast of his countenance ordered him to retire. This adventure greatly damped the boy's spirits, and was also the occasion of his relinquishing the ministry of Sibbs, from whose sermons he had derived especial benefit. So keen, indeed, was his chagrin, that for a while he ceased praying.

After these mishaps of boyhood and youth had passed, Goodwin showed that he possessed a mind of no ordinary compass, as well as powers of application of no common-place stamp. In 1628 his abilities procured him a lectureship at Trinity College, Cambridge, on which occasion the Bishop of Ely made the rather odd request that the lecturer should abstain from handling controverted points ; "but," replied the dumbfounded divine, "as all points are subjects of controversy, such an agreement would leave me nothing to discourse about." At Cambridge Goodwin continued until 1634, when he renounced the Anglican communion. A limited space will not allow of our following the thread of the doctor's interesting life. It must suffice to say that he died in a good old age in 1679.

In 1650 Cromwell promoted Goodwin to the Mastership of Magdalen College, Oxford, when he was succeeded in the pastorate by Dr. Thomas Harrison, a man whose talents were scarcely less shining than were those of his predecessor. Though born in the north of England, Harrison was reared in Virginia, where ultimately he served the governor as domestic chaplain.

Thus early in life he strictly adhered to the order of the Church of England, and sympathised with his master's persecuting opinions. At one time he witnessed with secret satisfaction the expulsion of two English Evangelists from the colony, who as zealous Nonconformists, were about attempting to spread the Gospel among the heathen Indians. When, however, their forced departure was followed by a massacre of the British settlers, the shocking tragedy so wrought upon the mind of the chaplain, that henceforth he lived like another man. After leaving America, and settling in London, his great talents brought him into notice, and he was judged to be the best qualified person to succeed Dr. Goodwin at the meeting in St. Dunstan's-in-the-East. The pastor was extremely popular, and like a true gentleman, observed an even behaviour to persons of high and mean condition.

Dr. Harrison was followed by Thomas Mallery, who probably held the pastorate for some years. At Bartholomew tide, 1662, he was lecturer at Crooked-lane, and he also sustained another lecture at Deptford. After Mallery came John Collins, a student from Harvard College, his father having been deacon over a church in New England. On coming to this country, Collins accepted a chaplaincy under General Monck, and subsequently settled with the Independents at St. Dunstan's-in-the-West. He died in 1687. Of his two assistants, Francis Howel and John King, but few memorials are extant.

At the Revolution, Collins was succeeded at Lime-street by Nathaniel Mather, a member of a well known family. From his native Lancaster, and at the age of five, Mather removed with his father to New England, and received his education at Harvard College. Returning to England in the Commonwealth era, he rose into favour until Cromwell installed him in the living of Harberton, Devon, and afterwards promoted him to Barnstaple. Losing his offices at the Restoration, he retired to Holland. Thence he crossed to Ireland in 1671, to succeed his brother in the pastorate at Dublin. Finally he removed to London and remained at Lime-street until his death in 1697. For an assistant he had Robert Trail, M.A., a man of some celebrity in his day.

Of the following pastors and lecturers who served between 1697 and 1755 we have no space to give particulars: John Collins, Jun.; Robert Bragge; Philip Gibbs; John Atkinson; John Hill, and John Richardson.

The meeting house in Camomile-street, was erected in 1766, under the pastorate of William Porter, who for many years laboured as one of the most popular of the metropolitan ministers. Under his successor, John Reynolds, the society dwindled down to a very low ebb; but was completely restored to prosperity by John Clayton, Jun., who removed from Kensington.

Born in 1780, John Clayton, in due course entered Homerton College. In early youth his predilections were for study and his habits were pious. His parents, however, sent him to Edinburgh, and on returning from the university, it was found that many worldly customs had been learned by the erring youth. The white silk stockings and dancing shoes which John brought home after his first session excited so much serious alarm at Highbury-place, that instead of returning to the northern capital, he was placed with the judicious John Winter, of Newbury. In 1801 he settled at Kensington, and in 1805 at

Camomile-street. As a divine he was completely successful ; and his presence was often sought for anniversaries and opening services. In his political opinions and methodical habits he was the counterpart of his father. Of his genial nature and liberality, in a pecuniary sense, much has been said ; of the latter he has himself left an exact account in a paper, entitled, " Sacrifices from my income and private property." We learn that from first to last he distributed £9,050 5s. In 1818 the first stone of the Poultry Chapel was laid, the ground having been purchased for £2,000. The pastor died at Bath in 1865.

Of Drs. Spence and Parker, in connection with this subject, it would be unbecoming to write further, than to wish them many years of happiness and usefulness.

G. H. PIKE.

A Glimpse of Mauritius.

LAND AHEAD ! The exciting shout roused us early from our berths one misty morning, and brought us on deck, to try to descry the mountains of Mauritius, through the fog and rain.

Gradually the sun broke through the mist, and soon we saw plainly the rugged outline of the Mauritian hills, picturesque and beautiful in the yet distant horizon. Beyond the ranges of Rivière Noire and Gavanne, we saw the mountains of Port Louis, one peak of which was pointed out to us as the Pouce (so called from its resemblance to the thumb), and another as the Pieter Both, supposed to be named after a foolish Dutchman, who perished in trying to climb it. As we approached it, the whole island seemed to be intersected by mountain-chains. Some of them gently sloping and crowned with verdure ; others rearing their craggy peaks heavenward, in pinnacles of fantastic beauty, while the valleys between glowed with the rich yellowish green of the now ripening sugar-cane. Every eye scanned narrowly the objects of interest as we passed along. Now, the line of coral reefs around the island, on which many a gallant vessel has suffered wreck. Then the beautiful indentations along the coast, and the wild openings in the hills, down which many a tumultuous torrent urges its way to the sea. Then the long avenues of graceful filao trees (the *Casuarina* of Madagascar) along the shore, and the chimneys of the sugar-mills pouring forth their volumes of smoke, and the white houses of the planters, surrounded with beautiful gardens, in which the feathery palm tree, and aloe, and banana remind us that we have left a temperate for a tropical clime. Picturesque islands rose up right and left of us. *Ile Ronde*, a mile in circumference, and a thousand feet high, covered with wood, and famous for its Coco de Mer. *Ile aux Serpents* beyond, a desolate, barren rock. *Ile d'Ambre*, the scene of the most touching incident in St. Pierre's " Paul and Virginia," on which in 1744 the " St. Gerant" met its fate, the loss of which, at a time when provisions were scarce, proved most disastrous to the colony. *Ile Longue*, or Plate, 360 feet high, with its revolving light visible 25 miles away ; and last, not least, *Coin de Mire*, or Gunner's Quoin, a noble rock, 550 feet high, that rears itself like a bastion in the midst of the sea.

Passing all these, with light wind and smooth sea, we reached Port Louis,

as the evening shades settled down over the hills. The lights glittered in the town before us, and the clear tropical moon gleamed down upon us from a sky without a cloud, as we anchored near the lightship and the bell-buoy, waiting until the morning, when the doctor coming on board and finding a clean bill of health, would give us "pratique," and we passengers would be permitted to land.

Morning bright and beautiful ; the doctor has been and found us suffering from nothing more morbid than a somewhat reasonable impatience to set foot on shore. We have breakfasted for the first time in our lives on bananas, pineapples, and raspberries, brought fresh from the "Bazaar." The white bread was pronounced "beautiful," and the butter "delicious ;" and now the ship's gig, newly painted the week before, is launched, and we are rowed ashore to see the lions of Port Louis, and to learn from our agent how soon we may hope to resume our journey towards that land in which the glorious Gospel of the blessed God has achieved such signal triumphs, and to labour in which, if the Lord will, we have left behind so much that is hallowed and dear.

Now for a glimpse of Port Louis. First the harbour, which is in shape like a horse-shoe, and is large enough and deep enough to afford shelter and anchorage to 150 vessels of largest tonnage. Its value is often experienced by ships caught in the hurricanes of these Indian seas. Fort George commands it on the North, and Fort William on the South, while in the centre, from a hill behind the town, the citadel covers it with its guns. The town itself as we are being rowed ashore looks like a large garden two miles or more long, and half a mile wide. Houses are thickly scattered in the midst of the foliage, and here and there some church, or other conspicuous public building, peeps through. Open on one side to the sea, it is enclosed on the others by precipitous mountains. The highest of these, the Pieter Both, rises 2,874 feet above the sea ; the Pouce 2,707, and the Montaigne du Port Louis, 1,136 feet. The first is crowned by an abrupt, barren-looking rock, of which the ascent is extremely difficult. It was scaled, however, by Colonel Lloyd in 1831, and by others more recently ; the latest successful attempt being by one of the officers of the "Galatea" during the recent visit of the Duke of Edinburgh. The Pouce mountain is thickly wooded. Many rare and beautiful plants cover its slopes, and the view from its rocky summit is exceedingly fine. Far below, the town shews well with its regular streets at right angles, and its many detached buildings, with their gardens filled with tamarind trees and palms. Immediately beneath is the Champ De Mars. That monument in the midst is in honour of General Malartic, one of the last French Governors. His skill and enterprise inflicted great damage on British commerce before our troops took possession of the island. Farther down is the Government House (a most ugly building) very much like a large sugar store ; and the Place d'Armes, in which stands a monument to Labourdonnias, the hero and pride of Mauritius, who, more than any other French Governor laid the foundation of its present importance. Besides these, the barracks, hospitals, Royal College, Churches of the Roman Catholics, English and Scotch Church, and Independents, claim attention, although none of them are of any architectural beauty or impor-

tance. A little further off are the crowded quays and the harbour full of shipping, and over there, in the western suburb, just beyond that long avenue of fir-like fildos, is the cemetery. We noticed many a fair monument there, each surmounted with vases filled with flowers brought fresh every morning from the Bazaar. The ashes of English, French, and Creole mingle there. Many are the graves of the young whose purposes of enterprise and valour were broken off by a fatal fever. One monument which specially attracted our notice was that of the venerable John Le Brun, for nearly half a century the missionary to the coloured population of this island. These objects, with the wooded plain towards the north, the islands beyond like ever watchful sentinels of the deep, the line of surf breaking on the distant coral reefs, with picturesque residences, winding streams, cultivated plains, and lofty eminences everywhere inland, form a panorama well worth all the climbing to behold and enjoy.

On our first landing, the Bazaar was a great object of attraction. Amid crowds of Mahomedans and nearly-naked coolies we find our way through scenes of oriental romance or "Arabian-Nights" enchantment, to long ranges of covered stalls in which every possible description of merchandize is vended by every possible variety of vendors from every quarter of the globe. Fish from the surrounding seas, whose very names had never reached our English ear, yet giving employment, we were told, to two thousand fishermen in this and the adjacent islands, to catch them. Beef from Madagascar, venison from the forests; tropical fruits, flowers, and vegetables of every sort grown on the island; drapery goods from Manchester and Nottingham; hardware from Birmingham and Sheffield; pottery from Staffordshire; gloves and perfumery from Paris; besides silks from Arabia and India, and spices from China and Ceylon. These, and much beside, displayed by people of every garb and colour, and commended to the stranger in an infinite variety of languages which clatter in his ear all at once, make up such a sight and sound as could scarcely have been met with, since Babel, in any place in the world except this.

Although Port Louis is well supplied with water at a great expense, yet the inattention to cleanliness which prevails among its closely-packed Indian and negro population, the lack of adequate drainage, the closeness of its atmosphere, arising from its exposure to a tropical sun and being shut in by surrounding hills, combine to make it, with its population of 70,000 souls, very unhealthy. Cholera and fever have at various times carried off thousands of its inhabitants, and made its average death-rate twice as high as that of London. It was thought advisable, therefore, that we should spend our few days in Mauritius at a breezy and healthy spot called Curepipe, about fifteen miles from Port Louis, on the elevated plateau of Plaines Wilhems. This arrangement enabled us to see much of the home life of the coloured people as we walked through their villages. We found the public roads (made originally by British soldiers, and kept in repair by Indians) exceedingly good. Rows of Vacoa palms, aloes, and bananiers, and fields of waving sugar-cane bound them on either side. As is well known, sugar is the staple product of the island. About 150,000 acres are devoted to its cultivation, and 200,000 tons are exported every year.

We enter Rose Hill, or Mesnil village. The shops and huts are humble sheds, without chimney or window, and covered only with leaves of the *Vacoa* palm. Boys and girls up to seven or eight years old—merry, laughing sprites, with dark, curly hair, white teeth, and mischievous-looking eyes—frolic about in a state of nudity outside. The father, with a piece of calico round his loins, sits content, and asks no better wardrobe ; or, if he does, a soldier's cast-off coat will at once make him the beau of the village. Even the wife and mother, although bedizened with jewellery as much as nose and ears and arms and ankles can carry, is quite satisfied with one piece of coloured calico or cambric for her attire, just wrapped round her waist and thrown loosely over the shoulders. For commonly the women were sadly degraded in appearance, although they showed much fondness for their infant children, whom they carry astride on their hips. The shops, as we passed, were thronged with customers, and mostly presented some amusing scenes. An Indian barber in one, with brandished razor, was operating on a chattering patient, who, with looking-glass in hand, was directing his movements with infinite discrimination and gravity. "*Mr. Ismael Sullivan*" is "*licensed to Tailor 3681*;" "*Woman Sandrigger*," next door, is licensed to Cakemaker 25,712 (cakes unpleasantly black and greasy). Over the way is a coloured farrier, a descendant of the slaves that once cultivated the island. Next to him a Creole shoemaker flourishes ; while Mr. Chinaman Haquico, or Assam, or Sing, drives a large trade in groceries and spirits, to say nothing of Huntley and Palmer's biscuits and Day and Martin's blacking. Every shopkeeper, we observed, prefixes *Mr.* to his name. This is required by the law of the island, to prevent him from cheating his creditors by professing that the stock-in-trade belongs to his child—a fraud that used to be practised rather frequently.

An excellent opportunity of observing the motley character of the population was one day afforded us by a grand *fête* that took place on the Champs de Mars. Fifty thousand people were gathered together in every variety of dazzling and many-coloured costumes ; Arabs, with long graceful robes and glittering turbans ; Mohammedans, tall, muscular, and manly, with flowing beard and haughty step ; Indians from the plains and mountains of Hindoostan, with faces soft and gentle, black, curly locks, and frames lithe and supple, yet strangely effeminate withal ; Chinamen, the most persevering retail dealers in the Island, with their flattened noses, high cheek-bones, and eyes like long, narrow, button-holes ; wearing huge trousers, each leg of which was ample enough to envelope the whole body ; these, with Africans of every type and country, Mozambique, Abyssinian, Malagasy, a few Lascar seamen, with round caps and cotton petticoats ; Armenians, Cingalese, an occasional Parsee merchant, besides the resident Creole population ; a few French and fewer English—men, women, and children, in gay, flaunting colours of red, green, yellow blue, and white, made up such a picture as no other country but Mauritius could present. Quiet contentment sat on every countenance ; easily pleased seemed these swarthy children of the East ; very respectful were they in their behaviour towards the English, and utterly free from the intoxication, jostling, and boisterous rudeness which are too often found in miscellaneous crowds at home.

During our brief stay in Mauritius the religious condition of its inhabitants was the subject of constant observation and inquiry, and to anyone imbued with love to Christ and to souls, this is deplorable indeed. Out of its 300,000 people, the coloured immigrants from India and Africa number nearly two-thirds, and of these the Mohammedans are the only section that appear to observe anything like religious worship. The Chinese have a joss-house in Port Louis, but their propensity for cheating impels them to cheat even their gods, by adulterating with stones and earth the rice offered in sacrifice. The vast Indian population is practically without any religion at all. The Roman Catholics reckon some adherents among the Africans, while Romanism is professedly the religion of the French and French Creoles. The most utter godlessness, however, abounds on all sides. Sunday in Port Louis is the gay day of the week. Spirit shops are wide open, and drunken sailors are too often seen reeling outside. Bazaars are thronged with eager purchasers. Carriages and carriages rattle along the street filled with gaily-dressed men and women going to spend the day at Pampelmousses. Sounds of gay music, dancing, and card playing, come from houses and hotels. Workpeople in most cases continue their week-day avocations; places of amusement are filled, while the house of God is nearly empty, and in the rural districts stag-hunting and card-playing are the order of the day.

It would be satisfactory to know that the English residents, as a rule, acted worthily of a Christian nation in this matter. The faithful few, however, who "fear the Lord and think upon his name," appear to be very few indeed. Some zealous spiritual labourers there are who strive hard to draw attention to things Heavenly and Eternal, but for the most part (as a merchant remarked to us) "money and sugar are the principal things thought of in Mauritius." The vast Coolie population is still unreached by a ray of Gospel light; although to earnest Christians acquainted with their language no more favourable field for Colportage or street-preaching could be found. The barrier of Caste is in their case broken down, and as most of them will return to India at the expiration of their three years' engagement with the planters, they would, if converted to Christ, be valuable missionaries to their brethren at home.

We leave Mauritius with the earnest prayer that showers of converting Grace may speedily descend upon it, and that in a yet nobler sense than that intended by the inscription on its new island banner, it may ere long be for Christ's Kingdom, "*The Star and the Key of the Indian Sea.*" C. F. M.

The Household Treasury.

THE ORDINATION OF AN ECCENTRIC MINISTER.

THE following extract from the life of Elder John Smith, Cincinnati, 1871, illustrates in rather an amusing way, the tests applied in some parts of America to ascertain the soundness of doctrine, and the piety of heart of those desiring to serve in the ministry of the Gospel.

"It is reported that John Leland, one of the most popular preachers of his day in Virginia, and one of the most eccentric and singularly pious of men, was at first ordained a minister by the choice of the church, without the imposition of the hands of the Presbytery. He continued for some years afterwards to preach and to baptize on the authority of his simple appointment, much to the disturbance of the peace of the association to which he belonged. In fact, on account of his departure from the usages of the churches in Virginia, he was not for a while in good fellowship with any. Whether right or wrong, he openly professed to believe that the imposition of hands by the Apostles, in ancient times, was only to confer miraculous gifts, and that, consequently, such a ceremony in the Church now was, in itself worthless, because wholly unauthorized. His brethren urged him most earnestly for the sake of peace, to submit to ordination by the hands of the ministry; and finally, to gratify them, he consented that they might call a Presbytery for the purpose. Knowing all the questions which they would ask on his examination, and resolved in his own mind on the answers which he would give, he felt confident that they would not ordain him.

"The Presbytery, consisting of three staunch Calvinists, was called. The day appointed for the ordination arrived, and with it came a multitude of people to witness the ceremony. The work was divided amongst the several Presbyters. One was to ask the usual questions concerning his faith and call; another was to offer up an ordination prayer; and another was to deliver the charge to the pastor and the church. Leland took his seat long before they appeared, and resting his arms on his knees and burying his face in his hands, awaited their movements. The Presbyter appointed to conduct the examination, at length began:

"'Brother Leland, it becomes my duty, according to previous arrangement to ask you a few questions upon the subject of your faith, and in reference to your call to the ministry.'

"'Well, brother,' said Leland, slowly raising his head, 'I will tell you all I know,' and down went his head into his hands again."

"*Presbyter.* 'Brother Leland, do you not believe that God chose his people in Christ before the foundation of the world?'

"*Leland* (looking up. 'I know not, brother, what God was doing before He began to make this world.'

"*Presbyter.* 'Brother Leland, do you not believe that God had a people from before the foundation of the world?'

"*Leland.* 'If He had, brother, they were not our kind of folks. Our

people were made out of dust, you know, and before the foundation of the world, there was no dust to make them out of.'

"*Presbyter.* 'You believe, brother Leland, that all men are totally depraved?'

"*Leland.* 'No brother; if they were, they could not wax worse and worse, as some of them do. The devil was no worse than totally depraved.'

"*Presbyter.* 'Well, there are other questions that will embrace all these in substance. I will ask, whether you do not believe that sinners are justified by the righteousness of Christ imputed to them?'

"*Leland.* 'Yes, brother, provided they will do right themselves; but I know of no righteousness that will justify a man that won't do right himself.'

"*Presbyter.* 'Brother Leland, I will ask you one more question. Do you believe that all the saints will persevere through grace to glory, and get home to heaven at last?'

"*Leland.* 'I can tell you more about that, my brother, when I get there myself. Some seem to make a very bad start of it here.'

"The *Presbyter*, seeing that the audience was greatly amused, proposed to his colleagues that they should retire for a few moments, and consult together. After returning, they remarked to the congregation that brother Leland had not answered the questions as satisfactorily as they could wish, but they all knew that he had many eccentricities, for which they should make every allowance; that they had concluded accordingly to ask him a few questions touching his call to the ministry.

"*Presbyter.* 'Brother Leland, you believe that God has called you to preach the Gospel?'

"*Leland.* 'I never heard Him, brother.'

"*Presbyter.* 'We do not suppose, brother Leland, that you ever heard an audible voice; but you know what we mean.'

"*Leland.* 'But wouldn't it be a queer call, brother, if there were no voice, and nothing said?'

"*Presbyter (evidently confused).* 'Well, well, brother Leland, you believe, at least, that it is your duty to preach the Gospel to every creature?'

"*Leland.* 'Ah! no, my brother, I do not believe it to be my duty to preach to the Dutch, for instance, for I can't do it. When the Lord sent the Apostles to preach to every nation, He taught them to talk to all sorts of people; but He has never taught me to talk Dutch yet.'

"*Presbyter.* 'But, brother Leland, you feel a great desire for the salvation of sinners, do you not?'

"*Leland.* 'Sometimes I think I do; and then again I don't care if the devil gets the whole of them.'

"Upon this the *Presbytery* retired again; and reported as before, much to the surprise of Leland, who was now constrained to submit to ordination. After they had ordained him in due form, he said,

"'Well, brethren, when Peter put his hands on people, and took them off, they had more sense than they had before; but you have all had your hands on my head, and, before God, I am as big a fool now as I was before you put them on.'

Poetry.

EMANUEL'S LAND.

THERE is a land where beauty cannot fade,
 Nor sorrow dim the eye ;
 Where true love shall not droop nor be dismayed,
 And none shall die !
 Where is that land, O where ?
 For I would hasten there !
 Tell me, I fain would go,
 For I am wearied with a heavy woe !
 The beautiful have left me all alone ;
 The true, the tender, from my path are gone !
 O guide me with thy hand
 If thou dost know the land,
 For I am burdened with oppressive care,
 And I am weak and tearful with despair !
 Where is it ? Tell me where—
 Thou art kind and gentle—tell me where !

Friend, thou must trust in Him who trod before
 The desolate path of life ;
 Must bear in meekness, as He meekly bore,
 Sorrow, and pain, and strife !
 Think how the Son of God
 These thorny paths have trod ;
 Think how He longed to go,
 Yet tarried out for thee the appointed woe ;
 Think of His weariness in places dim,
 Where no man comforted or cared for Him ;
 Think of the blood-like sweat
 With which His brow was wet ;
 Yet how He prayed, unaided and alone,
 In that great agony, " Thy will be done !"
 Friend, do not thou despair ;
 Christ from His heaven of heavens shall hear thy prayer !

Obituary.

THE REV. W. LEGG, B.A.

MR. LEGG, one of the managers of this magazine, and an occasional contributor to its pages, was born on the 3rd of August, 1800, in the village of Cuminstown, Aberdeenshire. His parents were people of high respectability and eminent piety, although possessing neither wealth, nor rank. As his mind opened, it was moulded and quickened by the teaching and holy example of a Christian home. As is usual in Scotland, he received the rudiments of his education in the parish school. There he laid the foundation of the classical knowledge which in after life enabled him to appreciate the beauties of Greek and Roman literature, and greatly aided in securing that fitness and felicity of expression which distinguished him as a public speaker.

After leaving school, he spent several years in agricultural work with Mr. Morrison, the father of the late Rev Dr. Morison, of Brompton—for many years the editor of this magazine—forming a close and life-long intimacy with the latter. At eighteen, he left home for Peterhead, where he was apprenticed to a saddler. While he bent his mind thoroughly to the immediate duties of his calling, he found time to peruse such classics as Homer, Livy, and Virgil, and to store his mind with general knowledge.

But he was destined to occupy a higher field of labour, and to qualify him for that field various influences and agencies co-operated. The light and sweetness of a Christian home, the words and holy example of his father, the blended tenderness and force of his mother's influence, the direct appeals of an elder sister, the manly piety and noble bearing of the Morisons, and others with whom he associated, and the books, "Allene's Alarm," and

"Boston's Fourfold State," which fell into his hand, all combined to develope and confirm the Divine life in his soul, and to train him for the ministry of Christ's holy Gospel. Quitting Peterhead on the expiration of his apprenticeship, he at once engaged in the work of Evangelisation. He preached with acceptance and efficiency in many of the hamlets and villages of Aberdeenshire. In 1825 he entered Marischall College, Aberdeen, and during his term of study there was actively engaged in Sabbath-school teaching, and other works of Christian usefulness. From Aberdeen Mr. Legg went to Glasgow, where, for nearly three years, he pursued theological studies under Dr. Wardlaw and the Rev. Greville Ewing. At the same time he entered the University of that city, and at the close of his course took his degree of Bachelor of Arts.

Mr. Legg's thoughts were directed to England as the scene of future labour in the Gospel, probably by his friend, Dr. Morison. In March, 1831, he came to Reading to preach in Broad Street Chapel, of which the Rev. Archibald Douglas was minister. A co-pastor was desired, and with a view to that Mr. Legg was invited to preach. The impression he produced was so favourable that he was requested to repeat his visit. He was then under a promise to preach for three months to the congregation assembling in George Street Chapel, Cork, their former pastor, the Rev. John Burnett, having removed to London. From this church he received an earnest and unanimous invitation to assume the pastorate. He waived the acceptance of this invitation until he had fulfilled a promise to the people of Reading to return to them, and had seen the result. The result was an invitation to be associated as co-pastor with Mr. Douglas, which he deemed it his duty to

accept. Thus commenced his long, efficient, and honoured ministry at Reading.

During his extended pastorate of nearly forty years, he was favoured with numerous and gratifying proofs that in selecting Reading as the sphere of his ministry, he was guided by Him who directs the steps of His servants. On several occasions in the course of his ministry, testimonials of considerable value were presented to him expressive of the confidence and attachment of his people. On one occasion he received a testimonial of public approval and admiration for his courage and ability in defending the great verities of Christianity, when challenged by Robert Owen—one of the prominent sceptics of the day. Mr. Legg's ministry was eminently useful, gathering many souls to Christ, and leaving abiding memorials behind; whilst he himself, by his unswerving consistency and uniform geniality, became one of the most respected men in Reading. There his memory will live, not only among his own people, but among the inhabitants generally.

Mr. Legg's attainments, as has already been intimated, were not of a superficial kind. As a preacher, he was fluent, racy, instructive, forcible. His natural command of language gave a graceful facility to his speaking; his humour, ready to well up on all occasions, sometimes lent a quaint raciness to

his pulpit utterances, and his culture and intelligence rendered his discourses at once instructive and weighty. The order of his mind was meditative, not impassioned; he was a teacher, not a rhetorician.

As he lived, so he died—calm, tranquil, trusting; patient in suffering, without anxiety for the future, and confiding in the grace and sympathy of the Saviour, whom he had so long preached to others. He was buried on the 8th of February, when the esteem which he commanded in life was attested by a partial suspension of business throughout the town, and the multitudes of all classes that gathered to pay their last tribute of respect to his memory. As the funeral procession moved on to the cemetery, it was joined by deputations of all denominations, and by many of the magistrates and leading men of the town. The pall was borne by three clergymen of the Established Church, and three of his own brethren. And, as a further mark of the esteem in which he was held, the clergyman of the parish in which he resided, on the following Sunday spoke of him in terms of fraternal sympathy and regard. His friend, the Rev. J. Rowland, of Henley, delivered the funeral address, and preached to his people on the following Sabbath.

Few men have been more respected during their life, or more honoured at their death, than Mr. Legg.

Notices of Books.

A History of Wesleyan Missions, in all Parts of the World, from the Commencement to the Present Time. By the Rev. WM. MOISTER. (London: E. Stock.)

This is in fact a brief history of Methodism all the world over—too brief to satisfy the lover of details. It is rather a synopsis of Wesleyanism than a history.

It is a compendium of results, and gives but little idea of the processes by which this great denomination of Christians has attained the magnitude of which its adherents boast themselves. It professes to have 19,386 ministers or missionaries; 3,098,808 church members; and 9,346,110 adherents, scattered in every quarter of the globe. Purely missionary operations are carried on in the

West Indies, in Africa, in New Zealand, in the South Seas, in India, and in China; but these bear but a small proportion to the labours of Wesleyans within the boundaries of Christendom and in the colonies of the British Empire. The greatest results have been achieved not in heathen lands, but in so-called Christian countries, and the income of their Missionary Society is largely expended in Europe, or in its colonies. The gain to the Kingdom of Christ has been very large. We should rejoice if there were less of the Methodism or Wesleyanism, in the movements of our brethren, and more of the simple truth as it is in Jesus. But with every drawback arising from the sectarianism of the Wesleyan communities, their exertions in the spreading of the gospel in every part of the world, are worthy of the highest praise, and their successes call for devout thanksgiving to Him from whom every good work proceeds. As a repertory of facts concerning this great Christian body, we can cordially recommend Mr. Moister's work to our readers.

Christian Baptism: its Subjects.

By R. INGHAM. (London: Stock.)

Another large book, of 663 closely printed pages, upon the subject of Baptism. The author, much to his own satisfaction, tries to prove that he and his Baptist brethren must be right on the subject, and that the whole Christian world, from time immemorial, must be hopelessly, wilfully, and inexcusably wrong. We shall not be tempted into the arena of conflict, this time at least, for he promises another book, shorter and better. And that we may not be accused of illiberality, shall present his own criticism upon the present work. He says, "I am not only deeply conscious of my inferiority to very many in literature and logic, but also of many imperfections in what I have already attempted." His own brethren come in for a portion of his disfavour. He adds, "While strongly dissenting from a

portion of Pædobaptist sentiment and practice, I am far from maintaining the perfection of Baptists in every doctrine and practice. Confining my present statements to Baptism, I strongly deprecate the use by Baptists of the phraseology, *Baptism by immersion and mode of Baptism*; except when the connection necessitates the use of such a phrase. Immersion is not a mode of Baptism, but the act itself." He believes, too, "that among Baptists, there is too much unscriptural delay in administering the ordinance." Respecting the demerits of his own work we have no dispute with him; the rest he may settle between himself and his brethren.

An Earnest Pastorate; memorials of the Rev. Alexander Leitch, M.A., Minister of the South Church, Stirling.
By the Rev. NORMAN L. WALKER.
(Edinburgh: Andrew Elliot.)

This small book deserves to have a much larger circle of readers than the immediate friends of its subject can supply. Its perusal is edifying and refreshing, as the record of the life of one who, in his soul, walked closely with God, and in his public ministry exhibited much of the spirit of his Divine Master. Without anything very striking in his experience, his history, or his labours, yet all were so marked by genuine piety, unostentatious and persevering usefulness, that these memorials deserved to be written, and by them he, though dead, will continue to speak. Mr. Walker has done his work well, and the little volume will help forward the cause for which Mr. Leitch so earnestly and lovingly laboured while he lived.

Original Sin; or an Essay on the Fall. By JAMES FRAME. (London: Longmans.)

The first impression of this treatise was published in 1853. This second edition, presenting many improvements, is very creditable to the industry and piety of the writer, and contains a con-

densed representation of the leading views of different writers upon the much-debated subject of which it treats. We commend it accordingly, without professing to endorse all the opinions it supports, some of which would require extended discussion.

Rowena; or, the Poet's Daughter.

A Poem. By JAMES CARGILL GUTHRIE. (London: Hodder and Stoughton.)

The poetry of this volume has the genuine ring, and the story which the poet embalms in melody is full of meaning.

The Magic Spectacles. A Fairy Tale. By CHAUNCEY GILES. (Edinburgh: Oliphant.)

To stimulate children at school to industry and perseverance, is the object of the "Magic Spectacles."

Hymns and Songs of Pilgrim Life; or, Steps to the Throne. By JAMES GABB, B.A., Rector of Bulmer. (London: Nisbet.)

Good in sentiment, commonplace in composition.

Supplementary Psalms and Hymns.

By W. DRANSFIELD. (London: Passmore and Alabaster.)

We have too many books of this poor sort already. Hymns without a spark of poetry must offend any person of good taste.

Poetry for Beginners, and Spelling for Beginners.

Are two little volumes of Cornwell's admirable "Education series." They are published by Simpkin and Co.

The Holy Sabbath instituted in Paradise, and perfected through Christ.

An historical demonstration. By WILLIAM HARRIS RULE, D.D. (London: S. W. Partridge and Co.)

An intelligent, able, earnest, and useful little work on the origin, history, and obligation of the Sabbath.

Truth, and Trust; lessons of the war. Four Advent sermons. By HENRY ALFORD, D.D., Dean of Canterbury. (London: Hodder and Stoughton.)

In addition to the sterling worth of these sermons there is an interest in the fact that they are the last discourses which the "good Dean" prepared for the press. They give forth noble sentiments in a clear and manly style, and cannot be read without profit. In the first sermon, from the text, "Cease ye from man," he speaks almost as if he had some premonition or presentiment that his own departure was at hand.

Antidote to "The Gates Ajar."

By J. S. W. Second edition, enlarged. (London: Hodder and Houghton.)

This little book is not all that we should wish as an antidote to the materialism, and sentimentalism, and selfishness of "The Gates Ajar;" but it is good as far as it goes.

A Missionary of the Apostolic School: Being the life of Dr. A. Judson, of Burmah. Revised and edited by HORATIUS BONAR, D.D. (London: J. Nisbet and Co.)

In the prefatory note to this book, Dr. Bonar informs us that it was prepared under his superintendence by his daughter. "It is a careful condensation of Wayland's two volumes, with occasional matter from other quarters." It will make Dr. Judson, we hope, known to many who could not make acquaintance with his biography through the larger volumes. He was, in many respects, a remarkable man. His self-denial, his boldness, his diligence and devotion to his work, his suffering, and his success, well entitle him to the appellation of "a Missionary of the Apostolic school." May its perusal stimulate like zeal, and inspire love in many hearts.

Mr. Montmorency's Money. By EMMA JANE WORBOISE. (London: James Clarke and Co.)

Mrs. Worboise writes much and writes well. We are not sure that this is one of her best conceived tales, but it has a high moral purpose, which is admirably carried out. It illustrates St. Paul's sentiment that "the love of money is the root of all evil," and most forcibly teaches the truth of our Lord's words, "A man's life consisteth not in the abundance of the things which he possesseth."

Beacons and Patterns, or Lessons for Young Men. By the Rev. W. LANDRELLS, D.D. (London: Hodder and Stoughton.)

Dr. Landell's productive pen has here given us another volume, well adapted for practical usefulness. He discusses the leading points of the history of a dozen of the men mentioned in Scripture, and deduces from them lessons of incitement or warning calculated to impress the youthful mind. Without containing anything very original or striking, the volume conveys important religious instruction in a pleasing manner. We cordially commend the book. It forms an admirable present to a young man.

Till the Doctor Comes, and How to help him. By GEORGE H. HOPE, M.D. (London: Religious Tract Society.)

An admirable and useful little book, which should find a place in every home.

Sermons and Lectures. By the late WILLIAM MCCOMBIE, Editor of *Aberdeen Free Press*, etc., etc. (Edinburgh: T. and T. Clark.)

Mr. McCombie belonged to a class of men of whom more examples are from Scotland than perhaps from any other country of the same population. He was self-taught. Inured to hard labour from his youth, as the son of a small farmer, and brought up in poverty, he

managed by thought and reading to reach a pitch of mental culture, which enabled him many years ago to command attention as the author of a work entitled "Hours of Thought." Subsequently he became editor of the *Aberdeen Free Press*, a newspaper, which under his guidance became a power in the North. It was our happiness to meet him once, and then we were struck with the simplicity of his manners and his manifest thoughtfulness. He was a true Christian, and accustomed to grapple with the great moral problems of the day. As a member of a Baptist church, he was frequently called to preach, and this volume is composed of discourses delivered on such occasions. They are twenty-nine in number, with two lectures, and evince much power of thought, an earnest spirit, and the sympathies of a devout Catholic-minded man. Though not the product of what might be called a popular preacher, these sermons show rare ability and culture, and will well reward the attentive perusal of all intelligent Christian readers.

Emily Milman: The Sunbeam of the Farmhouse. By the Author of "Soldier Harold." (London: The Book Society.)

An admirable little book suited to boys and girls. It illustrates at once the happy effects of a sweet and sunny temper, and the sad results of evil companionship. Emily and Gilbert are beautiful examples to be followed.

Symbols of Christ. By CHARLES STANFORD, Author of "Central Truths," "Joseph Alleine," &c. (London: Hodder and Stoughton.)

A new and cheaper edition of a devout and useful book. Mr. Stanford's grand theme is Christ, and of the Saviour, in various aspects of His character and mission, he writes thoughtfully and beautifully. The volume is instructive and edifying.

Our Chronicle.

THE MANAGERS' MEETING.

THE Half-yearly Meeting of the Managers of the EVANGELICAL MAGAZINE will be held at the Guildhall Coffee House, on Tuesday, July 11th, at one o'clock precisely.

CHRISTIAN CATHOLICITY.

CHURCH AND DISSENTING MINISTERS.

—The first Episcopal ordination held in Cornwall for 800 years was held at Truro on Trinity Sunday, when eight deacons and eleven priests were ordained. The Bishop (Dr. Temple), in the course of his address to the young ministers, stated that for his part he had no hesitation whatever in saying that he looked upon the ministers of every denomination in this country as true ministers of Christ. He knew no test by which their work could be tried which would not come to that result, because he saw that man under their ministry had accepted God's truth—that men under their teaching did live better lives—that men by their voices were awoken out of slumber; he saw that there were those whom they had called and had brought near to his Master; and when he saw that the Lord had so blessed their work he could not doubt for one moment that their work had His approval and that He had sent them. This is a rare utterance in a prelate of the English Church, and one which we rejoice to record.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSENTING MINISTERS.

The fifty-third annual meeting of this Society was held on the 30th of May, at the house of the Sunday School Union, Old Bailey. John James Smith Esq., presided.

The Rev. G. Rogers, the secretary, read the report which stated that assistance had been given to sixty ministers, who had been compelled by age and infirmity to retire from their office.

An earnest appeal was made for additional contributions, so that the grants may be more adequate to the exigencies of the cases presented for relief, and more worthy of the Society's original design.

PRESENTATION TO THE REV. DR. SPENCE.

Our readers are aware that Dr. Spence, the editor of this magazine, has, through the hand of God upon him in affliction, been compelled to retire from his public work as preacher and pastor. Under this heavy trial a number of friends, most of whom were more or less intimately associated with him during his ministry at the Poultry, but including many others throughout the denomination, presented him in the end of May, through James Abbiss, Esq., J.P. who acted as treasurer of the fund, with the sum of £1,200 as an expression of their Christian regard and genuine sympathy with him, in his enforced silence. As the state of Dr. Spence's health prevented the public presentation of this munificent gift, we understand that he has acknowledged the kindness of his friends by private note, lithographed and sent to each of them.

I. V. M.

THE LINCOLNSHIRE CONGREGATIONAL UNION.

On Tuesday and Wednesday, 6th and 7th June, the Congregational Union of Lincolnshire held its spring session in the town of Bourne.

On the Tuesday evening there was an excellent attendance to hear two papers read, and a discussion upon them.

The first paper read was by the Rev. S. Fisher, of Boston, on "Methods of extending the Redeemer's Kingdom." The second paper was by the Rev. F. S. Williams, of Nottingham, on "Church difficulties and how to end them." In the discussion that followed the reading of the papers the Chairman—the Rev. S. Chisholm, of Bourne—the Rev. W. T. Clarkson, B.A., of Lincoln; B. O. Bendall, of Stamford; Alexander Murray, of Peterborough; and others took part.

On Wednesday it was decided that an official list of the officers, ministers, and churches of the county should, at the autumnal meeting, be submitted for the adoption of this Union—a list which, when sanctioned, should be forwarded to the editor of the *Congregational Year Book*.

The recommendations of a special committee, held at Boston, with regard to Councils of Reference, were then carefully considered clause by clause, and, with a few verbal alterations, were adopted.

The public meeting was held in the Congregational Chapel on Wednesday evening. The Rev. S. Chisholm presided. The secretary gave an account of the mission stations and the work the Union was endeavouring to do. The Rev. S. Haymes, of Spilsby; the Rev. E. Hayward, of Alford; the Rev. Richard Alexander Johnson, of Long Sutton; the Rev. A. Murray, of Peterborough; Mr. J. N. Sutterby, of Long Sutton; and Rev. B. O. Bendall, of Stamford, addressed the meeting on county evangelistic work. The meetings were well attended, and the collections liberal.

SURREY CONGREGATIONAL UNION.

The summer meeting of this Union was held at Red-hill on the 6th June. The secretary, Rev. A. Buzacott, B.A., gave some account of the proceedings of the Committee during the past half-year; and the treasurer, J. W. Buckley, Esq., reported the funds received by him during the same time. The reports of the evangelists engaged in missionary service around Guildford, Red-hill, &c., telling of earnest and successful work, were received with much interest. The chief business of the morning was the adjourned discussion on the resolutions of the London Congregational Board concerning preliminary examinations of pastors by neighbouring ministers previous to their recognition. The subject was warmly discussed, and several amend-

ments were proposed and rejected, the result being a pretty equal division of the assembly for and against the carrying out of the resolutions, a majority of two voting against it. In the evening a public meeting was held in the church for the advocacy of the principles and the work of the Union. Addresses were delivered by the Revs. J. Bright, P. J. Turquand, and others.

SUSSEX HOME MISSIONARY SOCIETY AND COUNTY ASSOCIATION.

The spring meetings of this society were held at Hastings on the 25th May. The committee met at ten o'clock in the vestry of Robertson-street Chapel. A large amount of missionary and association business was attended to, and some questions of special interest came under consideration, amongst the number that of the extinction of chapel debts in the county, and of making every minister in the county a member of the Pastors' Retiring Fund. It was resolved:—"That it is desirable that a committee should be formed in each large town in Sussex in relation to questions affecting the principles of Non-conformity which may from time to time be before Parliament or the general public." It was also, upon the motion of the Rev. R. Hamilton, of Brighton, seconded by the Rev. J. Stuchbery, B.A., Cuckfield, resolved:—"That this county association rejoice in the result of the discussion on education in the Congregational Union on Friday, May 12, and they express their decided belief that the payment of fees to denominational schools out of funds raised by local rates is a violation of the principles of religious equality." The evening meeting in Robertson-street Chapel was presided over by the Rev. James Griffin, and was addressed by the Revs. R. Hamilton, H. Quick, and A. Foyster, of Brighton; the Rev. A. Reed, B.A., St. Leonards; the Rev. Dr. Tapper, Burgess Hill; the Rev. H. Rogers, Petworth; and the Rev. G. O. Frost, Horsham.

CONGREGATIONAL MEMORIAL HALL AND LIBRARY.

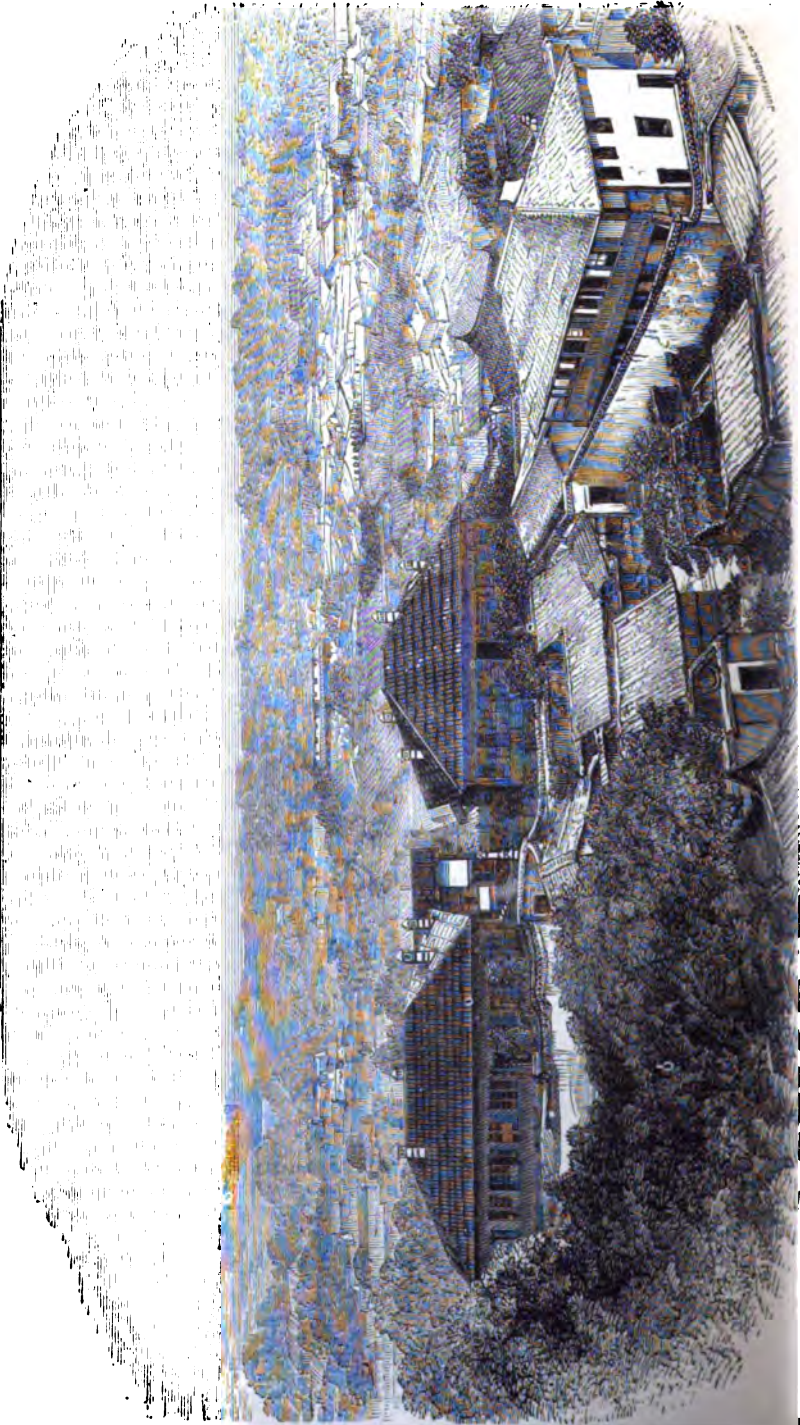
In the year 1862 the Congregationalists of England and Wales resolved to commemorate the expulsion of 2000 clergymen from the Church of England, all of whom became Nonconformists, in consequence of their refusing to give their unqualified "assent and consent" to the ritual and church service as then established by Act of Parliament. It appears from a report recently published that a sum of nearly £250,000 was raised, "special and extra," to commemorate this event, and that £200,000 of that amount had been applied for the erection of new chapels, the opening of new schools, and other religious purposes, the remaining £50,000 being appropriated by the subscribers towards the building of a memorial hall, library, and offices, for the use of all the societies connected with the denomination. A site for the hall was first purchased in New Earl-street, but the Metropolitan District Railway Company have taken that property, and are now erecting their Cannon-street and Mansion-house station there. The committee of the hall and library have just purchased a freehold site in Farringdon-street, being part of the ground on which the old Fleet Prison stood, and which commended itself as being at once central and convenient of access from all parts of London. Here a spacious hall is to be erected, and a block of buildings which will be highly ornamental in that important locality, and help much towards filling up one, at least, of the many vacant spaces by which the city has been so long disfigured. The site is nearly opposite to the new street from Farringdon-street to Holborn.

CHRISTIAN EVIDENCE SOCIETY.

On Tuesday, 6th June, a crowded meeting was held at Willis's Rooms, of the friends and supporters of the Chris-

tian Evidence Society to congratulate each other on the success which had attended the delivery of their lectures in St. George's Hall, and to pledge themselves to renewed activity in the future. Earl Russell presided. After prayer, by the Rev. J. C. Harrison of Camden-town, his lordship dwelt on what had taken place in France as an illustration of the results of unbelief. Earl Harrowby, the Bishop of Peterborough, the Bishop of Gloucester, Dr. Barry, Head Master of King's College School, Robert Baxter, Esq., Mr. B. H. Cowper, and Canon Miller were amongst the speakers. The Bishop of Gloucester contended that there was more infidel lecturing and teaching in our great cities than we had any idea of. Mr. Robert Baxter said the same. The Bishop of Peterborough brilliantly defended the society from the objections urged against it that it was superfluous; that it was too late in the day; that it was needless, as Christ was the Head of the Church, and had always promised to be present in their midst. Mr. Cowper gave his experiences as a lecturer. From a paper read by Major-General Burrows, it appears that the society originated in March 5th, 1870, when the Bishop of London presided at a large conference. First it aimed to instruct the young and to attack infidelity in its various forms. Classes had been formed for teaching Christian evidences, divided into eight branches. An examination would take place every year. Many candidates for that purpose had offered. As to lectures, they had many in different parts of the country, and twelve or twenty in London. Then they had arranged for lectures in St. George's Hall, which had met with great success, and had been taken up by the press. The future efforts of the society would depend upon the support they received from the public. As Earl Russell had dwelt on the infidelity of France, it was hinted that at some future time they might be able to extend their operations to that unhappy land.





MISSION HOUSE AT FOOCHEW.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Protestant and Romish Missions in China.

BY THE EDITOR.

THE Empire of China has for several centuries been a chosen sphere of labour for the missionaries of the Church of Rome. Francis Xavier just saw the border of the land. Priests and missionaries followed in the Portuguese settlement of Macao, and went forward to Japan. In the days of the great Emperor, Kang-hi, great scholars and men of science among the Jesuits received appointments of value and influence at Peking. A solid footing was obtained in the Empire, and, in course of time, numerous establishments were founded, not merely in the cities and ports on the coast, but far in the interior, especially in the province of Sze-chwan. The Romish converts among the natives are reported to number some hundreds of thousands, and a large staff of European priests is employed in superintending them. Many of these priests and missionaries are known to be gentlemen and scholars, men of devout life and earnest spirit. As a rule, they dress in native costume, and, being unmarried, live in an inexpensive style.

Protestant missions are but young in China. Nominally commencing with the labours of Morrison and Milne, Boardman, Abeel, and others, they really date only from 1842, when, for the first time, five treaty ports were opened to their efforts. They were much enlarged in area and in strength in 1859, when the Treaty of Peking opened nine other ports and cities, and gave liberty to travel into the interior; and it is during the last twelve years that the efforts of Protestant missionaries have been most effective, and have begun to reap considerable fruit. The missionaries are now about a hundred and twenty in number, and they have gathered some twenty thousand converts, of whom six thousand are Church members or communicants.

Now and then travellers, critics, and public writers are found contrasting these missions with one another, usually to the disparagement

of the Protestant missions. Their ordinary charge against the latter is that the missionaries lead a life of ease, in homes far too good and full of comfort : they are much more expensive to keep than the Romish missionaries ; and the latter have been much more successful in making converts. Several months ago the Marquis de Beauvoir, who had attended one of the Orleans Princes in an extensive tour to the Australian Colonies and other distant parts of the world, in his interesting journal refers in direct terms to this topic, and makes precisely this charge. He thus draws the contrast between the two, in his visit to Canton :—

“As payment for such labours he (the Roman Catholic missionary) receives a hundred and twenty piastres (£24) a-year ; and you will not be surprised to hear that the income of the Bishop of Canton (£48), joined to that of all his missionaries, does not equal the lowest salary of the least of the ten or fifteen Protestant clergymen sent out by the Bible Societies, who live very comfortably in their charming villas without cares or flocks. Since our arrival in China, indeed, we have not seen one English trader who does not deplore the well-paid inactivity of his clergy, who does not admire our poor but respected missionaries, those brave soldiers of the faith who attack, with French ardour, the ramparts of an ancient barbarism. They are the Zouaves of the Church militant.”

Several points must be taken into consideration besides those mentioned here, if we would form a sound judgment on the whole question. It may be true that with some missionaries there is a tendency to erect large houses and run into expense. But this cannot be said of the majority of the houses belonging to the London Missionary Society in China. Almost all the dwelling-houses at the seven stations occupied by the Society are of moderate dimensions, and in no case can the missionaries be charged by any just man with a luxurious style of living. The limited income assigned to them by the Directors would effectually prevent any mistake of that kind.

The main objection offered, a strong one no doubt in the view of a Catholic, is that the missionaries are married and have families ; hence they live in separate houses instead of bachelors' barracks, and have around them an amount of domestic comfort which Romish priests do not usually enjoy.

So far the charge is true. The difference between the two classes is made intentionally, and that difference has regard to the different modes in which the men and their Societies go to work, and the ends which they have in view.

The Romish missionary, as a rule, has nothing to do with the heathen

population. He never reads to them one word of the vernacular Scriptures; he never gathers heathen congregations to preach to them the gospel; it is not his part to expound and enforce the invitations of that gospel, to show the folly of idolatry, and warn men to flee from the wrath to come. He has to examine neophytes, to listen to confessions, and to administer the sacraments. He gathers no converts; they are drawn for him by others; infants are baptised by his people, and infants abandoned by their parents are taken into Catholic orphan asylums, and are brought up as Christian children. Protestants could do the same thing if they wished. Owing to their visits into the interior, the Romish missionaries purposely conceal their movements from the native authorities; they therefore wear the native dress. They are said to travel by night; and they live in isolated communities. That they should live unmarried is a settled element of their system.

The Protestant missionary is appointed to preach the gospel, openly, in the vernacular tongue. By "manifestation of the truth he commends himself to every man's conscience in the sight of God." He shows himself therefore as an Englishman in English dress; he stands in a public chapel; he scatters Scriptures and books which explain them. When he gathers converts he organizes them into a Christian Church; he lives the gospel before them; and his family life and the work and influence of his wife are as important as his public instructions. His life is natural in its form and doings, that he may, by his example and his teachings, produce, under God's blessing, a natural life in his people. "Warning every man, teaching every man in all wisdom," he wins converts by knowledge and conviction. And it is in this way that the modern Protestant Churches in China have been won. The difference of aim and the difference of system produce this different form of effort; and no Protestant friend of missions can doubt for a moment which method is to be preferred.

II.—Christian Education in India.

AT the close of last year the Directors commenced a careful inquiry into the plans and operations of the Society's Mission in India. As several of the missionaries from that Empire were in England at the time, and represented nearly all its great provinces, the Directors addressed to them a series of questions, calculated to elicit the character and working of the various plans pursued. Much attention was paid to the subject of Christian education, and the question was asked:

"WHAT is the MISSIONARY VALUE of your ENGLISH and VERNACULAR SCHOOLS and do you recommend their continuance or increase?"

To this inquiry several valuable replies were given, and from them the following extracts are made.

1. RESULTS OF THE SYSTEM. REV T. E. SLATER.

"I consider the Missionary value of these schools to be of the highest kind, both on account of their past direct results, in their having proved to be the most effective agency for supplying a native church and a native pastorate with their most efficient members—and because they have eminently in view the great end of our missionary work, which I imagine to be the ultimate conversion and elevation of India itself, quite as much as, if not rather than, the present conversion of single individuals.

"a. As to the first point, our Bhowanipore Native Church, and our ordained native brethren (as regards two of them at least), bear ample testimony. I do not remember the actual number of conversions resulting from this educational work; but it is well known that in an earlier period of seven years, twenty-nine converts were baptised, and most of these were of high caste; six were Kulin Brahmins.

"b. As to the second point, these schools completely remove the greatest obstacles to the evangelisation of the people. Nearly every student, on leaving, has had his mind thoroughly disabused of the absurdities of Hinduism—all confidence in it, as a system, is lost, and contempt takes its place. And everyone who has remained a good time in the Institution possesses,

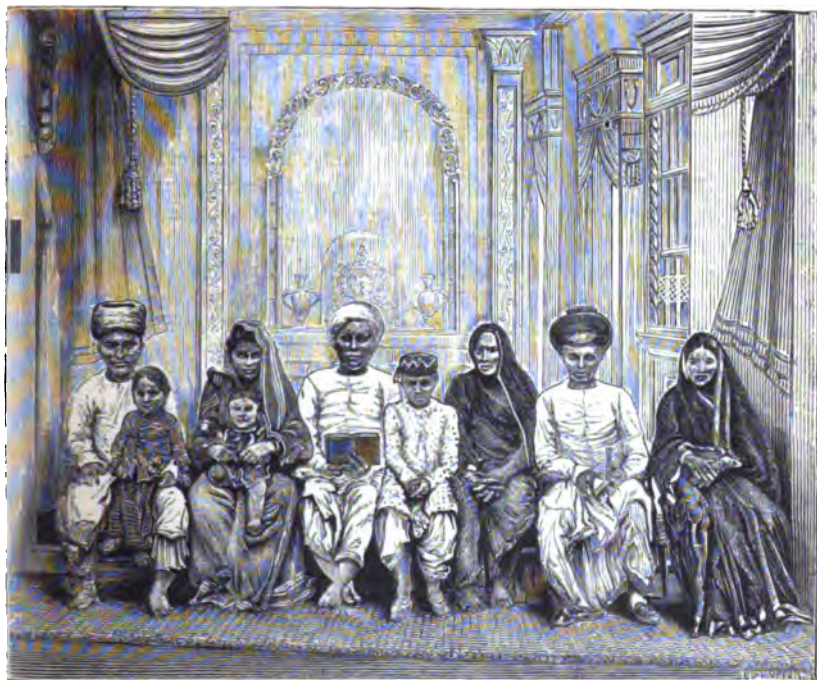
I fully believe, a larger and more accurate acquaintance with Christian truth and its evidences, than is to be found among similar youths in England. This destruction of error and permanent fixing of truth in the mind, could not, as a rule (and without a miracle in every case), take place in a few minutes' address, and that to an ever shifting audience in a street, especially when one reflects on the peculiar character of the Hindu mind. For in estimating the real value of these schools, and, indeed, the need of them at all, we must remember how widely distinct, as to race and social customs and mental characteristics, the Hindus are from the Aboriginal or Hill tribes of the country, among whom only the usual evangelistic agency is carried on, and from whom converts have been gained in such large numbers. The same mode of appeal may not be uniformly the best for different classes and different minds—of course the Gospel message is ever the same, but it may be conveyed in different ways—by the casual address in the bazaar, or by the more precise and systematic exposition of Christian truth, day by day, and that for years, in the class room. And I think experience is abundantly testifying that the Hindus are far more susceptible of the latter.

2. THE HIGHER CLASSES REACHED. THE SAME.

"c. Then again we must bear in mind the different grades and castes that exist in Hindu society itself,

and that our institutions are full of the very classes that would never be reached in any other way. The in-

III.—The Guzerat Mission.



GUZERAT is that province of Western India which projects far into the sea, to the north-west of Bombay. It is interesting as a country, and still more for its people. Its western portion is a level plain, many districts of which are fertile and full of beauty. It is watered by large rivers, one of which, the Myhi, flows from the hills of Malwah. The chief towns are AHMEDABAD and BARODA.

Several years ago the Society had a mission in Guzerat. Commenced in Surat, it had been extended to the banks of the Myhi, and received no small amount of blessing. Owing to its isolated position it was surrendered to the Irish Presbyterian Church..

We give our readers an engraving of a Christian family resident in Guzerat. The photograph was sent by themselves spontaneously, as a love-offering to their former missionary, the Rev. W. Clarkson. The central object of the picture, the patriarch of the family, though only fifty years old, is named GIRDHOR, of whom some account was given several years ago, in Mr. Clarkson's *Missionary Encouragements*. An extract from Mr. Clarkson's diary, dated October 21, 1845, gives the first account of him.

1.—THE STRANGERS' VISIT. REV. W. CLARKSON.

"Yesterday was an eventful day. Two Hindus came from their villages on the banks of the Myhi river nearly a hundred miles hence, to learn more of Christianity. They had walked ninety miles. They were encouraged to come by a circular attached to our tracts, stating that if any one were willing to know the truth of God more fully, he should come to the Pádri (missionary) at Surat. On the authority of this circular alone did these two men travel a hundred miles. They have both large families, and are in a profitable business (distillery). They are plain, straightforward men, and, I doubt not, quite sincere, as far as their knowledge extends. They have both read several tracts, and have

understood somewhat of their contents, also the Gospel of Matthew, of which they know and quote a good deal. They have both been thinking for several months of coming. They are pledged to return to their families speedily. I have prevailed upon them to stop till Saturday morning. They are quite willing, nay, desirous of being baptised ere they return, and say they have 'set their hands to the plough.' One is named Girdhor, and the other Kooáre. I have spent all the day with them in instruction and prayer. They say others are reading our books. The gracious Lord be blessed for all this, and guide us in the way."

2.—RESULTS OF THE VISIT. THE SAME.

A new Mission was in consequence established in that part of the country whence they came, and was retained for several years.

"Through a long course of years Girdhor has remained faithful. For many years did he enjoy the assiduous instruction of his father in Christ.

"Girdhor was thoroughly conversant with Hinduism. He had studied the systems of the several religious teachers, and could repeat their favourite creeds. From one and another his mind became emancipated, by the cross of Christ. He had sought truth, and when truth was presented, he became one of the children of the truth. He has been useful in his labours in connection with the mission, first when connected with the London Missionary Society, and

since in connection with the Irish Presbyterian Church. The Christian colony of which he was one of the first founders, has become a power in Guzerat. From the original settlement has migrated another community, which has established itself near Ahmedabad, the capital of Guzerat. Unitedly they form a band of nearly four hundred. The picture presents three generations. Such is the history of many other families. Children and children's children have already risen up to call the name of Jesus blessed. To them idolatry is a thing outside their settlement. They have never known it."

3.—LETTER FROM GIRDHOR. THE SAME.

The character and cast of thought of this steadfast convert may be judged of from the characteristic letter which accompanied the photo-

fluencing of these more thoughtful and influential classes and their conversion, carries with it a weight peculiarly its own. Were it not for the youths whom we instruct in these institutions, a knowledge of Christianity would never find its way into thousands of respectable and influential Hindu families. Many of these young men, who in the class assume an antagonistic attitude in reference to the truth, for the purpose of furnishing themselves with information and argument, take up in their homes the very opposite position.

"d. Then the moral complexion of the students themselves becomes, as a rule, entirely changed. The moral faculty of the Hindus is even more perverted than the mental. Their moral apathy—want of discernment between truth and error, and right and wrong—extraordinary duplicity, all need correcting; and by habitual and lengthened intercourse with English minds, by breathing a purer and higher moral atmosphere, by looking at acts and feelings from Christian stand-points—their whole character becomes elevated—they prove to be far before their countrymen in uprightness and manliness—and if, through the grace of God, this Christian influence issues in ultimate conversion, the religious

value of all this growth beforehand, especially to a Hindu, is incalculable; since many of the best converts from Hinduism retain for years, and some for life, much of their former disposition.

"e. Nor should we overlook the effects which even one conversion from among the social classes to which these youths belong, has upon the people at large. Such conversions are usually beyond all suspicion, and at once awaken serious inquiry.

"These schools, though necessarily partly secular in their nature, are essentially Missionary and Christian. And the Christian element and even instruction, it should be remembered, are by no means limited to the purely Scriptural and Christian evidence classes, but pervade the secular teaching, where, in the course of study prescribed, ample scope is offered for directing the thoughtful mind to the knowledge that alone maketh wise unto salvation. And in this respect these schools obviously differ, as is well known, from corresponding Government institutions—though many leave our Missionary institutions, Brahmos or Theists, very few leave as Rationalists and Comtists, which can hardly be said of Government colleges.

3. AN ENLARGED SPHERE OPENING. THE SAME.

"From what I have already said I need scarcely add that I would most strongly urge the continuance of these schools and their increase wherever they may be needed and can be supported. And, as to their support, the recent action taken by the Government of India, in regard to its withdrawing considerably from the higher English education, so as to pay more attention to the vernacular education of the masses, will, by telling favourably on our Missionary schools—in increasing their numbers and allowing of an

increase in the fees—render them in time, no doubt, self-supporting.

"However earnestly I advocate the Indian Missionary Educational System, believing as I do that the hope of India rests pre-eminently therein, I should much like to see an English Christian lay agency working in our schools side by side with the Missionary—if, indeed, the finding of such qualified, earnest, disinterested men be practicable—for in this way a Missionary might be released from much that is purely secular for more direct evangelistic

effort. And I feel sure that the system under consideration would be much more complete, and its results wider and more permanent, if a systematic effort could be maintained among the members who continually leave our institutions, by visiting them in their homes, helping to provide for them a suitable Christian literature, and holding regular public services specially intended for them.

"And our institution itself would be throughout more Christian than it is,

if native Christian teachers could be specially encouraged to devote themselves to the work and trained for the work, so that in our school department the time might come when every class would be taught by a Christian. At the present time though each class is taught the Bible by a Christian, yet the constant presence and oversight of a heathen in nearly all these classes cannot be helpful in the highest direction."

4. INFLUENCE OF THESE SCHOOLS. REV. J. P. ASHTON.

"a. Upwards of 500 young men, more than half of whom are of ages varying from 14 to 26, are under daily and systematic Christian instruction in the institution at Bhowanipore.

"b. The conversions from this institution have built up the strongest and most promising native church in North India, which is self-supporting and aggressive; they have supplied already five of the best ordained native missionaries in North India; and some of its converts are occupying important secular positions in different parts of the country.

"c. It affords opportunities of training a superior class of theological students. It still has such a class.

"d. It gives opportunities of delivering important religious lectures to the educated classes.

"e. It gives us, not only an important share, but also an influential voice in the vast schemes of education which are worked out in the Indian Empire.

"f. It gives us an influence in the suburb of Bhowanipore which we could not otherwise have, and a hold upon the affections of many which may bear much fruit, when any of the great movements amongst the people—to which we are looking forward—may take place.

"g. It has also gained us access to

many houses, for work amongst both the males and females, and this is greatly developing itself.

"h. Its influence is not confined to Bhowanipore. A large number of our students and scholars have their homes in the country, and only lodge in Bhowanipore, returning home every vacation. When we make our tours they are delighted to welcome us, and often form the nucleus of an interesting and hopeful audience.

"i. This, and other institutions like it, afford us the best means of meeting the Brahmo movement amongst the young men. If they are given up, it would be equivalent, at present in Bengal, to handing over the religious instruction of the educated young men almost entirely to Brahmo Somaj.

"j. This, and kindred institutions, are spreading an intellectual knowledge of Christianity to a great extent throughout Bengal, and are preparing many to understand and be affected by the preaching of the Gospel.

"If the Holy Spirit were poured forth, and our faith were equal to the occasion, there might be a revival in Bengal to such an extent as should astonish even those who are familiar with the blessed results of the revival in the North of Scotland, and other similar movements."

2. INGRATITUDE OF THE MATEBELE. THE SAME.

Like his Master, the missionary is often called upon to be "kind to the unthankful and to the evil," and such, at the outset, has been the experience of our brother—

"It is truly," he writes, 'more blessed to give than to receive,' nor is it less pleasant to feel that we are restoring the dying to life and relieving the suffering from pain. One special feature which gives rise to this feeling of pleasure is gratitude on the part of the benefited, but this is entirely absent in the character of the Matebele.

"I believe the Zulus, in Natal, from whom these came, have not a word for gratitude in their language. You will be able to judge for yourself, however, how grateful these people are when I give you one or two instances of how they express their gratitude. As I have said above, we had to feed them and provide them with calicoes and medicines. We gave them better food than our own servants, yet they were continually grumbling, and wished us to kill our draught oxen and feed them on them; the calicoes were very often taken from their wounds and tied round their

bodies, or perhaps given to some of their friends to be taken home. Not unfrequently the calico was hidden in their huts that they might get more when we came to dress their wounds. Mr. Sykes gave three large pieces to a patient for his wounds, and in a few days after, when dressing them, I asked for the calico. He said he had none and I must give him some. I went to his hut and made a turn over of everything, and at last found a large bundle of calico stowed away, which he meant to send home or take himself when he went. Nor is this all; they sought to be paid by us for allowing us to feed them two or three months, to attend to their wounds, and give them medicines. Before they left us they came asking for presents, and stole all they could conveniently get hold of. As we have said, there are exceptions to this kind of conduct, but they are few. Surely this is a people who need the gospel, and for whom it is admirably adapted."

3. SITE FOR A MISSION HOUSE. THE SAME.

The Directors having sanctioned the erection of a new Mission House for Mr. Thomson's use, efforts were at once made to secure a suitable site.

"About three months ago I visited the King in company with Mr. Sykes. I spoke to him about building, and he asked me where I wished to build? I said the country was his and I would be glad to build wherever he would allow me: to which he replied I was to look for a place and let him know when I had found one. On our way home, Mr. Sykes and I looked at a place which had been recommended by one

of the head men. We were much pleased with it. In every way it seemed admirably adapted for a mission station. There is a large and permanent fountain, a high and healthy situation, and a large population all round. Both of us left with feelings of great satisfaction. Though we did not determine that that should be the place, yet we were convinced it was the best we had seen for a mission

station. About two months after we arrived home, Mr. Hartley and Mr. Baines, F.R.G.S., arrived here from the interior. Both these gentlemen have travelled many years in this country, and have a good knowledge of what is necessary for a healthy and permanent dwelling. Mr. Baines, as a man of science, as also of large practical experience, was well fitted to give an opinion on such a subject. On these grounds, Mr. Sykes and I thought fit to ask these gentlemen to visit the place with me and let me know their opinion concerning it;

accordingly we visited the place, and these gentlemen were at some trouble to examine it carefully. After a full inspection, they said it was a splendid place, and the best they had seen in the country for a mission station in regard to health, situation, water, garden-land, and people. Mr. Baines made some observations which I give you. Its lat. is 20°12'; its long. 28°54'; the height above the sea level is 4,200 feet. It is situated about one mile south-east of the water shed, and the fountain runs south-east by the Ninzin wana into the Limpopo."

4. INTERVIEWS WITH THE KING. THE SAME.

The peculiar difficulties experienced by a missionary labouring in the country of a despotic and barbarous chief are brought out in the following description of interviews held with LUPENGULA:—

"After visiting the place I felt it my duty to tell the King what I had done. It is only three and a-half miles from his town. I was glad that I went, for the first question he asked was what we were doing riding about all the morning instead of coming to him. I told the King that I had come to tell him what we had been doing. He seemed to say he did not want any more Mission stations, &c., he had enough missionaries and did not want more at present. This took me somewhat aback, and disheartened me for the time. Previous to this he seemed glad at the very idea of a new station, and had asked Mr. Sykes to send for more missionaries. A change seemed to have come over him; for what reason I could not tell, but he left me in this unsatisfactory and anxious state. This took place on Saturday, and on Sunday I held service, one for the white people and one for the natives. The King said I was to let him know when it was time for

service, as he was coming to it. I sent him word, but he did not come. On Monday morning early he came to the waggon, and I embraced the opportunity of broaching the subject of a new station. I said the King told me to look for a place and let him know when I had found one, which I had done. They then discussed at length whether a missionary was any benefit to them or their country. Notwithstanding all Mr. Lee, agent for the white people, could say on behalf of missionaries, the King and his people seemed to think they were better without them. They seemed to know enough of missionaries to know that they do not approve of their plurality of wives, and much less their extensive cattle maraudings. At this part of the conversation, Mr. Lee showed the King what a missionary was, and what he came to do, and who sent him. He also fully explained what constituted a Missionary Society. They said these things had never been

graph, and of which the following literal translation is given by his former friend and minister.

"Beloved Sir,

"We have received your letter, the reading of which has given us great joy. We trust your letter is very profitable to us, for it gives us comfort in our sorrow, and hope in our joy. Hope springs from Christ, and the gift of the Holy Spirit is from Him, and spiritual knowledge increases by Him. He who has the distress of penitence washed by Christ's blood sprinkled upon his spirit, that man has hope, and says, Why need I fear? Jesus will save me. My dear sir, allow me to give you a parable. There is a certain tree, namely, the tree of evil of all kinds. There are two men of different characters: the one strikes at the root of the tree, and the other brings water to water it. In one way or the other every man through the whole of his life is labouring upon this tree. When life shall come to an end, or when the Lord Jesus shall come, then to whom will He give the reward? —to him who has been cutting down the tree of evil, or to him who has been watering it? Again, there is another certain tree, viz., the tree of righteousness. Upon this tree the two classes of men spoken of above bestow labour. He who took a hatchet to cut down the root of evil, waters this tree, and he who waters the tree of evil takes a hatchet, and tries to cut down this tree. Now both men, with true earnestness and much love have engaged in this work, but to whom will Jesus give the reward? There is no doubt that Jesus will give the reward to him who has cut down the tree of evil and watered the tree of righteousness.

"In your last letter you asked me

to give you a true account of every thing taking place in the Christian colony. In reply I refer you to Ezekiel, xxxvi, 23—29, and xxxvii, 1—14. When the promise of giving the new spirit shall be fulfilled, then joy will arise. Again, the parable of Ezekiel xxxvii, 15—20, joining the two sticks, the stick of Joseph and of Judah being united, and the Lord becoming the Lord of both renewed people. Now, when will this promise be fulfilled upon the people of this church? and, again, when will He pour out his new Spirit? and when shall life come to the dead bones? and when shall the two disunited sticks become one? And when shall anger, and wrath, and division, and pride, and ambition be broken up, and all things become new? My dear Sir, pray to the Lord that He may quickly bring such a time upon us.

"Now, I pray you kindly to accept a photograph of my family, in remembrance of us. There are nine persons in this picture. As you hold the picture opposite you, on the left hand is my son-in-law, Nursutum; by him is one daughter, Esther, and with her is my daughter Ucherut, and near her one son, Elijah, and near her, I, Girdhor, and by me is my little child, Paul, and by the side of him is my wife, Umereth, and by the side of her is our eldest son, Pramanik, and with him is his wife, whose name is Rebecca. By the mercy of God our Father, we are all well and happy, and ask of you to pray that the promises made in Ezekiel may be fulfilled in our family, that we may be of use in promoting God's glory from generation to generation."

As we read this letter, we are constrained to say, Who would not be a missionary, if such results are secured? How is Christ magnified in such, who are manifestly brought out of darkness into marvellous light. How precious also are our Missionary Institutions, whereby are maintained such fruitful agencies, to the salvation of men and the glory of God!

IV.—South Africa. The Matabele Mission.

IN our number for December of last year, letters were inserted from Messrs. SYKES and THOMSON, of INYATI, referring to the death of MOSELEKATSE, and the civil war which had subsequently arisen on the question of the appointment of his successor. That struggle resulted in the election of LUPENGULA to the Chieftainship; and recent communications give details of successive interviews held by our brethren with the new ruler in order to secure his countenance and protection for themselves and their work. As one result of these interviews, a very eligible site for the erection of a mission house has been obtained near the principal town of the Chief.

1. EFFORTS FOR THE WOUNDED. REV. J. B. THOMSON, DEC. 2.

Arriving just before the war, Mr. Thomson was able, from his surgical knowledge, to render valuable relief to many of the sick and wounded. He thus writes :—

“ On the Thursday after the battle a considerable addition was made to our list of wounded, and by the end of the week they numbered sixteen. These we had to feed, attend to, and provide with medicines; to dress their wounds with calico. Among the first things I did was to erect a temporary hospital and make some provision for the general comfort of all who came to us. Of the patients we had under our care, twelve left us either cured or convalescent. Two died; one the day he arrived, and the other a few days later. He killed himself. An old man left us uncured, and, I think,

incurable. He had a gun-shot wound above the ankle of the left leg. Both bones were shattered, and the muscles much mutilated. When he was brought to us I proposed amputating his leg, but, after consulting with Mr. Sykes, it was deemed desirable not to do so. He was seventy years of age and in a poor state of health, so everything was against him. After living with us about three months he left to go and die among his people: but while we failed to restore this old man to his wonted strength and usefulness, we had some marvellous cures.”

so fully explained to them before, and they saw them in a light they had not seen them in before. The King asked me what was the message I had brought from God? In answer, I spoke of God, man's creation and his fall, the promise given to our first parents, God's dealings with the Jews, the gift of His Son, the object of this gift, Christ's vicarious sufferings, death, resurrection and ascension, the two states after death—one of happiness and one of misery. The King interrupting me asked from which of these places do we come back to this earth? I said if he got to the state of happiness he would not wish to come back. He then asked in what way would this message from God benefit him and his people. I showed how it would benefit them in things temporal as well as spiritual. But he said he believed in God, he believed God had made all things as He wanted them. He had made all people, and that he had made every country and tribe just as he wished them to remain. He believed God made the Matebele people as he wished them to be, and it was wrong for any one to seek to alter them. I showed him God had made man in a state of holiness and happiness, but he did not remain so. The King wanted to know how long man remained in a state of happiness. I said I could not exactly tell him. I told him God did not wish men to remain as they are, and in token of this He gave His Son to suffer the punishment due to man for his sin, in order to bring him back to holiness, happiness, and peace. I told him God's Son sent messengers to all men to repent and believe on Him. He also commanded his people to go into all the earth and preach the Gospel to every living creature. All who believe this message are made happy in this

world and still happier in the world to come. I showed him what advantages our own people had derived from receiving the Gospel and God's message. The King said God had left his people so long that he felt sure He meant them to remain as they were. I then referred to Madagascar, and told him what great things God had been doing for it. I advised him to try God and see if He had cast him off. He said he had tried; Mr. Sykes and Mr. Thomas had been here a long time and his people had not yet learned.

"The King was now getting tired and wished to go home. After a few remarks he said to his Indunas, I see this message will benefit us in this life as well as the next. He then arose and said, 'This is a great matter, and will take some time to think about.' So he left me in a state almost as unsatisfactory as that in which he left me on the previous Saturday; but my anxiety was somewhat removed in the afternoon of the same day. During a private conversation Mr. Lee had with him, the King said his heart shined, and that he never understood these things so well before. He promised to give me an answer next day; but next day came and no answer, next again and no answer, and thus things went on for a week. On Monday I went to him with Mr. Lee and told him my supplies were nearly done, and I must go home or I would have nothing to eat, and I said I would like his answer before I went. He then frankly said, I grant your request—i.e., I give your society liberty to occupy that valley, as a mission station, through its representatives, as long as they like under me as Chief, and that no trader is to build on it."

V.—Madagascar.

STATISTICS OF THE MISSION.

THE following is the translation of an article in the February number of "Teny Soa" (Good Words), a monthly magazine printed in the Malagasy language, and published in the Island.

INCREASE OF CONGREGATIONS.

"Last year we gave an account in 'Teny Soa' (Good Words) of the state of our congregations, and we do the same this year. God has greatly blessed our numerous congregations, and multitudes of people have grown in knowledge and faith. If we examine the statistics below we shall see the increase of our congregations during the past year; the number of chapels, adherents, members, children in the schools, and the amount of money that has been collected. There has not only been a growth in mere numbers, but also a growth in spiritual enlightenment and Christian consistency. The wanderer has turned into the right path; the hesitating have become decided; the timid have become bold; the slothful have become diligent; the stingy have become generous. And wherever this is the case, there, we may say, is the fruit of the Gospel. The two parables of our Lord have been in some measure fulfilled here in Madagascar:— 'The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. . . . The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.'

"Nevertheless, although we all rejoice, whether we who are missionaries, or you who are guided and taught by us, there are some things to make us sad. We have a proverb in our language which says, 'It is not all gold that glitters.' That is true, for brass, and steel, and many other things glitter, and *gilded things*, which are very similar in appearance to real gold, also glitter. Something like this is the character of many people. Of the 231,759 persons who go to the house of God, there are some who are led to assemble there through fear of the Queen, and their Christianity consists simply in abstaining from work on the Sabbath, and attending the house of prayer. If fear leads the people to pray, then hypocrisy will be the result; for in their hearts they do not wish to be wise, they do not think of their sin, they do not desire to know Jesus Christ.

"Therefore our rejoicing will be vain, if we consider only the prosperity, and close our eyes to the evil which mingles with it. The preachers especially should seek wisdom and zeal. Great multitudes of people assemble, and it behoves us to preach to them in love. The preachers should not make use of the names of the Queen and the officers, in order to impel the people by fear, but should preach the Word of God only, for there is far more power in love than in fear."

MISSION IN MADAGASCAR, TO DECEMBER, 1870.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Pastors.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.			Local Contributions.
							Boys		Girls.	
							Schools.	Scholars.	Scholars.	
ANTANANARIVO										£ s. d.
AMBOHIPOTSY } Seventy-two Out-sta.	1862	2		421	4409	37916	40	1041	1040	616 9 0
AMPAMARINANA . . . } Ninety-two Out-sta.	1864	1		190	2071	31703	52	905	905	389 12 0
ANKADIBEYAVA . . . } Fifty-three Out-sta.	1863	1		188	1607	19013	41	823	824	422 12 0
ANDOHALO } Thirty-one Out-sta.	1864	1		134	1754	9645	22	471	471	267 10 0
AMPARIBE } Thirty-seven Out-sta.	1861	1		165	2185	13870	11	326	327	345 19 6
AMBATONAKANGA . . } Thirty-seven Out-sta.	1831	2		213	2368	14460	29	629	629	309 12 0
ANALAKELY } Forty Out-stations .	1862	1	25	125	1646	11659	30	563	563	192 9 6
FARAVOHITRA . . . } Eighteen Out-stations	1868	..		77	1032	7830	16	380	380	114 3 0
AMBOHITANTELY . . } Forty-two Out-sta.	1864	..		67	509	9735	20	278	277	130 7 6
AMBOHIMANGA . . . } Fourteen Out-stations.	..	1		38	912	4926	13	209	208	114 2 6
BETSELEO										
FIANARANTSOA . . . } Seventy-nine Out-Sta.	..	3		169	1318	43902	63	1964	1964	516 19 6
VONIZONGO } Eighty-seven Out-sta.	..	1		199	1140	21000	22	330	330	192 0 0
SIHANAKA, &c. . . . } Nineteen Out-stations.	..	..		..	..	6100	..	..	..	....
TOTAL OUT-STATIONS, 621.										
Normal Schoolmasters .	..	2	..	..	..	..	..	..	..	....
Printer . . . . .	..	1	..	..	..	..	..	..	..	....
Builders . . . . .	..	2	..	..	..	..	..	..	..	....
TOTAL . . . . .	..	19	25	1986	20951	231759	359	7919	7918	3611 16 6
Total 1869 . . . . .	..	11	20	935	10546	153007	142	2638	2632	1950 5 11
Increase in 1870 . . . .	..	8	5	1051	10405	78752	217	5281	5286	1661 10 7

THE BETSILEO PROVINCE.

On several occasions we have referred to the importance of Village work as carried on by our brethren in and near the capital. While similar in its general features, peculiar difficulties have to be met and overcome by missionaries labouring in the distant provinces. The Rev. JAMES RICHARDSON, taking FIANARANTSOA as a centre, thus details his experiences:—

1. VILLAGE CHURCHES. REV. J. RICHARDSON, OCT. 15, 1870.

"Since writing to you last month I have been on a visit to some of the churches in the neighbourhood and district. I visited fifteen churches altogether, and in most places found things progressing favourably. In two or three churches I was astonished at the progress made by the Betsileo in learning, while in others I was as equally grieved at the despotism and unfair dealing of the Hovas towards them, and the ignorance

and stupidity of the Betsileo consequent upon this."

"In one village I was unsuccessful in getting the people together for the whole day, although a teacher has been stationed here twelve months, and the chapel is very nice and clean. This place has been visited by Mr. Jukes and Mr. Campbell, both of whom have left a number of lessons here, and yet not *one* is able to read, and the teacher says he cannot form a school."

2.—SIGNS OF PROGRESS. THE SAME.

While in some instances the face of the white man and the message which he brought were alike new and strange, the visit of the missionary was generally welcome.

"In the other places, I found things progressing very favourably indeed. Some of them had never been visited by a Vazaha, or European, before, and in one not a single child was to be seen, as they all fled when they heard I was ascending the hill. Mr. Toy was at the foot of this hill, but I only have been at the top.

In two places, Kangaro and Ambatonakanga, I was the first white man they had seen, and in both places the teachers are very sensible men, and the Betsileo are very eager after knowledge. I had most interesting conversations with the chiefs of the people in the latter place, and I was

astonished at their cleanliness, and eagerness after knowledge. They ran after me, and besought me to stay, but as I had made arrangements with the other places, I was obliged to say 'Nay.'

"Mandihijana was certainly the most advanced of all, and here the teacher is most fitted for his post. Mr. Toy knows him well. He was pastor of one of his churches—Fiadanana, I think. I found fifteen youths who could read very nicely. I longed very much to stay here. It is on the road from Antananarivo, perhaps forty-five or fifty miles from here. We passed through here on

our way down, and to shew you the fear of the Betsileo, I may mention that a woman was taken ill from

fright, and continued very bad for three weeks, and the people have attributed it to our influence."

3.—MODE OF PROCEDURE. THE SAME.

The plan which Mr. Richardson found most successful in this peculiar work he thus describes :

"My plan of action was almost the same in most villages. On arrival, I preached or rather talked, to the people; then I examined the scholars, &c., then I sat in the house until dusk, giving information about many passages of scripture, and talking to the teachers, and in the evening I had some most interesting little talks with the Betsileo.

"My talk has always been as follows:—

"1. I explained our coming, not to fight, not to establish the Hova kingdom, and that we were not messengers of the Queen.

"2. That we did not possess 'ody,' or charms.

"3. That we did not come to teach them the customs of our ancestors, and that the Bible was not written by our ancestors, but that our ancestors were worshippers of idols. This, I find, tells very well upon them, for they are very tenacious of the doings of their ancestors.

"4. I have then given a concise history of Jesus Christ, and the Gospels, and the New Testament generally.

"5. I have concluded by an earnest appeal to forsake their sins and to come unto the God who made us all, and is the Father of us all, drawing particular attention to his love in sending his Son to die for us."

VI.—Notes of the Month.

1. ARRIVAL OF MISSIONARIES IN ENGLAND.—The Rev. E. A. WAREHAM, Mrs. WAREHAM, and family, from BELGAUM, South India, April 29th. The Rev. GEORGE HALL from MADRAS, South India, June 12th. Mrs. WILKINSON and family from QUILON, Travancore, June 17th.

2. DEATH OF MRS. MOSS, OF MADAGASCAR.—It is with deep regret we announce the death of Mrs. MOSS, who left England with her husband, the Rev. G. F. MOSS, scarcely more than twelve months since. The matured experience which both our friends brought to the work encouraged the hope of a long and useful career in their new sphere of labour. God, however, has ordered it otherwise; and, after only five months' residence in the mission field, our sister has been called away by death. The news of the sad event has reached us through the monthly Malagasy periodical, and we shall doubtless receive further details on the arrival of the mail, which is now considerably overdue.

3. The "JOHN WILLIAMS" left Sydney on her third series of voyages round the Pacific on the morning of Tuesday, the 4th of April, having on board the Rev. G. A. HARRIS and Mrs. HARRIS, appointed to the Island of Mangaia, and two other passengers, together with the Missionaries' stores.

VII.—Anniversary Collections in May.

ANNIVERSARY COLLECTIONS.

	£	s.	d.
Surrey Chapel - - -	30	11	8
Exeter Hall - - -	107	14	6
Ditto, G. Leeman, Esq., M.P.	5	0	0

COLLECTIONS, 14TH MAY, *As far as Reported.*

Abney Chapel - - -	13	13	11
Adelphi Chapel - - -	10	1	7
Anerley - - -	16	17	6
Bayswater, Lancaster Road - -	9	17	6
Bedford Chapel - - -	12	16	6
Belvedere - - -	4	4	0
Bethnal Green - - -	9	0	8
Bethnal Green, Park Chapel - -	4	12	0
Bishopsgate Chapel, additional	16	0	0
Blackheath - - -	50	1	0
Brixton, Trinity Chapel - - -	10	2	1
Bromley, Kent - - -	11	11	0
Camberwell New Road - - -	8	8	0
Camden Town, Park Chapel - -	46	18	4
Caterham - - -	10	10	0
Ditto for Mare - - -	1	10	0
Clapham, Congregational Ch. -	102	8	4
Clapham, Park Crescent Chapel	6	11	0
Clapton, Upper - - -	67	19	0
Clapton, Lower Chapel - - -	28	14	6
Clapton Park - - -	60	0	0
Claremont Chapel, including £1 15s. from Sabbath School	40	11	3
Claylands Chapel - - -	8	5	9
City Road Chapel - - -	12	3	6
Croydon, Selhurst Road - - -	14	5	7
Do. Young People - - -	1	15	6
Craven Hill - - -	30	0	0
Dalston, Shrublands' Road - -	6	14	0
Deptford - - -	8	15	4
Dulwich, West Park Road Ch. -	9	1	6
East Barnet - - -	5	5	10
Ebenezer Chapel, Shadwell - -	1	12	6
Eccleston Chapel - - -	21	1	0
Eltham - - -	18	2	6
Enfield, Baker Street - - -	11	11	0
Erith - - -	5	19	6
Esher Street Chapel - - -	5	4	8
Falcon Square Chapel - - -	18	5	1
Finchley - - -	7	7	0
Finsbury Chapel - - -	16	0	0

	£	s.	d.
Forest Gate - - -	5	18	0
Forest Hill, Queen's Road - -	16	9	1
Forest Hill, Trinity Chapel - -	8	0	0
Gravesend, Windmill street - -	6	14	0
Greenwich Road Church - - -	5	7	0
Greville Place Church, Kilburn	12	13	8
Hammersmith, Broadway - - -	8	6	0
Hare Court Chapel, Canonbury	68	10	1
Harley Street Chapel - - -	9	10	0
Haverstock Chapel - - -	26	10	10
Hawley Road Chapel - - -	29	0	0
Highgate - - -	20	3	1
Holloway - - -	15	18	2
Holloway, Junction Road Ch. -	14	12	8
Holloway, Seven Sisters' Road Ch	6	0	4
Horbury Chapel - - -	21	13	3
Hornsey Park Chapel - - -	19	13	8
Hoxton Academy Chapel - - -	12	4	7
Ingress Vale - - -	5	0	0
Islington, Arundel Square - -	18	3	2
Islington, River Street - - -	9	10	0
Islington, Offord Road - - -	17	17	1
Islington, Barnsbury Chapel - -	7	6	1
Kensington - - -	36	6	0
Kentish Town (including subs)	25	6	8
Kingsland - - -	24	3	0
Latimer Chapel - - -	8	14	6
Lewisham Congregational Ch. -	40	0	0
Lewisham High Road - - -	32	0	8
Leytonstone - - -	8	18	7
Loughborough Park Chapel, Brixton - - -	11	12	2
Maberly Chapel - - -	9	13	8
Middleton Road Chapel - - -	13	18	11
Mill End New Town - - -	7	10	0
Mill Hill - - -	7	5	0
Milton Road, Stoke Newington	8	10	4
Mitcham, (including subs) - -	14	15	9
New College Chapel - - -	26	15	6
New Tabernacle - - -	9	6	0
Norwood, Lower - - -	15	0	0
Norwood, Upper - - -	27	8	10
Orange Street Chapel - - -	3	2	1
Peckham Rye - - -	7	15	0
Plaistow, Union Church - - -	5	8	6
Poultry Chapel - - -	31	13	9
Red Hill - - -	6	15	9

	£	s.	d.		£	s.	d.	
Richmond - - -	-	26	14	3	Union Chapel, Horselydown -	7	5	0
Robert Street Chapel -	-	9	9	6	Walford Road, Stoke Newington	2	4	10
Southgate Road Chapel -	-	10	0	0	Walthamstow, Wood-st. moiety	7	12	10
Stepney - - -	-	27	0	0	Walthamstow, Marsh Street -	20	6	6
Stockwell - - -	-	14	14	9	Walthamstow, Trinity Chapel-	3	5	0
Stratford Grove, moiety -	-	5	1	5	Walworth, York Street -	11	11	6
Surbiton - - -	-	12	16	6	Wandsworth - - -	14	5	0
Sutherland Chapel -	-	18	0	8	Weigh House Chapel -	20	2	6
Sutton (including subs.) -	-	12	15	6	Westminster Chapel -	97	8	7
Sydenham - - -	-	11	9	10	Woodford - - -	20	0	0
Tolmer's Square Chapel -	-	9	10	0	Woolwich, Rectory Place Chap.	13-	9	8
Tottenham Court Road -	-	29	0	0	Wycliffe Chapel - -	30	0	0
Tottenham, High Cross -	-	8	5	6	York Road Chapel - -	18	11	0
Totteridge - - -	-	11	10	0				

VIII.—Contributions.

From 1st May to 17th June, 1871.

LONDON.		Deptford. Contributions.....		Trevor Chapel. Auxiliary ..	
A Well Washer	0 1 0	15	18 4	19	11 0
Anonymous	0 6 0	Edmonton. Miss Johnston, for Tittvillel Chapel	0 10 0	Union Chapel, Horselydown. Missionary box	1 3 1
D. M. J. ....(D.)	5 0 0	Edmonton and Tottenham. Auxiliary	40 0 0	Walthamstow, Marsh Street. Mrs. Fanny Janning's Box ..	0 4 0
Lykes, Rev. J. O., M.A. (D.)	5 0 0	Esher Street Chapel.....	6 18 0	Weigh House Auxiliary	34 10
McWhirland, W. C., Esq.,	10 0 0	Fetter Lane Chapel. Conths.	4 4 10	Woolwich. Rev. J. M. Wallace.....	1 0 0
Do. for Native Children	10 0 0	Forest Gate. Contributions	16 0 0	Wycliffe Chapel. Contribtns.	21 10 0
Freeseon, Mrs.	0 10 0	Forest Hill. Queen's Road..	17 10 1	Young Ladies' Working Society	5 0 0
Freeseon, Miss, Box	0 17 0	Greville Place Church, Kilburn	13 4 2	COUNTRY.	
Hamfield, Rev. T.	1 1 0	Horsey Auxiliary, on account	10 8 0	Andover. In Memory of Deceased Relatives	2 0 0
Hamfield, Mrs., family box	1 1 0	Do. Mrs. Baker for Native Indian Child.....	3 3 0	Arundel Auxiliary	13 15 4
Habershon, Dr.	10 10 0	Kensington Auxiliary. A Friend.....(D.)	5 0 0	Asbury. Free Church. For Widows' Fund.....	1 3 12
Harden, Mr.	1 0 0	Kingston. Contributions ..	38 19 6	Basingstoke. London Street Chapel	25 12 10
J. F. ....(D.)	0 10 6	Latimer Chapel. For Widows' Fund	2 2 0	Beaminster. Mrs. Whitty (A)	1 0 0
J. W. A. ....(D.)	5 6 0	Lewissham High Road. Rev. R., Mrs., and Miss Robin- son	3 0 0	Berwick. Rev. Dr. Cairns ..	1 0 0
Smith, Edwd., Esq., per Rev. Dr. Mullens	50 0 0	Lower Norwood. T. Piper, Esq.	1 1 0	Bolton Auxiliary	70 0 7
Smith, Mrs. F.	5 5 0	Oxford Road Chapel. Mr. Mackay	1 1 0	Bournemouth. W. Wells, Esq.	1 0 0
Do. for Chinese Boy	5 5 0	Paddington Chapel, on acct.	26 5 6	Bridgnorth. Contributions..	4 16 0
S. M. G. ....(D.)	5 0 0	Park Chapel, Camden Town. Young Men's Auxiliary ..	1 13 1	Brighton. Union Chapel, balance	1 19 11
Toller, Mrs., Collected by, for Girls' School, Salem ..	2 0 0	Peckham Eye Auxiliary	12 13 0	Bristol Auxiliary	80 10 8
White, W., Esq. ....(L.S.)	10 10 0	Poultry Chapel. Auxiliary..	39 16 11	Bucklow Hill. Contributions	8 0 0
Stary Chapel. Subscription	1 1 0	Stepney Auxiliary	10 0 0	Chelmsford. I. Perry, Esq., for Madagascar	50 0 0
Bromley (Kent). Young Women's Bible Class.....	1 13 1	Stockwell. Congregational Church	29 9 4	Do. for Magazines	2 0 0
Buckhurst Hill. A. Fraser, Esq., for Mrs. Jose's School, Cumbatoor	2 0 0	Surrey Chapel. Auxiliary ..	7 2 3	Cornwall Auxiliary. Balance	2 1 0
Chelsea. Congregational Ch.	19 4 11	Sydenham. Christ Church ..	19 13 8	Crawley Down. R. W. Buckley, Esq.	3 0 10
Capton Park. T. T. Curwen, Esq.	5 0 0				
Corrville Chapel. Auxiliary	5 2 0				
Croydon. Selhurst Congre- gational Church	16 15 8				

<i>Darwen.</i> Mrs. Eccles, for Tittuvilel Chapel	1 0 0	<i>Oswestry.</i> District	40 15 3	<i>Glamorganshire.</i> Eastern District	8 18 7
<i>Dawlish.</i> Miss Robertson ..	1 1 0	<i>Ottery St. Mary.</i> Contribs.	5 13 10	<i>Llandore.</i> Sileb Chapel	2 4 4
<i>Derby.</i> London Road. For Widows' Fund	2 15 0	<i>Oundle.</i> Contributions	6 6 3	<i>Merionethshire Auxiliary</i>	85 4 4
<i>Dewsbury.</i> Ebenezer Chapel.	1 0 0	<i>Ozer.</i> Contributions	17 10 7	<i>Neath, Melinert.</i> Collections	1 0 0
<i>Mr. A. W. Ramsden</i>	1 0 0	<i>Penzance.</i> Contributions ..	6 8 0	<i>New Inn.</i> Contributions ..	17 2 8
<i>Dorking Auxiliary</i>	33 14 0	<i>Pocklington.</i> For Widows' Fund	0 14 0	<i>Siloam, Pentre.</i> Contribtbas	19 0 0
<i>Dronfield.</i> For Widows' Fund	0 11 9	<i>Poole.</i> Contributions	15 2 7	<i>Swansea Auxiliary</i>	29 6 9
<i>Duxford.</i> Contributions....	1 14 6	<i>Presc.</i> Contributions	5 8 6	<i>Walspool.</i> Contributions ..	3 17 0
<i>East Dereham.</i> Mr. Josiah Humphries	1 0 0	<i>Ramsgate Auxiliary</i>	26 7 7	<i>Wrexham.</i> New Church, Chester Street	51 1 1
<i>Epsom.</i> Contributions.....	16 4 10	<i>Royston.</i> District	29 3 8	<i>Do. Penybryn Chapel</i>	4 5 6
<i>Farringdon.</i> Annual Collectns.	6 9 0	<i>Ryde.</i> George Street. For Widows' Fund.....	3 0 0		
<i>Folkestone.</i> Mrs. Alexander Stewart, for Madagascar..	100 0 0	<i>Scarborough.</i> South Cliff Church, on account	0 8 9	SCOTLAND.	
<i>Gainsborough.</i> Contributns.	9 18 11	<i>Stafford.</i> For Widows' Fund	2 0 0	<i>Campbeltown.</i> M. M.	0 10 0
<i>Great Berkhamstead.</i> Con- tributions	5 2 9	<i>Staines Auxiliary</i>	6 9 8	<i>Crief.</i> Independent Church	5 0 0
<i>Hadnall.</i> Contributions	4 2 8	<i>Staleybridge.</i> Contributions	60 0 0	<i>Glasgow Auxiliary</i>	100 0 0
<i>Halifax Auxiliary</i>	5 0 0	<i>Stamford.</i> Contributions ..	36 16 8	<i>Inverness.</i> Per H. Rose, Esq., Legacy of Colin Davidson, Esq., further payment.....	800 0 1
<i>Harrogate.</i> Collections	10 8 0	<i>Sussex Auxiliary</i>	60 3 10	<i>Kirkcaldy.</i> Annuity of the Late Mr. Philipe	4 0 0
<i>Havant.</i> Legacy of the Late Rev. W. Scamp	20 0 0	<i>Tamworth.</i> Contributions ..	0 18 0	<i>Ratho.</i> Legacy of the Late John Dougal, Esq., per J. A. Gulsc, Esq.	200 0 0
<i>Henley-on-Thames Auxiliary</i>	119 4 8	<i>Tunbridge Wells.</i> C. H. Gatty, Esq. (A.) ..	10 10 0	<i>Shetland, Sandwick.</i> Contbs.	3 0 0
<i>Heytesbury.</i> Contributions..	2 10 0	<i>Uppingham.</i> Contributions	1 3 7	<i>Stirling.</i> Contributions	9 5 9
<i>Hitchin.</i> A Friend	0 4 0	<i>Wellington.</i> Contributions	27 3 1		
<i>Kendal.</i> For Widows' Fund	2 0 0	<i>Wem.</i> Contributions	31 12 3	IRELAND.	
<i>Kettering.</i> C. Panther, Esq., for Tittuvilel Chapel	0 10 0	<i>Weybridge.</i> Rev. J. and Mrs. Hayden	2 10 0	<i>Belfast.</i> A Friend, per Rev. Dr. Morgan, for Madagascar	100 0 0
<i>Leamington.</i> Miss M. M. Morris's Missionary Box ..	0 4 0	<i>Wolverhampton.</i> Queen St. Chapel	82 12 10	<i>Londonderry.</i> Contributions	1 7 0
<i>Leeds.</i> S. R. D. (D.)	1 10 0	<i>Woodburn.</i> Core's End Cha.	20 0 0		
<i>Lincoln.</i> Additional	2 5 0	<i>Worcester.</i> T. R. Hill, Esq., and Friends, per Mrs. Lewis, for Mrs. Joss's Sch.	10 0 0	COLONIAL AND FOREIGN.	
<i>Long Ashton.</i> Young Men's Auxiliary, Mr. H. Boothey	1 1 0	<i>Workington.</i> J. Mordy, Esq (A)	2 2 0	<i>Lausanne.</i> Free Church, for Madagascar	0 13 6
<i>Long Itchington.</i> Collection	0 7 0	<i>Worthing.</i> Contributions ..	28 12 0	<i>Jamaica.</i> Per Rev. T. H. Clark. For Widows' Fund	7 1 6
<i>Looe.</i> Contributions.....	4 9 9			<i>New York.</i> Legacy under the will of the Late Mr. Wm. Gaston, per Miss Jane Gaston	10 0 0
<i>Luton.</i> Mr. D. Gutteridge	1 0 0	WALES.		<i>Canada, Granby.</i> Rev. J. Howell	1 0 0
<i>Manchester.</i> Contributions	5 0 0	<i>Aberaman.</i> Saron. Contribs.	7 18 6	<i>Prohran, near Melbourne.</i> Mr. John Roberts (D.)	25 0 0
<i>Margate.</i> F. W. Cobb, Esq.	100 0 0	<i>Aberdare.</i> Ebenezer. Contbs.	25 0 0		
<i>Newton-le-Willows.</i> For Widows' Fund.....	2 2 0	<i>Bethania.</i> Contributions ..	0 8 4		
<i>Ockbrook.</i> Mrs. F. Goodale	10 0 0	<i>Cardiganshire.</i> Contributns.	12 5 6		
		<i>Carnarvonshire Auxiliary</i> ..	82 10 0		

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ransom, Bowerie and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.

Yates & Alexander, Printers, Symonds Inn and Church Passage, Chancery Lane.



Fairbanks 2
R. W. Dale

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

AUGUST, 1871.

St. John the Evangelist.

THE three synoptical Evangelists relate the life of Jesus of Nazareth and leave it to make its own impressions, but St. John distinctly states the object which he has in view in writing the fourth Gospel. "These are written that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through His name." In this verse, he seems to quit the position of the simple historian, and to enter on the office of "the Divine." He enunciates a doctrine, he inculcates a principle. He appeals to reason in its highest exercise ; to the heart in its deepest affections. He comes home to our inmost souls, and impresses on us the conviction, that his Gospel is meant to reach the conscience, to inspire Christian faith, and with it to bring into our nature, life, eternal life—a life of love, holiness, joy, peace, rest.

Do not all the Evangelists write that we may believe ? Yes, undoubtedly, but John unfolds more plainly than the rest the Divinity of our Lord, His Sonship to the Father ; and expressly asserts that the production of a belief in that vital fact is the end and purpose for which he composed his history.

He was inspired in common with the other three ; and when we say this we mean by inspiration what we do not mean by mere genius, by mere intellectual power, by such endowments as enable men to achieve the highest excellence in literature, science, or art. Skill in oratory, poetry, painting, sculpture, music, appear to be something of another kind from that energy or impulse which moved the four Evangelists. We find a certain spirit, love, feeling, in their compositions, which do not exist in the works of other historians and biographers. There is that in the writings of the holy four which is purer, nobler, more heavenly than we find in other narratives. Nor is it identical with what we understand by spirituality. The Holy Ghost is shed into the hearts of all believers. With the Evangelists therefore Christians in

the present day have much in common ; but the Evangelist had what common Christians have not—a wonderful elevation of intellect, a wonderful vigour and vividness of memory, and thus an immediate, direct, and wonderful insight into the reality, scope and meaning of the Lord's life. The narrators of the life of Christ were, according to the exigencies of their office, as the original instructors of the Church, in this Divine historical lore, gifted with a special unique endowment, that they might effectually accomplish their momentous mission. To define the essence of their inspiration is no more possible than to define genius ; to define the poetical gift of Milton, or the philosophical gift of Newton. But though we cannot conceive exactly what inspiration is, we can conceive of it, as that which admits of degrees. Whilst it will not submit to analysis, whilst we have no crucible in which to test its elements, we do discern different degrees of brightness, in its manifestations ; we cannot define gravitation, but we observe the action of its laws, we calculate the momentum of its force, so in the inspired histories of scripture we detect a richer element in some than others. The synoptical Gospels in treatment as well as substance, rise above the books of Kings and Chronicles ; and we venture to think, that the fourth Gospel, in the measure of the beauty, light, and power which fills it, rises above the first three. John soars into a higher region than his brethren. They are on the plain, he is among the hills. They are in the outer court, he enters the Holy of Holies. They lovingly paint the man Christ Jesus, he reveals the Word made flesh, the Son of God, the only begotten of the Father.

A curious tradition remains touching the origin of his Gospel.

“ It occurred to the Christians of Asia that St. John was a more credible witness than all others, forasmuch as from the beginning, even before Matthew, he was with the Lord, and enjoyed more abundant grace through the love which the Lord bore to him. And they brought him the books, and sought to know his opinion of them. Then he praised the writers for their veracity, and said, that a few things had been omitted by them, and that all but a little of the teaching of the most important miracles was recorded. And he added, that they who discourse of the coming of Christ in the flesh ought not to omit to speak of His Divinity, lest in course of time men, who are used to such discourses, might suppose that Christ was only what He appeared to be. Thereupon the brethren exhorted him to write at once the things which he judged the most important for instruction, and which he saw omitted by the others. And he did so. And, therefore, from the beginning, he discoursed about the doctrine of the Divinity of Christ, judging this to be the necessary beginning of the Gospel, and from it he went on to the incarnation.”

The legend is interesting whatever its historical worth. At least, it

shows, that there was a floating idea in the church, long after John's death, that his gospel was a supplementary one—that it was written to give and preserve fuller information respecting our blessed Lord than had previously been in current use; and that its special object, according indeed to the words we have cited, was to bear witness to the true and proper Divinity of the Redeemer—we do not suppose, that he read the other three narratives, and then composed his own as a collection of additional notes: but we do apprehend that he was inspired to supply a still higher view of his Master's character, worth, and nature, than that exhibited in the previous Gospels.

The individuality of the author appears throughout. The theory of inspiration which reduces the human mind, under the divine truth, to a condition resembling that of the keys of an organ, or the strings of a harp, is as unscriptural as it is unreasonable; inasmuch as the intellectual personality of the sacred writers is ineffaceably impressed upon their writings, and no competent critic can mistake those of Paul for those of Peter, or those of Matthew, Mark, and Luke for those of John. There are indestructible indications in the fourth Gospel of the individual character of him who composed it. In the sacred writings, man does not become lost in God. There is no absorption of the human in the Divine. Human memory, human reflexion, human thought, human affection, human will, all remain amidst the atmosphere and light and glory of Divine manifestation.

Paradoxical as it may appear, we think it may be said of St. John that he is the most richly inspired, and the most eminently individual of all the four. Throughout, we see distinctly the work of the Holy Ghost; throughout we also see distinctly the mind of the beloved disciple. Music coming down from Heaven floats over every page; music rises up to Heaven from the chords of the penman's own soul. It is a matchless antiphone, perfectly harmonious.

The personality of St. John is seen in his style. The language is peculiar to himself. He describes events in his own way. He reports discourses in his own manner—compare his language, in recording the sayings of Christ to Nicodemus, the woman of Samaria, to the Jews gathered around Him in public, to the disciples listening to Him in private, and you will see the style of expression is very different in the last Gospel from what it is in the preceeding three. John's human individuality also comes out in the selection of facts and reports. He delighted in what the Spirit would have him record. He joyfully recorded what the Spirit condescended to reveal. If we may so say, he wrote *con amore*; on the Divine side, there was no thwarting of human, mental and emotional tendencies; on the human side there was no resistance of the Divine impulses; the

soul of the man sweetly acquiesced, and harmonized with the Spirit of God. The response was eager to the heavenly voice. The antiphone was perfect. It was like the Lord's oracle to the child ; like the child's response to the oracle. The Lord called, "Samuel, Samuel," and Samuel said, "Here am I, for Thou calledst me. Speak Lord, for Thy servant heareth."

We may speak of the Gospel of John as intensely Evangelical, meaning by this that it exhibits a most distinctive aspect of the truth of God relating to human redemption. It is expressly written to show that Jesus is the son of God, and that we have life through His name ; and, in connection with this marked revelation, we have two others—two passages—recorded by St. John, which are quoted more frequently perhaps, than any other texts of the New Testament, in order to convey what is most characteristic—what constitutes the heart and core of the Gospel—as a message of Divine love to fallen man.

"Except a man be born again, he cannot see the kingdom of God."

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

St. John is also intensely spiritual. That the worship of God must be spiritual ; that He cannot live a spiritual life without the new birth of the Spirit of God : these truths we learn more fully and distinctly in the fourth Gospel, than in the former ones.

And the same Evangelist is intensely loving and tender. There are trumpet blasts in the other New Testament histories waxing exceedingly loud. Read, for example, the repetitions of woe on woe in Matthew—not forgetting, however, that he repeats blessing on blessing in his report of the Sermon on the Mount ; but no such woes meet the eye in the pages of St. John. He alone relates the parable of the Good Shepherd. He alone gives the consolatory address of the Saviour to His disciples on the eve of crucifixion. He alone narrates the resurrection of Lazarus, and the conversation of Jesus with Peter after His fall. In all these passages the effect is indescribably touching. It has been said John wrote his Epistles with a pen dipped in love. He wrote his Gospels with the same ink.

We have spoken of the peculiarity of St. John's style, and here we would notice a remarkable phenomenon in connection with his reports of our Lord's words.

"Undoubtedly the impression which one gets from the narrative is that John means the discourses he ascribes to Jesus to be received as faithful reports of what He actually uttered ; and this is confirmed when one compares his report of John the Baptist's sayings with those of our Lord, the character of the one being totally different from that of the other. To this view it has been objected that there is such an

identity of style in the discourses which John ascribes to Christ with his own style, both in this Gospel and in his Epistles, as betrays in the former the hand, not of a faithful reporter, but of one who gives in the manner natural to himself the substance of what his Master taught. In this there is some force; but it seems fully met by the suggestion that John was so imbued with the very mind and soul of Christ, so informed by His doctrine, and so filled by His spirit, that his own manner of thought and utterance became the same as that of Christ, and he insensibly wrote and spoke in the style of his Lord. Reuss objects to this, that on this supposition the style of Jesus 'must have been a very uniform and sharply defined one, and such as excludes the very different style ascribed to Him by the Synoptists'. But the facts here are overstated; the style of our Lord's discourses in John is by no means perfectly uniform; nor is it further removed from that ascribed to Him by the Synoptists, than the difference of subject and circumstance will suffice to account for. As for the objection that it is inconceivable that the Evangelist could have retained for so many years a faithful recollection of discourses heard by him only once, we need not, in order to meet it, resort to the foolish suggestion of Bertholdt, that he had taken notes of them at the time for his own behoof; nor need we to lay stress on the assurance of Christ which John records, that the Holy Ghost whom the Father should send to them would teach them all things, and bring all things to their remembrance whatsoever he had said unto them (John xiv. 26), though to the believer this is a fact of the utmost importance; it will suffice to meet the objection if we suggest that, as the Apostle went forth to the world as a witness for Christ, he did not wait till he sat down to write his Gospel to give forth his recollections of his Master's words and deeds: what he narrates here in writing is only what he must have been repeating constantly during his whole apostolic career."*

We must confess, for our own part, that we are very deeply struck with the peculiar impress of style in the reports of our Lord's utterances by St. John. The style is certainly different from that of the reports in the synoptical Gospel, and we are strongly inclined to adopt the explanation that John was so imbued with the spirit of his Master that he spake like Him.

He wonderfully reflected the mind of his Lord. The narrative he gives had passed through his own soul, and came forth so as to express at the same time Divine truth, and his own faith, his own love, and his own spiritual life. He did not write as an *Amanuensis*. An *Amanuensis* may be without sympathy, and write down mechanically what is

* Kitto's "Bible Cyclopedia." Art. *John*.

dictated. John was full of sympathy with Jesus. Christ's words had become to him more than the words of another; they had become his own. They were not coldly reported by him, after the fashion of other reporters; they had become reflected, echoed, and embodied in his own regenerated and sanctified nature. His inspiration was not merely a link between the ear and the memory—the memory and the pen—but it was so much life filling mind, heart, soul, tongue, hand.

And is there not a lesson for us here? that we should not, as Christians, and as teachers of others, be satisfied with a parrot-like repetition of the words of the Lord, but seek to have their inmost meaning, life and power, transferred into our own spiritual consciousness, so that we may be really one with Christ and the life we live in the flesh be a life of faith in the Son of God. Thus only will the purpose of the Evangelists be fulfilled in us, that believing we may have life through His name.

JOHN STOUGHTON.

The Sum of the Creeds.

It is very hard for one age to look through the eyes of another, or feel in the same way. In religion, for example, the prejudices that coloured everything to a past generation may have died away; the superstitions may have been recognised as such, and have lost all power. It is easy to take an idol by the beard after it has been thrown down, but to defy it, while all men but yourself think it a God, is greater heroism than to face a cannon; greater by as much as the soul has more to lose than the body. To rise above inveterate antipathies and proclaim a great principle, which utterly flouts and shocks them, needs a breadth and elevation of sentiment incomprehensible to the majority. The greatest reformers, the ennoblers of their race, look small to their contemporaries—as Coleridge said of Milton,—by the distance they are before them. They are misunderstood and misrepresented, till the grand truths they have been the first to announce, win their slow way to the general conscience. Then, to use Milton's figure, the clouds that, through the day, have obscured and sullied their brightness, turn into glory when their light is leaving us.

Paul's creed of Universal Brotherhood in Christ, announced repeatedly in his Epistles, was of this startling and incredible type of truths, for his day and long after. It was too great for easy assent, or even comprehension, in an age of bigoted prejudice and universal national hatreds. They listened to him as to a visionary when he spoke of there being henceforth neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free; but only Christ as "all and in all." Talk of Utopias: here was a fool's paradise with a vengeance! For the supercilious Greek, whether by birth or culture,—the man who looked

down on all other men as the Brahmin looks on the Sudra, to stand on a footing with the Jew, whom he hated—for whom no language he could use was too bitterly contemptuous*—with the stuttering barbarian whose very name was a mockery of his unintelligible jargon†—insult still greater than to lower him to brotherhood with the circumcised, hateful Jew; still worse, for him to be classed with the vile Scythian—the flat faced hideous Tatars, whom men afterwards were to call Tartars, as showing whence they thought them to have come—the foul Sons of Tartarus—men rejoicing in slaughter and little better than the brutes‡—for him, most insulting of all, to be confounded in one base sodality with the SLAVE, was something befitting madmen or revolutionaries, rather than people deserving attention. And if the idea of a universal brotherhood were thus ridiculous and hateful to the Gentile, what must it have been to the Jew? The Slave Terence, indeed, had struck out the same grand sentiment in his line—"That he was a man and thought nothing human indifferent to him"§—but he was a slave, or had been so, and the iron that had entered his soul had taught him sympathy with the race. But where was the Jew who had given utterance to such noble words? Magnificent truly was the utterance in Proverbs, to feed your enemy if he be hungry, and give him water to drink, if he be thirsty. || But it breathed the word "enemy" still, and had in it no tincture of cosmopolitan sympathy and brotherhood. For the Jew to be one with the Gentile—if an emperor—was for the highest of men to sit down with the lowest. The meanest Jew held himself higher above the highest Gentile than *he* might, at the highest, be above the veriest outcast. He looked on all but his fellow Jews with an ineffable hatred and contempt; would not enter their houses or come near them; would not point the way to them, or lead them, if fainting, to the fountain; despised the Roman laws, even when under them; and taught and revered only those of Moses. ¶ That *he* should be stripped of all pride; made no

* See Tacitus and Juvenal, among others, for the feeling of antiquity towards the Jew.

† *Bap̄ap̄os* (Barbaros) an imitation of the unintelligible sound of all languages but the Greek.

‡ *Σκῆδαι δὲ φθόνους χαιρώντες ἀνθρώποι, καὶ βραχὺ τῶν ἀνθρώπων διαφερόντες.*—Joseph. c., Ap. 2. 37.

§ *Homo sum; humani nihil a me alienum puto.*

|| Prov. xxv. 21.

¶ Acts x., 28.

Juvenal xiv. 100.

*Romanas autem soliti contemnere leges,
Judaicum ediscunt, et servant ac metuunt jus,
Tradidit arcano quodcumque volumine Moyses.
Non monstrare vias, eadem nisi sacra colentis
Quæsitum ad fontem solos deducere verpos.*

See also Tacitus' Hist., Book 5.

better than the Gentile slave ; even forced into a common herd with Gentiles of all ranks and nations, was not so much an outrage on all propriety as a blasphemy against heaven. No wonder the early centuries had no more popular argument against Christianity than its seemingly crazy dream of Universal Brotherhood. "The man that can believe it possible," says Celsus, "for Greeks and Barbarians, in Asia, Europe, and Libya, to agree in one code of religious laws—he that thinks thus can know nothing."* Yet, what antiquity laughed at, as the rapture of moon-struck enthusiasts, was Paul's glory, and is, now, a household sentiment through Christendom. "Christ is all" in the new spiritual world He has created. National distinctions ; class privileges ; outward characteristics of any kind, are nothing in it ; the one recognised badge is the likeness each bears to Christ. The moral and essential, takes for ever the place of the external and accidental. God, henceforth, looks on humanity as one family, in which the uniting bond is a common relation to His Son. He is all in each ; however different, however humble ; all in the slave as much as in the Greek : in the slave and in His master alike, *He* is the living power, and glory. What was the scoff of antiquity is the Divine verification of to-day. We believe Christianity for that very sentiment for which early heathenism and Judaism rejected it.

Is Christ thus "all" in every one who rightly bears His name ? The thought has an infinite depth and fulness.

What a glorious title for any being ! It is too high for any creature ! Abraham was the friend of God ; Moses, a faithful servant ; Noah, Samuel, David, Daniel, men whom He honoured—but how different their loftiest praise compared with the many crowns set, in these words, on the head of the Redeemer. They had some graces, but in Him all the treasures of the Godhead bodily are united in the rich circlet of this dignity. All saints and angels are left in infinite abasement before such majesty. For one who is all in all, the only place is in the midst of the eternal glory.

Nor is it in one text only, or in a few, that Scripture thus twines crowns of light for its Lord. It is, throughout, the mirror of Christ, as all nature, in every tint of flower, or leaf, or sky, or sea, reflects the many-coloured glory of the light. Not a part of it that does not catch its brightness from Him, as the multitudinous waves their glitter from the sun. He is its Alpha and its Omega, its Beginning, and its Ending. Its golden stars of promises fill their urns with light from His exhaustless fulness. Scripture is a better Eden, with Him, the better Tree of life, filling its air with odours.

Nothing is more distinctive of the greatness of the Saviour, than how all the Bible incidents and characters fall naturally into types of Him. Its prophets, and priests, and kings, are types and shadows of His prophetic, and priestly, and royal offices. Like Elias and Moses on the Mount, they catch all their glory from Him. Never man spake like this man; the bells on the skirts of Aaron's robe gave forth no such virtue as the plain fringe of Christ's; the crown on the head of David was dim and lustreless to His royal diadem. The incidents of sacred story are but so many types of Him. The ark of Noah finds its antitype in that better ark of His redeeming love, to which the weary soul, finding no rest on the wide waste of troubled waters which this world offers, returns like Noah's dove, with tired wing, to meet the gentle hand put forth to take her in. The ladder of Jacob is but the mystic prefiguration of Him who is "the way" to heaven; the *Scala Regia*—the Divine ascent by which we rise from the stony pillow to the home of angels—the path between man and God by which we climb to the vision of the Infinite and the Eternal. He is our Isaac, bearing the wood of His own sacrifice; doing His Father's will, if He Himself should be the Lamb provided. He is our Joseph, sold into bondage for His brethren, to ransom them from all their sorrows, and to bring them before the face of the King, and into a wealthy land;—our Joseph, raised from the pit to a throne, and sweetly owning those who had put Him to grief. He is our Moses, redeeming us from worse than Egyptian slavery, cleaving the waters for us from our foe, leading our fainting steps, through sandy wastes, to Canaan, and feeding us as we go with bread of heaven. He is our Joshua, guiding us, at last, across the bridgeless river to the promised rest; our David, overcoming for us our great enemy, and ruling as our glorious King. Scripture is but the storied chamber hung with the tapestries of His great deeds.

Nor is His glory limited to human types and shadows. Nature, throughout, is laid under contribution to set forth His praise. He is the Sun of Righteousness, with healing in its wings; the bright Morning Star; the Bread of Life; the Rose of Sharon; the Lily of the Valley; the glorious Light, which lightens every man that cometh into the world; the true Vine; the heavenly Manna; the Garden of Spices; the clear flowing River of the Water of Life. Look at the sun in the greatness of his strength, filling the skies with day, quickening the barren earth, and kindling joy in all that lives! Look at the morning star, brightest of all the flock of heaven, and leading up the day! Think of the full stream of the River of God, bordered by pastures of living green, with bending trees, planted beside its still waters; and try to realize what Scripture means by Christ being all in all!

If He be thus so high above all creatures, what shall we say of such

a title being applied to any other ? To use it of the highest even of those who stand before the throne of God would be at best but blasphemy ? Would Gabriel take it as an honour justly due to him ? Bright as he is, he is only a ministering spirit. But the Roman Catholic Church, in its corrupt exaggerations, uses it of her whom we all honour as the Virgin Mother. Yet surely there could not be a greater wrong done to her than to make her equal or superior to her Divine Son. Still in their idolatrous hymns to her they often do it. Take for instance this example :—

“ Thou, the sure hope of the wretched,
True mother of orphans,
Thou, the lightener of the oppressed,
Healer of the sick—
Thou art all in all.”*

The defenders of the Roman Church will tell you that this is only the hymn of an individual author, not the authorised voice of any General Council, or concurrent vote of the Church, but this is only a shallow subterfuge. Has it ever been disowned ? Is it not repeated in spirit in a thousand utterances, printed with full sanction, and in continual use ? Is it any blasphemy when used of one who has been proclaimed as absolutely without stain of natural or actual sinfulness ? But worse remains ; for in the Lateran Council did not the fathers greet Leo the Tenth—a man eminent for taste and magnificence, but rather a heathen than in any sense a Christian—with the shameful adulation—“ To thee is given all power in heaven and in earth, thou art all in all.” Yet what worse was that than a bishop’s unrebuked speech at the last Council, in which the present Pope was proclaimed to be the “ last incarnation of God ? ”

To *ourselves* Christ is to be the all in all without limit or restriction.

1. He must be so in our *love*, for is He not the pearl of great price for which we would do well to sell all we have ? And what besides can we offer Him but our true love, for love is the whole man, and, where it leads, all that we have and are must follow. We cannot think of bribing Him by our poor substance, nor of mocking Him by any show of pious acts, for if there be the thought of value in our gifts it ruins all. We are like little children who have nothing, and at best can only offer some poor flower to him they love, but find the gift accepted fondly as the symbol of the heart that proffers it. What are our lowliest services but the poor fading flower, and yet He takes them, worthless as they are,

* “ Tu spes certa miserorum,
Veré mater orphanorum,
Tu levamen oppressorum,
Medicamen infirmorum,
Omnibus es omnia.”

because they are the worship of the soul. For nothing less will He be ours. Our pride, our righteousness, our life, our love, must all be laid at His feet. He must be the absorbing passion of the soul if we would have Him make us His. O ! friend, hasten to part with all, to have this priceless pearl ! Other treasures lose their value ; He grows the better worth our having, through eternity ; for death, that buries all things else, only bears us to His presence. All else leaves wants and longings disappointed ; He fills the utmost measure of the soul's desires. It is right and beautiful to love our earthly circle and our fellow men, but what are all their claims to His ? What are they in themselves compared to Him ? What have they done for us measured with His amazing love ? A tender wife, a faithful husband, sweet children, trusty friends, deserve our true affection and abiding service, but He is high above them all. Tell me the height and length and depth and breadth of His great love to us, and you will have the rule for ours to Him. High as heaven, wide as space, enduring as eternity, shall be His praise ; for that transcendent love embraces all creation and all ages. Be it yours to pay Him no half-hearted homage.

2. With him to whom He is thus precious there can but be one great bond of deepest earthly love. He will be all in all as the attraction in our fellow-men. The world looks at outward appearance—be it yours to look at the life and heart. Respect men for their abilities, attainments, standing, tempers, but let your heart go forth there, most, where you see most of Christ. The Christian is a pilgrim and a stranger, and must needs feel most drawn to those who are the same. To meet a fellow-countryman in some far part is to be drawn to him at once. The ties of sympathy, of language, and of loneliness, unite the greatest strangers. You can speak together of so much, can feel in common on so many points indifferent to all around, can bear yourselves to such sweet memories, that exile seems forgotten, and you seem to have returned to that dear land so far removed. So with the Christian and his fellow. They can speak the language of Canaan, whither they are bound ; they have a common love for Him they hope to see when once they reach it ; they have passed through much that is alike, and are lonely in a crowd that does not know them. The image of Christ in each is a common likeness ; their hearts and thoughts are one. No better mark can test Christ's being all in all to you than that He should be what you chiefly seek in those you meet. Wealth, or culture, or beauty, may be first with others, but the Christian watches for his Master's voice and spirit. With Christ in his heart, Lazarus is a brother ; with Him wanting, the highest among men is not so near.

If this be so, how lightly must the names by which men call them

selves be valued. Parties are unavoidable, and, if they bear themselves aright, do rather good than harm; but, after all, God looks not to what sect a man belongs, but if he be of Christ. Calvinist and Arminian, Puritan or Churchman, Protestant or Romanist, are sounds that note our human weaknesses: faith and love, looking to Christ, are the great points in any.

He whom our hearts thus love will, also, be our lasting joy in all the turns and story of our life. If Christ be ours, all things are ours, both life and death, things present and things to come. We are complete in Him. If we wander, is He not the great Shepherd of the sheep to lead us gently back? If we doubt, is He not the Truth, to guide us to the light? If we faint, is He not the Life, to restore our souls? If we walk through the valley of the shadow of death, is He not with us to dispel all fear? His rod and His staff *alike* comfort us, for He doth not willingly afflict the children of men, and His promises are like the staff of myrtle in the hand of the traveller that keeps him from being wearied. The saints in the New Testament found Him their all in all, whatever troubles pressed. They call us to rejoice evermore. They cry Thanks be to Him that giveth us the victory. The darker the night, the brighter the light of His guiding love. The less they have of earth, the more of Him. They lean the more on the everlasting arm when all else has failed them. Thus in life, and thus in death. When some one spoke to Whately on his death-bed of his intellect, the dying man turned off the thought; "Don't speak to me of intellect," said he, "Christ is all a dying man can want." It has been always so. Tradition tells us that St. Peter, led to martyrdom, kept ever saying till the end, "None but Christ, none but Christ;" and the one thought of blessed Paul was that he might be found in Him.

Need I say that He must be all in all in every footstep of our higher life. He must be our wisdom, righteousness, sanctification and redemption; all our graces are only worthy as they come through Him. They must be acknowledged as His purchase; must be copied from His great example; must be sought for His name's sake. Growth in the Christian life is only possible if we be branches of the living Vine. All our hopes must spring from Him. We cannot share with Him in any merit. As the sap pervades the utmost leaf; as the life-blood feeds the frame throughout, He must be the quickening principle of our whole soul. All we are, and all we do must come alike from Him. There must be nothing in our humblest act without a reference to Him. Our life, our thoughts, our work, must be not for ourselves, but Him who loved us. We must no more be able to separate our religion from our daily life than the colour from the blended portions of a common tincture. It must be like the azure of the sky, or the green of the sea,

or the shot colour of a robe, meeting the eye from whatever point we look. The love of Christ must so constrain us that we shall live not to ourselves, but to Him who loved us and gave Himself for us. The life that we live in the flesh must be by the faith of the Son of God. Though we live, it must not be we, but Christ who liveth in us.

Thus, then, if He is to be our all and in all, He will be all in every act and aspect of our lives; all in every faculty of our nature; all that is dearest to us in every one around. His cause will be all to us, worth our deepest interest; His image in our heart and life, all that we think supremely worth our gaining; His love, all in which we find our most perfect joy. In wealth, in poverty, in sickness, in health, in joy and in sorrow, in friends and in strangers, in work and in rest, in the day of our strength, in the hour of our weakness, on a dying bed, and for ever, He will be all our salvation and all our desire.

CUNNINGHAM GEIKIE, D.D.

Is Prayer Unscientific?

DR. TYNDALL, LL.D., F.R.S., has published a volume of "Fragments of Science for Unscientific People." In it we find an essay on "Prayer and Natural Science," and another on "Miracles and Special Providences." The author treats prayer with civility, as he treats all ignorance and delusion. He evidently considers a stage of faith and an age of prayer as a natural epoch of human development, through which the species must pass from the hairy tree-climbers of the tropical forest to the smoothly-shaven chins of the British Association. It is a necessary superstition of "unscientific people" that they have a Heavenly Father. Dr. Tyndall kindly lectures them upon this degrading faith. He goes back a milliard of ages, and finds our paternity in the multitudinous elements of a primordial nebulous fog, that once filled a large part of universal space. Through that vast, thin haze were diffused the germs of all things; that is, the matter for making all things, the pattern to make them by, the forces to make them with, and the laws to control the process of evolution. All were there in the fog and of the fog, waiting to be cooled into rocks and seas and earths; and to be worked, when cool enough, into herbs, and brutes, and men, and the *thoughts of men*. We were all in that nebulous fog. Dr. Tyndall was there. His notions were all in germ there. The notion of prayer was there too; though how that idea of God and communication with Him got itself or its rudiments so mixed up with oxygen, carbon, sodium, and all sorts of metallic vapours is inconceivable to "unscientific people."

This is not very intelligible; but it is *science*, and it is characteristic

of "science" to deny all mystery to religion and transfer it to itself. The article on prayer consists of a story about a Swiss priest who came to the Rhine glacier "to bless the mountains." And of the author's criticism thereupon Dr. Tyndall very pertinently says: "The priest was not so presumptuous as to expect a miracle; but he firmly believed that in yonder cloud-land matters could be so arranged, without trespass on the miraculous, that the stream which threatened him and his flock might be caused to shrink within its proper bounds." Now, our author says: "It is an old remark that the law which moulds a tear also rounds a planet. To the application of law in Nature the terms *great* and *small* are unknown. Thus the principle referred to teaches that the Italian wind, gliding over the crest of the Matterhorn, is as firmly ruled as the earth in its orbital revolution around the sun; and that the fall of its vapour into clouds is exactly as much a matter of necessity as the return of the seasons. The dispersion, therefore, of the slightest mist by the special volition of the Eternal would be as much a miracle as the rolling of the Rhone over the Grimsel precipices." So Dr. Tyndall concludes that all prayer for material blessings is idle. We are in the hands of inexorable law that has no eye to pity and no arm to save. The author does not add the inevitable corollary. Wherever there is organic *law* there is no personal God. But there is organic law in moral as well as in physical life. So there is no God for us anywhere, and it is just as idle to pray for grace as for rain.

One of "the unscientific people" ventures to deny Dr. Tyndall's science. It is not presumptuous to do so. For he has stripped his theories of the protection of technical terms, and has made us capable of judging the strength of their limbs and symmetry of their structure, and to decide whether they satisfy the measure of reason.

Special providence, being reduced to the common denomination *miracle*, is swept at once into the waste-box of superstition. But the quality of certainty, or visibility, is not the distinction between miracle and special providence. The ideas of both are obtained from the Scriptures. There are vulgar ideas of both, as there are of material truths; but the true Christian ideas of them are the scriptural ideas. The Bible narrates miracles; the Bible, from one end to the other, teaches "special providence." What does it mean? By "miracle" the Bible does not mean "*something impossible to man*," for there are no fixed limits to human possibility. A savage, with his bow, can kill a few yards off. A civilized man, with a rifle, can kill at a mile. The power of the latter is "impossible" to the former, and in his inexperience "impossible to man;" yet the exploit of the rifle would not be a "miracle," and ought not to have the effect of one. The miracle is a name for wonders narrated in the Bible as having been wrought by God,

for certain distinct and obvious purposes in the education of man in the knowledge of himself. Some counter wonders, serving as a foil to these manifestations of God, as those of Jannes and Jambres, are by some accounted to be miraculous. We see no necessity for it. But "a miracle" is not a mere *wonder*. It is a *sign*, and of well-known, because well expressed, significance. It announces a message from God. It belongs only to the revelation of Himself. The impropriety of praying for a miracle, then, lies in the attempt to appropriate for human purposes the special attestations of divinity. The difference between miracle and special providence is this: the one is the sign to man of God's immediate authority and presence, commanding attention to His word; in its very nature it is exceptional and startling, like the blast of God's trumpet: providence is God's normal, constitutional way of aiding, comforting, leading His spiritual children. It could not be "miraculous," because miracle is addressed to wonder and requires singularity; but special providences are ever coming like the dews upon the mown grass. They are *special* not because they are rare, but as each drop of dew is special to the grass-blade it refreshes. They are in the order of God's moral government, and are as unalterably fixed by the right relations of the soul to God, as the movement of the rain is fixed by the laws of the universe. It is odd to us "unscientific people" that Dr. Tyndall does not consider that natural laws are not independent forces; that, indeed, there is no automatic motion in them, and that one of the most common motors is intelligent will, and that the power over, and use of, forces is in proportion to the degree of intelligence and concentration of the will. If Dr. Tyndall should unfortunately fall into a pit, he would not submit quietly to the law of gravity that kept him at the bottom. He would *pray lustily* to an intelligent, sympathizing human being, "touched with a sense of his infirmities," to help him out. He would not expect a miracle, but only the interposition of intelligence and living organization between him and natural laws. If heard, help would come. A ladder or rope would be let down to him; all according to natural laws, but all the result of kind human help. Dr. Tyndall would thank his saviour, not the rope. But suppose Dr. Tyndall's strong cries or prayers for help were heard by one who should not appear to the rescue himself, but should telegraph for an able man and a ladder. All would be natural. Dr. Tyndall would be delivered by natural forces, but natural force alone would not have delivered him. His case required mental force and moral force to set the powers of Nature to work. In truth, the powers of mind and soul are *natural too*. They are evidently related harmoniously to the material forces. The exercise of human volition in the matter is orderly and right. Prayer to man for help out of the pit is not unreasonable. If, then, we may ask help against Nature from intelligence

and intelligence can help us through Nature ; if, too, the higher the intelligence the greater the power of help, is it not reasonable to pray to the infinitely highest Intelligence for help ? And, if man can help us by applying his knowledge of Nature, cannot God help us by applying His ? If a man can telegraph along a wire, cannot God communicate without the wire ? Dr. Tyndall says that the most wonderful combinations of things, that, indeed, *make the things*, take place in the invisible places of material action where the microscope cannot reach. Now, if a Being capable of dealing with the infinitely small and ultimately active atoms of Nature were to manipulate them, we could not see anything ; yet to demand to see the operation would be to demand the Agent and his materials to be made gross and coarse enough for inspection. If there be a God, He dwells among and works in these invisible places, where according to Tyndall the real work of the world is done. That He is master over the ultimate force of the world involves His ability to use them for His own purposes, and use them without observation. He made them for use. He adjusted them to this very purpose of providence. But Dr. Tyndall will say, What evidence is there of all this ? That is not the question. The question is as to the scientific impossibility or even improbability of this providence. The ultimate question of its existence depends upon which of two opinions we adopt about God. If it be so that, after having created a vast nebula, crowded with materials for the world, and with germs of all its life—with mind-matter and soul-matter, and provisions for infinite development—if after having made a *material God*, instinct with its own life, sufficient for its own continuance, the Creator perished (for upon no other supposition is it possible to conceive of his abandonment of a vast creation just in its very rudimentary condition)—if God, in other words, passed into the universe, then we can admit it is useless to pray ; for the intelligent moral God is dead. But if God created the world upon a plan and for a purpose, if He watches over it and conducts it to its end, if that end be intimately connected with the moral condition and welfare of men, then it is not unreasonable to pray to Him upon the supposition that He does know how to help us without interfering with his own arrangements. We may not see how He does it. We do not see how He does anything ; but, while Dr. Tyndall confesses that all the places where the work of life is done lie far beyond the reach of the microscope, we do not see how he can claim to know that there is no intelligent God working there to “will and to do of His good pleasure.” While the material argument against prayer is utterly defective, the scientific argument for it is unanswerable. Our nature proves the providence of God as fully as our lungs prove oxygen.

THOMAS E. BOND, M.D.

Christ's Visits to the Sea.

WHEN this number of the Magazine reaches our readers some of them may be by the sea, or thinking of going thither. Let us then turn our thoughts to the sea as a theme for a brief meditation.

To look on the ocean is, to reflective minds, always suggestive of grand and solemn thoughts. The vastness of its volume of waters ; the majestic rise and resistless roll of its waves ; or the deep repose of its bosom when the calm of a summer evening is resting upon it—awaken memories and longings which tend to subdue and sanctify the soul. We think on the loved ones of many a home who are traversing its trackless and treacherous waters, and, perchance, battling in their gallant ships with its angry billows. We reflect on the many anxious thoughts which it draws towards it, and the many fervent prayers which its perils evoke from true and tender hearts for the objects of their fondest affection, who are “afar off upon the sea.” And we remember, too, that it has by its awful majesty and might, oftener than once, taught men, who never acknowledged God on land, to call upon “the Lord on high, who is mightier than the noise of many waters, yea, than the mighty waves of the sea.” Our thoughts go down to its dark depths, and we muse on the many once strong and lovely forms that are sleeping there, until that day dawn when “the sea shall give up the dead which are in it.” All this is suggested as we stand, in a thoughtful mood, and gaze upon “this great and wide sea.” But there are associations belonging to it which more than all these throw an air of sacredness around its grand and ancient waters. They arise from the connection of our Saviour with a sea, the recalling of which may help to improve the spiritual health of readers who have gone to some other sea in search of physical bracing and strength.

Scripture tells us that “He walked by the sea of Galilee.” Soon after He entered on His public work, He resided for a season in Capernaum, which stood on the shores of that sea. During His residence there He visited, and preached, and wrought miracles, in the adjoining towns of Chorazin and Bethsaida. His labours of love among their inhabitants were begun before He had called His Apostles. These labours were so received as to lead Him to upbraid these cities. We can then imagine Him, wearied with the toils and sorrows of the day spent among an unthankful and impenitent people, leaving the town, and walking alone by the sea in the calm evening when the solemn moon would be rising, quietly and queen-like, over the summit of some of those mountains which stand around that sea, and shedding across its tranquil waters the splendour of her beams, which looked like a pathway of glory on the deep ! The beauty and stillness of such a scene were His own creations ; and He delights in all His works. We can, therefore, imagine Him receiving into His human heart the soothing influences which come from such a scene, and from such an hour. And as His pensive eye, so often dimmed with tears, gazed on the glory of the moonbeams mirrored on the waters, His thoughts would rise and revert to the “sea of glass mingled with fire,” which is before the throne He had left in heaven. Who can tell

the hallowed communings of spirit which Jesus had in the lonely and lovely evenings "He walked by the sea of Galilee?"

The Evangelists inform us that our Lord sometimes also sailed on the sea. On one occasion when crossing it, with His disciples, He made its waters testify to His "eternal power, and Godhead." Shortly after embarking He fell asleep. Beautiful proof that He was "in all things made like unto His brethren!" His human frame felt the exhaustion consequent upon these incessant labours in which He had been engaged, and when reclining in the vessel sleep overtook Him. As He slept the wind rapidly rose to a hurricane, which convulsed the sea until its billows were breaking over the craft, and threatening to wreck it. In this perilous position fear took possession of His disciples, and they awoke Him, crying, "Master, carest thou not that we perish?" They thought that because He was showing no sign, He cared not for their safety. Alas, how many of us fall into the same error when we discern no token of His charge over the troubles which sometimes, like great waters, threaten to overwhelm us. If our trust in His promises and love were but stronger, we should never question His care for us, though we might see no visible indication of it.

As soon as the terrified disciples awoke their Master, He arose, and with a word hushed the wind and waves into an instant calm. What a mighty argument does that grand act furnish for His Godhead! Those prophets who before had shown power over the elements of nature owned themselves to be only its vehicles; but He acted as if the power put forth in His command to hurricane and billow had its source in Himself. And on another occasion He demonstrated a control over the angry waters of that sea, which none on earth had ever shown before, nor shown since. When His disciples were crossing these waters alone in a dark and tempestuous night, He approached them walking on the waves with a step as firm and stately as if He had been treading the solid ground. Surely in that majestic midnight march He verified the words of ancient Scripture, applicable to none save God, "Thy way is in the sea, and Thy path in the great waters." "The darkness and the light are both alike to Thee." The gloom, which night clouded in storm, had spread over the deep, proved no more hindrance to His way than did the rolling waves on which He walked, direct to the spot where His disciples were struggling with the gale; so that to Him, "the night shined as the day." Well might the strong men in that boat tremble when a human form was seen drawing near them in a manner never beheld on the earth before. But His pity for them in their alarmed state was equal to His power over the surging sea on which He was treading, for He sent forth the well-known voice, which rose above the noise of the storm, with the calming words, "It is I; be not afraid." And, adds the sacred narrative, "Then they willingly received Him into the ship, and immediately the ship was at the land whither they went." Thus further did He show His fulfilment of that other Scripture, appropriate alone to Jehovah, of whom it was originally penned, "He maketh the storm a calm, so that the waves thereof are still; then are they glad because they be quiet; so He bringeth them unto their desired haven."

But Jesus visited the sea for a sublimer object than showing His absolute

command over it, grand as that was. We read of Him at times entering a boat, and pushing off a little way on the waters, then addressing from His floating pulpit the multitudes who stood upon the shore. Such a scene must have been deeply solemn and impressive. Outward surroundings do insensibly influence us. It must then have been most favourable to His hearers receiving impressions from the words spoken to them to listen in such circumstances. We can fancy Him drawing His illustrations from the scenery around Him, and especially from the sea, which stretched out before His audience. We can imagine Him adverting to it, as they had sometimes seen it, tossed by a tempest, and likening their own wicked hearts to its troubled waters, which could not rest. And we can suppose Him also pointing to its placid bosom in a calm, and assuring His hearers that their souls should be filled by a peace as deep, if they would only believe on Him, and accept His love. And among the many disciples found in Galilee immediately after His resurrection, (Mark xvi. 7 ; 1 Cor. xv. 6.) it is not unreasonable to conclude that not a few of them were won to faith in Him by the sermons He preached from the margin of the sea. Along the shores of some oceans battles have been fought with invading foes ; other shores have often witnessed the heroism of brave seamen in attempts to reach and rescue, at the peril of their own lives, a bewildered and perishing crew from the wreck of some stranded ship ; but the shores of the sea where Christ preached were the scene of battles fought with the principalities and powers of darkness, and of the rescue of perishing souls from the gulph of perdition. So that in heaven, as eternity rolls on, memories of the sea which Christ visited will be fondly cherished, when other scenes are forgotten for ever.

The last visit of our Saviour to the sea brought to a close the long series of miracles which established so unanswerably the validity of His claims as "God manifest in the flesh," and proved the truth of His Gospel ; also filling and beautifying His public life as richly as the stars fill and beautify the midnight heavens. His first miracle was to provide wine for a marriage-feast, and His last one, wrought by the sea-side, was to supply food for a repast for Himself and His disciples,—thereby showing that His visit to the realms of death had not lessened the humanness, nor the sociality of His nature. Need we wonder that "the disciple whom Jesus loved" ends the tender, and truthful biography he wrote of Him with a sketch of His last visit to the sea ? It was by its shore that John first beheld and heard Jesus speak (Mark i. 19, 20.), and there he drops the curtain on Him, as if he wished to have the last words he wrote of His transactions and sayings on earth linked with the strand, and the sound of the waters of the sea of Galilee. And can we not imagine him long years after, in his distant exile "for the Word of God, and for the testimony of Jesus Christ," as he looked on the bosom of the deep, and listened to the music of the waves which washed the rocky coasts of Patmos, sending his thoughts back to the scenery and the sea of his youth, and recalling the well-known Form he had so often seen, and the tones of a voice he had so often heard, on the strand and waters of that sea ? Such tender and hallowed memories could not fail to create in John's breast sentiments similar to those expressed, many centuries

after, by another beloved disciple, as he gazed on the same scenery and sea, and sang,—

“How pleasant to me thy deep blue wave,
O sea of Galilee!

For the glorious One who came to save,
Hath often stood by thee.

• • • • •

Graceful around thee the mountains meet,
Thou calm reposing sea;
But ah! far more, the beautiful feet
Of Jesus walked o'er thee.

• • • • •

O Saviour! gone to God's right hand,
Yet the same Saviour still,
Graved on Thy heart is this lovely strand,
And every fragrant hill.”

May our musings on the actions and utterances of that Saviour beside that sea, intensify our affection for Him, and quicken our zeal and efforts in His service, until we shall behold Him beside the more sacred, and celestial “waters of life,” among whose crystal and cooling fountains, and along whose fruitful and flowery banks, He shall lead His ransomed ones, to whom sin and sorrow, danger and death, shall be unknown for ever!

GEORGE S. INGRAM.

Dr. Tholuck.

PART SECOND.

ON the 7th of January, 1823, when scarcely twenty-four years of age, Tholuck was appointed Professor Extraordinary at Berlin; and in the following year published his Commentary on the Epistle to the Romans—a work which even such theological antagonists as Baur, of Tübingen, allow to have constituted an epoch in the history of the Exegesis of this portion of the New Testament. In November, 1825, he was appointed Professor in Ordinary at the University of Halle, whither a few months afterwards the diploma of D.D. followed him from Berlin. He was sent there to fight the battle of spiritual Christianity against shallowly intellectualistic Rationalism—like a David against a Goliath—and like David he slew his Goliath. When the life of Tholuck comes to be written, the story of his struggle in Halle will be as interesting to the thoughtful student of the History of the Church as any chapter of biography that has ever been penned. When he commenced his lectures in Halle, a young man of twenty-six years of age, Rationalism of the grossest kind prevailed, having for its leaders and representatives such men as Gesenius and Wegscheider; and out of about nine hundred students of theology, he could only get an audience of some ten or twenty—and these were anything but respectful hearers. But he went on

undaunted. In 1827 he published the Commentary on John, and in 1831 commenced issuing a new edition of the works of Calvin. One of his bitterest antagonists was Dr. Fritzsche, who severely, perhaps in some points justly, criticised Tholuck's philology; but the attacks became so coarse, that they defeated their own object. On one occasion Tholuck began a lecture with the sarcastic words, inimitably uttered, "Dr. Fritzsche says that I know nothing at all of five languages, German, Latin, Greek, Hebrew, and Arabic." I may here anticipatorily say, that Tholuck has an extraordinary knowledge of especially modern languages. I do not know exactly how many he can speak; but the number is very large. Of English he is certainly an almost complete master, speaking it with idiomatic correctness and an excellent accent. A story is told of his once meeting the celebrated Italian Cardinal who spoke so many languages. Neither knew who the other was; but each kept plying the other with questions, first put in one language then in another, and so on, till at last the Cardinal exclaimed, "You surely must be Professor Tholuck;" and Tholuck exclaimed, "You must undoubtedly be the Cardinal" *Se non è vero, è ben trovato.* But to return from this digression. The young Professor grew in favour, till his audiences had increased in the year 1832 or 1833 from tens to hundreds: in a word he had gained the day. And not only did he gain the day for himself, but he may be said also to have vanquished Rationalism at the University, besides materially contributing to its defeat as a form of theological thought in Germany at large. The change wrought even in the town of Halle, through his influence, must have been very great. I remember his telling me himself, that during the early years of his residence there, the tone among both students and citizens was so coarse and their behaviour so licentious, that it was scarcely safe for a respectable lady to walk alone in the streets even at mid-day. When I was there in 1854, a university town could scarcely be more orderly than it was; nor could students be better behaved.

For a brief period Tholuck held the post of Chaplain to the Prussian Embassy at Rome without having relinquished his academical post; this was prior to 1829, in which year he published his first volume of sermons. This was followed from 1834 to 1837 by three other collections of sermons, preached at the University service. At a later period additional volumes were also published. What the preacher's delivery may have been in earlier years, I cannot say: I should think it must have been, at all events, good. When I first heard him, his voice had begun to fail and the physical strength was enfeebled; though even despite these drawbacks, he was seldom dull, and sometimes became exceedingly impressive. Even at its worst, Tholuck's preaching was far above the average. I wonder more of his sermons have not been translated into English; for if well done, they must surely find readers. In one important respect they are superior to many of even the best of the now most popular published discourses—namely, in that they never lack a sound doctrinal element, though they would scarcely be what we Anglo-Saxons call "doctrinal sermons."

Apart from the struggle with Rationalism, which occupied the early years of his residence in Halle, to which I have already referred, Tholuck's

life has differed little from that of other German Professors, save in the one respect, that having larger means at his disposal, he has indulged himself more in travelling. Every summer it has been his custom to make longer excursions to various parts of Europe—to Italy, to Spain, to England, to Scotland, even to Algiers, oftenest, however, to Switzerland, and the Tyrol, not of course, neglecting his own Fatherland. Very frequently he took with him one of the students—generally, his Amanuensis—for companionship. I have often heard surprise expressed, that short or weak-sighted as he is, he should enjoy scenery so much. Somehow or other, however, Tholuck seemed to be able to see at times more distinctly than one was apt to fancy. For example, he was almost sure to remark, when any of us students, especially the foreigners, passed him in the street without, as usual, taking off their hats. The chief other events of his life have been his two marriages, and the publication of his books. In connection with his second marriage, the following tradition is current :—Before, and even after his first wife's death, he entertained, and gave strong expression to, the opinion, that the passage, "A Bishop ought to be husband of one wife," was a prohibition of second marriages, as well of polygamy. For about ten years he carried out his principle by remaining a widower ; but was then, like Adam of old, entrapped into inconsistency, by his present charming wife. What excited more attention to the inconsistency was, that shortly before the vacation, during which he again took on himself the bonds of wedlock, he had publicly in his energetical lectures strongly denounced these second marriages. 'Twas well for him that he saw his error before it was too late : for the present Mrs. Tholuck has been in the truest sense a helpmeet, both caring for her husband, and interesting herself in the welfare of the students. She came of a noble family, the head and members of which had not very long before been converted from Romanism.

I can only refer briefly to the chief of Tholuck's works, which have not been already noticed. One of his earliest undertakings was the "*Literarischer Anzeiger für Christliche Theologie und Wissenschaft*," which by its critical reviews, and notices of books, helped perhaps, as much as anything to break the yoke of Rationalism. He published, also, commentaries on the "*Sermon on the Mount*," the "*Epistle to the Hebrews*," and on the Psalms, all of which have been translated into English. Besides these he wrote a reply to Strauss, entitled "*Die Glaubwürdigkeit der Evangelischen Geschichte*," intended both for lay and professional readers ; and a volume of Dialogues on the most pressing questions of the day, with special reference to the so-called "*Free Associations*." The work to which he has devoted his chief attention, on which he is still engaged, and by which he mainly hopes to keep his memory as a writer alive, is the "*History of Rationalism*."

I will conclude this paper with one or two personal reminiscences. I first made his acquaintance in 1854, as a student, and was received with the usual student's welcome. I had an introduction, but as he himself told me the being a student was quite enough introduction for a student. Students are always welcome to him. One is apt to be a little embarrassed at a first interview, for as he sees very badly, with the exceptions noted above, in speaking to one he puts his face so very close to one's own, that one scarcely knows

what to think of it. A German might almost expect to receive a kiss, but an Englishman is liable to interpret it in another way. However, after a first visit he seemed to remember one's voice, when one returned again. I have been astonished myself when calling on him after an interval of several years, to find that he almost at once remembered my voice, and, therefore, did not need to institute the usual face-scrutiny. After matriculating at the University, I entered my name for one of his courses of lectures—I think it was on the “Life of Jesus”—and paid the usual fee to the questor of the University. What was my surprise, a week or two afterwards, to receive a letter from Dr. Thulock, in which, with the kindest expressions, he begged to return the amount to me. He had somehow found out that, like most ministers' sons, I was not overstocked with cash. The letter is, of course, still in my possession. I felt at once strongly drawn to him, and he did not act in any way to cool my affection or diminish the reverence I felt. I may say also that I arrived in Halle with a deep sense of obligation to him for the good I had derived from reading his “Guido and Julius;” and this was one point of union. With great pleasure and gratitude do I still look back both on the walks I went with him, and the evenings I spent in his house. The delicate state of his health, especially the weakness of his digestion, compels him to spend a considerable time every day in walking exercise. The opportunities thus afforded he uses for the purpose of seeing visitors and conversing with students. Delightful discussions used then to arise. One was perfectly at liberty to ask any question or raise any objection; and his peculiar gift of becoming all things to all enabled him to afford, if not solutions of problems, yet much stimulus both for mind and heart. Often he put questions of a practical religious character, with such startling directness, that I can well credit what is said, that hundreds of pastors owe their first serious awakening to spiritual life to these conversations. Sometimes he would be in a humorous mood; for example, I remember his once suddenly stopping in the street to ask me for a definition of “*harum scarum*.” I have met also with English people who, having come (as he once told me) to “*look at him*” because of his celebrity, went away anything but gratified, because he had either been silent or had seemed to be making fools of them by his odd questions and remarks. The fact is, he disliked such visits exceedingly; and into the bargain, partly due to ill health, he is a wee bit inclined to be queer tempered.

The evenings at his house were almost always delightful. After a simple meal, a conversation used to be opened, and as the guests were frequently of various nationalities, there was no lack of liveliness. I have met there, Russians, French, Italians, Greeks, Americans, Swiss, Scotchmen, Irishmen, and Welshmen. But the crowning pleasure of the year was the party on Christmas eve. To this there were generally invited from fifty to a hundred students, each of whom received a present of cake, nuts, sweets, and an appropriate book. I had the satisfaction of being present on two such evenings, and on each occasion received a book. The mottoes which Tholuck wrote in them were as characteristic of himself as they were worthy of attention. I know of none that could be more appropriately set as a kind of polestar before students of theology, and for the sake

of giving a conclusion to this rambling paper, that may help to cover over some of its defects, I will add them here. The first, written in a copy of his own very valuable commentary on the Sermon on the Mount, was St. Augustine's words, "Tu Deus fecisti nos ad Te, ideo cor nostrum inquietum est donec requiescat in Te, apud Te enim vita est valde et quies imperturbabilis." The others written in a small collection of early Latin hymns, were as follows, translated into English:—"It is only by a divine life that we can become surely acquainted with God." (Jacobi) "We know God only so far as we are verily in Him." (Jacob Böhme) "First receive the kingdom of God as a little child; then press into it as a man."

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D. W. SIMON.

Victor Emmanuel in Rome.

Now that the smoke of the battle is lifting, and the whole field of European struggle during the last most eventful of years can be fairly surveyed, we are able to form some just estimate of the relative proportions of those various events of supreme interest, whose rapid development has kept us breathless and spell-bound, any one of which would have marked an era in more tranquil and happy times. That end of a world, about which our blind prophets are always blindly writing, has come, and Europe, the world, enters on an entirely new stage of its development; the "sign" of which is not the transference of the leadership of the Continent from the Latin to the German races, supremely important as that translation is already seen to be, but the final overthrow of the ancient order of society of which the Papal kingdom was the key-stone, and the advent of the new, young, intense, terrible, social and political organization, which in the tremendous struggle between France and the Commune has made the first notable proclamation of itself to the world.

At first sight the most important outcome of the war seems to be the transference of the centre of political gravity from Paris to Berlin; from the vain, fiery, passionate, vainglorious French, to the calm, patient, solid, industrious, domestic, and at heart peace-loving German peoples. The result thus indicated is of incalculable moment to Europe. Alarmists, who can only scream in storms and who love screaming, may do their best to provoke a panic about the possible results of German ambition, kindred with those which, during the past generation, they have periodically kindled about the French. But the solid sense of the English nation refuses to be troubled about it. We see clearly that the two dangers differ in their character and imminence by a whole sphere. The one was real, tangible, pressing; the other belongs to the world of vague possibilities and dreams. It does not become us to be over confident, and a nation should in a measure be on guard against possibilities. What madness splendid success may generate in the calm German temperament, the future only can reveal. All that we can say now is, that there are not the faintest signs of it. The German rulers and people seem to be as calm, wise, firm, and self-controlled in the hour of victory, as they showed themselves to be in the crisis of the most tremendous conflict which has ever shaken the modern world. A national army like the

Germans, and most especially the German national army, is and must be naturally pacific. It may be stirred with the most passionate warlike frenzy, but that can only be for an object which deeply stirs the whole national heart. Whether a purely piratical foray for the loot of England is likely so to stir it, we leave our wiser readers to judge. And unless the Germans as a people, from Frankfort to Posen, from Hamburg to Munich, are set on that, we can hardly conceive that questions can arise between the two peoples for which an amicable solution cannot be found before they even menace a fratricidal war. The gravest danger to the peace of Europe seems to us, as not long ago we indicated, to lie in the hard severity of the terms imposed on France. France and Russia will be a standing menace to Germany when the Eastern Question has to be settled finally. Perhaps this explains the recent *rapprochement* between Germany and Austria, which, with the weight of England in the same scale, will probably prove too formidable a combination for even France and Russia to defy.

But whatever the significance of this transfer of the centre of gravity, it lies in the upper and transitory region of political interest, compared with the graver matters with which we have already compared it, and to the brief consideration of which we will now proceed. We have grouped together the overthrow of the Papal monarchy and the development of the Commune. They are the results of the action of the same force. The Commune is a large and profoundly interesting subject. We cannot touch it within the limits of this brief paper, further than to indicate that a generation ago one of the keenest intellects in Europe, a poet with the eye of the seer, watching its infant growth, marked it even then as the one thing in Europe supremely worth watching, and prophesied that it held in its infant grasp the force which would one day shake and revolutionize the world. The previsions of Heine about the Commune match the previsions of Goethe about the Revolution; who, the night after the defeat of the Prussians by the Revolutionary forces at Valmy, prophesied that from that night would date an entirely new era in the history of the world.

Since Heine's days it has grown wonderfully, and in the "International" form will give Europe enough both to do and to think of during these coming years. Its connection with the event which is now consummated at Rome is real and profound. That movement of modern society before which the Papal throne has fallen at last, shivered into fragments, leaving the Head of Roman Christendom a helpless Priest sheltered under theegis of the Government which he has anathematized, could not but develop as its extreme form some such entity as the International. Great principles never work in society on a single level, or in a single groove. They move on various planes, and are certain to call into being communities bent on applying them in their rigidly logical development to the institutions of society. The conduct of the great Italian movement has fallen happily into wise and moderate hands. But we Protestants, the sworn theological and ecclesiastical enemies of the Papacy, have had little to do with it. The Republican party in Europe, the real children of the Revolution, supplied the motive force of the impulse which drove on Napoleon and Victor Emmanuel to the measures which have issued in such brilliant success. Mazzini and the fanatical republicans are the rue

parents of the movement which has placed Victor Emmanuel, the crowned King of Italy, on the steps of the capitol at Rome, while

A trumpet note was in the sky, the glorious Roman sky,

Whose dome hath rung full many a time with the shouts of victory,

but never with a grander, gladder shout, than that which welcomed the King of Italy to his metropolis, and proclaimed that the Priest, as ruler of the minds, the bodies, and the homes of men was abolished for ever in the high places of our world.

The throne which has thus been destroyed represented the oldest and most august power in Christendom, and it has survived among us for generations, as the last relic of the mediæval world. And it was of incalculable importance to the spiritual power which it sustained. It is a common remark of those who do not look much beneath the surface of great public movements, that the spiritual power of the Papacy will gain instead of lose by the abolition of the temporal. It is presumed that spiritual things are hampered and fettered by being mixed up with political interests and intrigues, and that they only wield their true influence and wear their true form when the unholy alliance is dissolved. The argument is a just one where it fairly applies. But the fallacy in its application to the Papacy lies in the assumption that the Pope's is a spiritual power. It is not a spiritual power, nor is it any thing even faintly like a spiritual power, according to the measures of heaven as we learn them from the word of God. What goes by the name of the spiritual power of the Roman Church is in reality a thing of precisely the same order, and belonging to the same world, as political interests and intrigues. It has become a thing of craft, cunning, and clear worldly management throughout; and it has little self-sustaining power apart from the dominion which gave it a local standing among the political powers of the world. It had once a tremendous source of influence, whose springs were on the unseen world. Now, there is but little of it left but the shadow; and it will be a curious problem to watch as it solves itself, whether the shadow has power to stand by itself or not.

It would appear that Roman Catholic dignitaries, we can hardly call them statesmen, are full of apprehension that the problem will be solved in the negative. They clung so tenaciously to the temporal dominion, and they wail so bitterly now that it is destroyed, that one cannot but suspect that their previsions point to the overthrow of the whole system now that the Papal throne is in the dust. The Pope will find himself, we may be sure, increasingly miserable in the Vatican. Those shouts in the Roman sky must be maddening to the defeated and dispossessed Priests; and they will hear them again, and again, and again. Irritating questions, too, are certain to arise between the two Governments when they are permanently close neighbours; questions in which as the Pope represents the past, and the Italian Government the present and the future, the Pope must inevitably be beaten, and the bitterness of defeat must enter into his soul. If he forsakes Rome, is there vitality enough in the old tree to root itself again? If he remains at Rome can the ecclesiastical system bear the constant presence of a Government aiming at the social progress of the people, and penetrated with modern ideas? These are the questions on which more vital interests as

respects the future development of society are hanging, than on the transference of the political centre of Europe from Paris to Berlin.

We fear that the gradual dwindling and slow dissolution of the Papacy must, in the present condition of Europe, be attended by an apparent decay of belief and by growing indifference to the realities of the spiritual world. The God whom the Roman world has been worshipping, has become incredible, impossible. The present condition of intelligent Roman Christendom is well described by "the everlasting no." A wise teacher has taught us that the way thence to "the everlasting yea" is through "the centre of indifference." We have an era of decaying belief, and apparent atheism before us. It is hardly possible to escape it, when for ages Roman Europe has been bowing down to them that are no gods. But man cannot rest in indifference or denial. Belief, a living belief, is essential to his nature; and, blessed be God, we may comfort ourselves in the assurance that the dark deep gloom into which the intellectual world seems to be plunging, is but a stage through which a sure hand is guiding humanity to a brighter and more lasting day.

J. BALDWIN BROWN.

Household Treasury.

LITTLE BEN, THE NEWSBOY.

SOME months ago, or a year ago, may be it was—I have forgotten just how long, for I don't remember times and seasons very well—two people were walking down the street one day. A big, burly newsboy, very rough looking, very dirty and uncombed he was, walking slowly along, just before the two people, crying, in a hoarse, brazen voice:—

"'Ere's yer evening pippers, 5 o'clock e—dish—in!"—

Just as hundreds of rough-looking, uncombed newsboys do every day. But a few feet behind the big boy, another boy, a little one, was walking timidly. He was the merest mite of a little boy, not more than seven years old, I think, and small for his age, too. He was a fragile looking little fellow, with a pale face and slender little hands. His hair was combed and curled carefully, in long, yellow curls, almost like a girl's. None but a mother's hand can comb and curl a boy's hair just that way, I have noticed.

The small boy had a few papers under his arm, trying to hold them as the big boy held his. And when the big boy sung out his cry, "evening papers—5 o'clock e—dish—in!" in his loud, rough voice, he would turn immediately around to the little one, and nod encouragingly, and tell him:—

"Now you say it, Baby."

Then the pale little fellow, with the long, yellow curls, would take up his cry, faintly and feebly, and try to say it in his weak childish quaver. Somehow it made one feel queer about the throat to hear that poor little voice.

The large boy was teaching the small one how to be a newsboy. Next afternoon the two boys had another rehearsal, and the next, and that time

the little boy ventured to cross the street, and go down the other side, faintly and timidly echoing the cry of his big, rough friend opposite. Hundreds of people must have noticed the two, I am sure.

The small boy was Little Ben.

Ben was the smallest newsboy you ever saw. Such a little, little mite of a fellow he was, that you wondered how he could sell papers at all, and how any mother could trust him out of her sight. Fine ladies said sometimes that it was a pity such a pretty child should be a newsboy, and that his mother surely did not care much for him, letting him run about the streets so in constant danger of being knocked down and killed. If he were their boy he shouldn't do it for anything. For little Ben was a very pretty child, with his slender hands and long, golden curls.

How was it? Did not his mother care for her child? Aye, she did; for he was the only comfort she had in the world. Her only comfort and her only child. Little Ben had a father, but he might better have had no father. This father was a poor, pitiful wreck of humanity, fallen so low that I think scarcely the angels of heaven could have reached him in the depth of degradation to which he had sunk! But happily Jesus could.

Time had been when his gentle mother, with her slender hands and yellow curling hair, so like little Ben's own, lived in a large house and had a carriage to ride in. Time had been when she had such a happy home that she had nothing left on earth to wish for. But that time was so long gone by now, that Ben's mother, in her great trouble and despair, looked forward to no happiness and no beautiful home till she should pass over the river and enter the gate of the celestial city. Indeed, so heavy was her trouble, that she sometimes lost sight of even that one last hope.

The days of plenty and happiness were so long gone by for little Ben and his mother, that one night they had no supper. And the next night it was just the same, and the next—and after that little Ben often went hungry to bed. One day, watching his mother with his large, wistful blue eyes, he saw that her work had fallen from her hands, and that she was crying. At first, Ben cried too, because he did not know what else to do; laying his bright little head on her shoulder, and clasping his weak arms tight about her neck, as if, poor child, that could do any good. Presently he said:

“Mamma, what are you crying for?”

Then his mother told him that she had no supper for him, and no breakfast either, and did not know where to get any more breakfast or supper.

“Maybe the angels will bring us some,” said poor little Ben.

“There are no angels any more, Benny, I fear,” said his mother.

After that little Ben stood by her side a long time, very silent, very quiet (he was always a quiet boy), trying to get it through his childish head that there were truly no more angels, with their white dresses and shining wings, such as he had seen in pictures his mother used to have. The angels all looked like his mother, somehow, it seemed to him, and she would make a beautiful angel herself, if she only had broad white wings. But he wanted his supper awfully, and some supper for mamma, too, the child thought.

By and by, after thinking a while longer, Ben went quietly out of doors and

into the streets, stole so softly out the back way that his mother did not see him at all. He went to the lady who lived next door and said :—

“ Mrs. Gray, will you lend me ten cents ? ”

The lady, hearing the timid, trembling voice beside her, looked down and saw a small face gazing up into hers, with its childish faith and its childish beauty ; saw two large blue eyes, with the tears half quivering in them already, as if the sensitive child expected a refusal. Something, a fleeting recollection, maybe, or a wandering tender thought, floating about like a thistle-down, seeking some place to rest upon, touched Mrs. Gray’s heart at the moment ; she remembered the strange feeling long afterward, and she patted little Ben’s bright hair, as she gave him the money, and said he was a good child.

Then little Ben went to the newspaper office, to wait for the five o’clock edition. It would have fared badly with him then, though, only for Pat Hagans ; for the young ruffians of newsboys, seeing he was a new boy and a green one, fell upon the poor child and began to beat and cuff him savagely. But another wandering, tender thought, floating about, like a thistle-down, must have touched and rested upon the heart of Pat Hagans at that moment. For just as a big bad boy had struck poor Ben and made him cry, burly Pat Hagans roared out :—

“ Stop that ! Yer dussent lick a boy of yer size, nohow ! ”

From that time big Pat Hagans was the champion of little Ben. He educated him to be a newsboy, as I told you.

That very first night Pat’s “ baby ” sold every one of his papers. And that night little Ben and his mother had some supper ; though Ben wondered what made his mother cry again, as they sat down to eat, and hold him so tight in her arms, and kiss him again and again. He thought it was a little unreasonable in a woman to cry when she had plenty of bread and milk.

Maybe the angels had brought little Ben and his mother their supper after all.

But Pat Hagans was the only angel directly visible in the case, and he was rather a dirty looking angel, chewing tobacco, and smoking a stump pipe as he did. And I’m positively certain nobody would have let him into a Sunday school tableau as an angel. Nevertheless, for all his patched trousers and toes sticking out of his boots, he was a protecting spirit to little Ben. He was so little, so helpless and harmless, that by and by a spirit of pity and gentleness toward him began to develop itself, even among the merciless, outcast newsboys. They came to be so kind and chivalrous toward him that not a boy of them all would go near little Ben’s beat, not a boy of them would take a customer from him. I am glad to write that of them. They were glad to remember it, too, after that happened which did happen.

So for months that weak little boy earned supper for himself and his mother. People were kind to him mostly. Ladies and gentlemen bought papers of the pretty golden-haired child, even when they did not want them. Cab drivers often slacked up a little when they saw him coming, so that he might climb on safely, and even the big policeman used to watch him carefully across the street. Little Ben learned more of the big world than he ever thought was to be known ; more than was good for a child to know,

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Poetry.

THE SINNER'S REFUGE.

In Thy bosom, blessed One,
 Let me hide my guilty head ;
 Let me plead what Thou hast done,
 Let me trust what Thou hast said.

Thou art tender, Thou art kind,
 All my weakness Thou dost know ;
 How I struggle in my mind,
 How my falt'ring feet do go.

Tears I see within Thine eyes :—
 Let them fall upon my head ;
 Let me feel Thy sympathies
 Dew-like on my spirit shed.

Others frown with look severe,
 Passing on the other side ;
 Thou in pity drawest near,
 Healing mercies to divide.

Bring me oil, and bring me wine,
 Bear me to some safe retreat ;
 Call the wretched wand'rer Thine :
 Let me kiss Thy bleeding feet.

Speak the words I yearn to hear,
 Accents sweet that come from Heav'n ;
 "Thou, that tremblest in Thy fear,
 Come, for thou art all forgiven !"

J. E. RANKIN, D.D.

Obituary.

REV. HENRY WELSFORD, LATE OF TEWKES-
 BURY.

THE REV. HENRY WELSFORD, was born at Crediton, Devon, on the 16th of August, 1795. His father died while he was still a child, but a devoted and pious mother watched tenderly over him, that she might promote his spiritual welfare, and lead her much loved boy to give his youthful heart to the Lord Jesus Christ. After waiting for some years, the sower came again rejoicing ; for a

mother's prayers were answered, and her son thought of his soul's salvation, and fled to Christ for refuge.

In August, 1816, encouraged by his friend and pastor, the Rev. Ingram Cobbin, M.A., he went to Hoxton College as a student for the Christian ministry, having been previously for a short time with the Rev. R. Cope, LL.D., of Launceston. As soon as he had completed the usual course of study there, he received very earnest and

pressing invitations from several churches to become their pastor. After careful consideration and much prayer, he decided to settle at Tewkesbury, and begin there the great work to which he had devoted his life. It was not at *that* time a tempting sphere of labour to a young man, neither was it at all equal as to income, to the other places from which Mr. Welsford had received invitations to the pastorate. But directed, no doubt, by the Great Head of the Church, and encouraged by Thomas Wilson, Esq., who was then the treasurer of the College, he went to Tewkesbury to take the oversight of a church of which he continued to be the pastor for fifty years. The writer of this notice has often heard him speak of some of the circumstances connected with his first visit to that town. Amongst others, he said, that after preaching on Sunday evening to not more than fifteen or sixteen persons, an old lady came to him and said, "We have had a very nice congregation this evening, and I hope you feel encouraged." It was verily the day of small things there. But then the preacher remembered that the little one might become a thousand, and the small one a strong nation; and, indeed, under his thoughtful and earnest preaching, the congregation soon began to increase, and after a few years it became necessary not only to re-pew, but considerably to enlarge the old and inconvenient chapel. Again and again was the building rendered more commodious, as the people continued to come in still larger numbers. And not only did the congregation increase, but the church also, which at first had been formed of four, was increased by the addition of men "like a flock," and, of pious women, "not a few;" until about two hundred and thirty members surrounded the table of the Lord.

But while Mr. Welsford "watched for the souls" of his own flock, and preached as opportunity offered in the villages around, he took a lively interest in everything that was calculated to pro-

mote the prosperity of the town in which he lived, and the welfare of his fellow-men. "He sympathised with every movement to increase the liberties of the people, to ameliorate the condition of all classes of his fellow-men; to break the chains from the limbs of the negro abroad, and to extend the privileges and immunities of the working classes at home; to rescue religion from the trammels of the State, and to obtain for every child in the country the means of enjoying a sound religious, yet unsectarian, education."* But he found his happiest work in directing lost men to the Saviour. And this he sought to do, not only by his voice, but by his pen.

He wrote, "Lights and Shadows of Spiritual Life;" "Amelia, the Pastor's Daughter;" "Your Soul; is it Safe?" "What has Jesus done by Dying?" "The Sinner's Return;" "The Eternal Separation;" and a few others. Some of these were written expressly for "The Religious Tract Society," and have been circulated by tens of thousands, not only in this country, but in the United States of America. Never was a minister more esteemed and beloved by his people than was Mr. Welsford. They had gathered around him because they valued his clear, and earnest, and eloquent expositions of Divine truth; and they continued with him because he made them feel that his heart's desire and prayer to God for them was, that they might be saved. But it was not as a preacher only, that he won the hearts of his people. As a pastor, he was wise and kind and faithful; and, as a man, most lovable.

At the thirtieth anniversary of his ministry, Mr. Welsford was presented with a massive silver inkstand; and on his fortieth anniversary with a purse containing £80, tokens of the esteem and affection of his people. Several times he was urged to take the oversight of larger churches, but he clung to his "first love," and seemed resolved to

* Funeral Address, by the Rev. Morton Brown, LL.D.

finish his work where he had begun it, in the town of Tewkesbury. And there he continued to labour until half a century had passed away, and until the conviction was forced upon him, that in consequence of age and infirmity, he was no longer equal to the stated work of the ministry. As soon as the congregation were made acquainted with the fact, that their minister felt it incumbent upon him to relinquish the work, in which he had been so long and successfully engaged, a committee was formed for the purpose of procuring funds, that an appropriate and a substantial testimonial might be presented to him. The result was that at the Jubilee services, held in 1869, a purse was presented to him, containing four hundred and twenty pounds. In addition to this the members of his church and congregation unanimously resolved to allow him a suitable annuity for the remainder of his life. But Mr. Welsford was soon to enter into more blessed rest than can be found on earth. He was permitted, however, to welcome, which he did most heartily, his successor, in the ministry at Tewkes-

bury, and to help him for a short time by his wise counsel and sympathy. And then came a sickness, from which, for a time he recovered, but to be soon again laid low, by what proved to be a fatal illness. At the time this sickness came upon him, he was reading the life of the Rev. W. Marsh, D.D., but he did not live to finish it, and after his death his mark was found at the chapter entitled, "Within sight of the city."

Throughout his illness his mind appeared in a calm and happy state and once he said, "'Tis strange, but my mind has been more calm and peaceful the last two days, than it ever was before." The night before his death, after having been for many hours apparently in an unconscious state, he suddenly raised his hand and waved it aloft several times, as if he saw that victory was certain, and that he should be more than conqueror through Him who loved him. At length the end came, and without a struggle or a sigh, his happy spirit was set free to "dwell in the eternal light, through the eternal love." H. C. W.

Notices of Books.

The Doctrine of the Atonement, as taught by the Apostles, or, The Sayings of the Apostles exegetically expounded. With Historical Appendix. By Rev. GEORGE SMEATON, D.D., Professor of Exegetical Theology, New College, Edinburgh. (Edinburgh: T. and T. Clark, 38, George-street.)

We regret our inability to give an earlier notice of this further contribution to theological thought from Professor Smeaton. We had promised ourselves the gratification of, at least, a rapid analytic statement of its character and aim. But the comprehensiveness of the subject is too great for just treatment in our space. Very heartily do we commend the work to the public, and especially to

ministers and students. It is a fit sequel to the Professor's former volumes on "The Atonement, as taught by Christ Himself." It has a completeness which greatly enhances its worth. The author pursues his theme with the patient leisureliness which happily assures the reader each phase, relation, use, and development of the Atonement will receive adequate discussion. After a very instructive general exhibition of "the preparation of the Apostles, and the circle of their testimony," a careful examination of the teachings of each epistle is conducted. And a valuable historical sketch of the doctrine of the Atonement enriches the volume. The spirit of the inquiry may be well inferred from the introductory quotation from

Sherlock :—"A religion with a sacrifice and a religion without a sacrifice differ in the whole kind. . . . The practical part of religion is vastly altered by the belief or denial of the sacrifice and expiation of Christ's death." We are specially pleased with the prominence given to certain peculiarities of phrase and term employed by the Apostles. As long as men will have it that the vocabulary of a merely pagan and profane literature is to determine the meaning and intensity of New Testament nomenclature they will inevitably obscure, limit, or pervert "the doctrine of the Atonement." Is it not the part equally of reverence and gratitude to accept the special sense in which Scripture argument not seldom enforces particular words? Should it be a surprise to any that ordinary human speech fails to express the fulness of the Divine thought and the Divine interposition for our redemption? We think far otherwise.

The Life and Travels of George Whitfield, M.A. By J. P. GLEDSTONE. (London: Longmans.)

The life of Wesley has been much more frequently written than that of Whitfield, and especially of late years. It was fitting, therefore, that another effort should be made to bring the labours of the latter in a prominent way before the Christian church of our own time. In the success and triumph of the Gospel during the middle of last century, the toils and travels of these two eminent men are spoken of and remembered together. They were in a sense compeers and *confrères* though in disposition and idiosyncrasy so very different. The task of writing a new life of Whitfield has been admirably accomplished in the volume before us by Mr. Gledstone. He has made little or no search for new facts, nor has he brought anything to light which was not known before, but in a Catholic spirit, with true sympathetic appreciation, much judgment, and in a vigorous and eloquent style, he portrays the character

of Whitfield—his weakness, and his greatness—and ably discusses the secret of his marvellous power and usefulness. He speaks not of him as a theologian, but as a preacher and a man of God, doing good to his generation. Thus lessons are suggested which cannot fail to be useful to the thoughtful Christian readers of our own day. Mr. Gledstone has done his work well, and has given to the Christian Church what we must regard as, in many respects, the best life of Whitfield.

The Earnest Minister. A Memoir of the Rev. Thomas Carlisle. By WILLIAM COOKE, D.D. (London: Hodder and Stoughton.)

We have read this book with much interest. It is the record of a very lovely and devoted life, which was cut short, according to human thinking, at the time of its firstfruits, when a large harvest of usefulness might have been expected had it been spared to the Church below. Mr. Carlisle was brought up among the New Connexion Methodists, and for several years exercised his ministry in that body. He began to preach in his 18th year, and after entering on the more public work of the ministry enjoyed the advantages of Dr. Cooke's tuition for about three years. He "travelled" in the Chester, Newcastle-on-Tyne, Bolton, Liverpool, and other Circuits. But as his health had failed, he was sent to the Guernsey Chapel with less arduous work to do that he might recruit. On the expiry of his time there, he entered the Congregational body, having a preference for a stated pastorate and fearing that his health would not stand the Methodist itinerancy again. He was invited, after preaching two or three Sundays, to become pastor of the church at Plaistow; and for twelve months laboured with much acceptance and success. Rarely, indeed, has so much usefulness been crowded into so short a life. With mental ability above the average, and possessed of a most loving

disposition, Mr. Carlisle's heart specially burned with love to Christ and souls, and God greatly honoured him. Dr. Cooke has done well to give the Church of Christ the memorials of such a life, and we earnestly commend the little book to our readers. Its perusal will do them good—good of the highest kind.

For Conscience Sake. By the author of "Alice Lee's Discipline," &c. (London: John F. Shaw and Co.)

A story all directed to one point, and that a point which is far too little heeded by us, "Be ye not unequally yoked."

Life of Sir Walter Scott, Bart. By the Rev. GEORGE GILFILLAN. (Edinburgh: William Oliphant and Co.)

The life of Sir Walter Scott is in many respects both interesting and instructive, and the idea of producing a popular biography of the great novelist was excellent. But we do not think that Mr. Gilfillan's effort is the best realization of the idea. There is too much of his own criticism of Sir Walter's works, and too little of the biography. He might have made more of the moral lessons which such a life teaches, and this, too, without trenching on the ground of the preacher. Yet the book displays the author's usual ability and eloquence.

Alice Leigh's Mission. (London: Religious Tract Society.)

Alice Leigh was the daughter of a drunkard who, in a fit of intoxication, pushed her down, so that she became a cripple for life. Her mission in her limited sphere was to be useful, and her happy influence ere she died was blessed to her father's conversion from the error of his ways. The story is touching, and much calculated to do good.

Sabbath Evening Lectures. By GEORGE CRON. (Glasgow: T. D. Morison.)

Mr. Cron thinks clearly, and writes with considerable power. His lectures are

highly creditable to him; if they are no distinguished by originality or novelty, they evince great honesty and manliness in the avowal of his accepted opinions. He is no Calvinist, and argues very stoutly against its fundamental principles. Whilst, however, there is a general soundness and healthy breadth in his views, we doubt whether his premises always sustain his conclusions. Weighed in the balance of Calvinistic logic, he would be found wanting; still his book is valuable, and will repay a careful perusal.

Men worth imitating; or, Brief Sketches of Noble Lives. By W. G. GROSER. (London: Sunday-school Union.)

A collection of a dozen brief biographies, including Doddridge, Caxton, Mogridge, Paley, Adam Clarke, &c., &c. Here are exhibited varieties of excellence calculated to meet the different tastes and different circumstances of readers. Mr. Groser writes with spirit and adaptation.

Captain Cook: His Life, Voyages, and Discoveries. By W. H. G. KINGSTON. (London: Religious Tract Society.)

The story of Captain Cook has charms for all readers, but especially for the young. This volume by Mr. Kingston gives a full and graphic account of the Captain's three celebrated voyages, and a brief history of the islands since the time of his visit. The book is beautifully illustrated, and is both instructive and attractive as well as religiously healthful and stimulating.

The Cottage on the Shore; or, Little Gwen's Story.

Max Kromer: A Story of the Siege of Strasburg. (London: Religious Tract Society.)

These two little books for children are both well adapted to interest the young. The second is by the author of "Jessica"

First Prayer," and is worthy of the reputation which she has already obtained.

Lonely Lily. By M. L. C.

(London: J. F. Shaw and Co.)

This is a pleasant story of the way in which a little girl was led to Jesus, and how she led her old "Granny," with whom she lived, to the same resting place.

Drayton Hall; or, Lawrence

Bronson's Victory, and other tales, illustrating the Beatitudes. By the Author of "Nettie's Mission," &c. (London: James Nisbet and Co.)

"Drayton Hall" is the name of a large school, and the experiences and exploits of some of the pupils form the basis of half a dozen interesting and thoroughly healthful tales. It is a capital book for boys. Several beautifully coloured illustrations add to its attractiveness.

Memorials of Charles Parry.

Commander, Royal Navy. By his brother EDWARD PARRY, D.D., Bishop Suffragan of Dover. (London: Strahan and Co.)

We are sorry that this admirable biography has so long escaped our notice. It is the life of an English sailor, from the ingenious frankness of hearty boyhood to the strength and manliness of maturity, from the earnest simplicity of a babe in Christ to the ripeness and wisdom of a strong man. Commander Parry, both in the service of his country and in the service of his Saviour quitted himself as a man, and this record of his comparatively short life we heartily commend.

Readings in Holy Writ. By

LORD KINLOCH. (Edinburgh: Edmonston and Douglas.)

In this excellent volume Lord Kinloch has added to the obligations under which he has placed the Christian Church. It consists of twenty four essays or readings

on Scriptural points of varied interest, sometimes suggested by a single expression, sometimes by the contents of a whole book. There is a quiet reflectiveness combined with high intelligence and the spirit of earnest piety manifest throughout the volume. The thoughtful Christian will find in it not a little both to instruct and comfort him.

The Writings of Arnobius. Translated by ARCHIBALD H. BRYCE, LL.D., and HUGH CAMPBELL, M.A.

The Works of Gregory Thaumaturgus, DIONYSIUS of Alexandria, and ARCHELAUS. Translated by Rev. S. D. F. SALMOND, M.A. (Edinburgh: T. and T. Clark.)

These volumes form the second issue for this year of the *Ante-Nicene Library*. This series approaches completion, and when finished it will have placed before all its subscribers, and within reach of many others who may yet avail themselves of it, at an unparalleled low price, the great works of the Fathers of the Church. Here we have the means of tracing the development of Christian doctrines in the first ages, and of marking how soon, and in what varied forms, the simplicity that is in Christ was departed from. The study is not in some respects a pleasant one, but in others it cannot fail to be profitable. In this library of Messrs. Clark the translations are all done with care, and the entire series ought to be in the possession of every minister and student who would understand the history of the Church, or be abreast of the ecclesiastical tendencies and questions of his own time.

The Measure of Faith, and other

Sermons preached in the Chapel in the Fields, Norwich. By P. COLBORNE. With a Preface by the Rev. J. STOUGHTON, D.D. (London: Hodder and Stoughton.)

These sermons are prefaced and highly commended by Dr. Stoughton, and very justly so. They are remarkable alike for clearness, soundness, and

a refined power. They are admirable expositions of the texts on which they are founded, and oftentimes pointed and solemn in their appeals to the heart and conscience.

The British Quarterly Review,
No. 107, July 1, 1871. (London:
Hodder and Stoughton.)

We were glad to see in a letter from America that the *British Quarterly* is now to be reproduced in that country in place of the *North British Review*, which has ceased. This arrangement will, we trust, be of some advantage to both the editors and publishers of a Review which is taking a foremost position in the able discussion of the great questions of our day. The present number is in all re-

spects admirable. The articles on "Hugh Miller," "The Genius of Non-conformity and the Progress of Society," "Mr. Miall's Motion on Disestablishment," will repay careful perusal. Jowett's translation of the Dialogues of Plato is faithfully dealt with, and its shortcomings pointed out in an able and scholarly paper.

Clarie's Little Charge. By
M. L. C., author of "Lonely Lily."
(London: John F. Shaw and Co.)

A very touching and beautiful little story. It is thoroughly natural and simple, and admirably illustrates the important truth, that the Scriptures, unaided by any other means, are a fountain of power, and light, and life.

Our Chronicle.

ANNIVERSARY MEETINGS OF COLLEGES. NEW COLLEGE, LONDON.

On Friday, the 23rd June, the annual meeting of subscribers and friends of New College, London, was held under the presidency of the Rev. Thomas Binney. Mr. Charles E. B. Reed, M.A., read an essay on "John Howe: his character and times." By the report it appeared that the total number of students during the year had been 54. Several of them had graduated and taken honours at the London and other Universities, and three of those now leaving had received invitations to pastoral charges at Oldham, Glasgow, and Warminster. Since the union of the three Colleges, Homerton, Highbury, and Coward in New College, more than 170 ministers and missionaries have gone forth from this institution to the service of Christ at home and abroad. The financial statement showed a balance of £142 due to the treasurer. The meeting was addressed by Revs. E. White, G. D. Macgregor, Mark Wilks, Percy Strutt, and by Messrs. C. Reed, M.P., and E. Baines, M.P. After the prizes of books had been presented to those who had gained them, the Rev. T. Binney

ably and suitably addressed the students on various matters of importance connected with their future ministry.

SPRING HILL COLLEGE, BIRMINGHAM.

The thirty-second anniversary of this College was held on the 20th June. At the meeting of the constituents of the College, G. Baines, Esq., J.P., of Leicester presided. By the report it appeared that several of the students had matriculated and some others had passed some of the examinations for the B.A. degree. After the professors had read their several reports of the work done in their classes, the meeting was addressed by the Revs. A. Mackennal, B.A. R. W. Dale, M.A., R. Bruce, M.A., Mr. F. Keep, the treasurer, and others. The financial account showed a balance of £70 against the College. Touching reference was made to the death of Professor Barker, who had been connected with the College since 1838. In the evening the students were addressed by the Rev. Edward White, of London, on the influence of the public policy of the Nonconformists on their internal spiritual condition both as to the church and the ministry.

WESTERN COLLEGE.

The annual meeting of this College was held at Plymouth on June 21st, under the presidency of A. Hubbard, Esq. The report read by Mr. A. Rooker stated that the number of students had been 19, four of whom were missionary students, and that several now completed their term of study and had accepted pastorates. The financial account showed a balance of £92 due to the treasurer. Revs. D. Hewett, of Exeter; C. B. Lyon, of Plymouth; E. B. Hickman, N. Parkyn, Professor Charlton, M.A., and Mr. T. E. Parsons, with the chairman addressed the meeting. The Rev. J. C. Harrison, of London, then delivered the address to the students on the importance of their knowing the Scriptures both critically and practically; and in the evening he preached the annual sermon in Sherwell Chapel.

AIREDALE COLLEGE.

On the 21st June the annual meeting of this College was held, under the presidency of the Rev. J. G. Miall, of Bradford. Mr. Stanley, the senior student, read an essay on "The vicarious character of Christ's Death." By the report, which was read by the Rev. S. Dyson, the secretary, it appeared that there had been eighteen students during the session, of whom five were now leaving the institution, and had accepted calls to the pastorate. The Rev. Dr. Mellor, of Halifax, delivered the annual address to the students on "Simplicity in Preaching." After various formal resolutions had been passed, the subject of the amalgamation of Airedale with Rotherham College came up for consideration. Sir Titus Salt, Bart., has promised £2,500 towards the erection of a new College in or near Bradford. Resolutions with the view of carrying out the amalgamation were unanimously adopted, and negotiations with Rotherham have so far advanced that the committee of that institution

have agreed to recommend amalgamation to their constituents.

CHESHUNT COLLEGE.

The 103rd anniversary of this Institution, which was held on June 29th, had something of an exceptional interest connected with its proceedings from the presence of Earl Russell. The sermon was preached by the Rev. R. W. Dale, M.A., of Birmingham, who took for his text Titus i. 9, and delivered a very able discourse, showing the necessity of thorough education for the work of the ministry, and making a powerful and fervent appeal to the students to be faithful to their position and the prospect before them in the Church of Christ. After the morning service, the new buildings, which have been erected to increase the accommodation for students in the College, were declared open by Earl Russell, who delivered an address. During the cold collation which followed, his lordship was obliged to leave Cheshunt, and Edward Baines, Esq., M.P., took his place in occupying the chair. The assembled friends were addressed by Rev. Henry Allon, the Hon. W. E. Dodge, from the United States, and the Rev. Newman Hall. From Dr. Reynolds' report, which was then read, it appeared that the College at the commencement of the session had been more than full of students, that several of them were now going forth to labour in the Gospel at home and abroad, and that others had successfully studied for matriculation or graduation in connection with the London University. In the financial account it was stated that rather more than £2,000, in addition to £5,689 already received, would be required to meet the expenses incurred, and some further outlay still necessary. Revs. Dr. Dexter, of Boston, Thomas Binney, Geo. Jones, G. W. Conder, R. W. Dale, Professor Todhunter, and Dr. Mullens then addressed the meeting, and the interesting proceedings of the day closed with the distribution of prizes to the successful students.

BOTHERHAM COLLEGE.

The anniversary of this College was held on the 28th of June. The Rev. Bryan Dale, M.A., of Halifax, addressed the students. At the public meeting the Rev. James Parsons, of York, was voted to the chair. The Rev. Dr. Falding, the Principal, read the 76th report, which dealt almost entirely with the question of amalgamation with Airedale, and recommended that step. There was a good deal of discussion on this important matter and some decided opposition to it. But eventually the adoption of the report with its recommendation was resolved by a majority of seven—twenty-three voting in favour of it and sixteen against.

HACKNEY THEOLOGICAL SEMINARY.

The 68th annual meeting of this Institution was held on June 28th, at the Adelphi Chapel, Hackney-road, J. G. Stapleton, Esq., one of the treasurers, in the chair. The first Holmes Jubilee Prize of £20 was awarded to Mr. Thomas Bagley, who read the essay on "Conversion and its Counterfeits." The report referred to the retirement of the Rev. S. Ransom after long and faithful service, and to the appointment of the Rev. G. Lyon Turner, M.A., to fill his place as Classical and Hebrew tutor. The receipts for the year had been £2,834, leaving a balance in hand of £138, a pleasing fact, and rather an exceptional one in the reports of the Colleges. It was resolved to give legal effect to a change in the name of the Institution from the Hackney Theological Seminary to Hackney College by which indeed it is now more generally known. The Revs. W. Bevan, of Bow, and J. Halsey, of Anarley, R. W. McAll, of Finchley, and A. Ramsay, of Hackney-road, addressed the meeting.

NOTE.—Our summary of the college anniversaries leads us to believe that two things are greatly needed in relation to our Colleges. First—a

much deeper interest on the part of the churches in these schools of the prophets, so that the annual appeal of the committees shall not need to be so constantly for money. Secondly—a gracious out-pouring of the Spirit of God on tutors and students that spiritual power may distinguish the work done by them.

DR. DÖLLINGER AND THE PAPACY.

The Döllinger rebellion in Germany against Papal infallibility increases. There can be no doubt that the excommunication by the Romish Church of its most learned theologian—however it may show the persistent determination and conservative courage of that church—has stirred the depths of feeling in the more liberal portion of the German Catholics. Dr. Döllinger has withdrawn from the public worship of the Church of Rome, and the party which sustains him grows rapidly. Meetings have been held in his favour, and to protest against the dogma of Infallibility, in Munich, Augsburg, and Nuremberg, attended by learned professors and noblemen, as well as by common citizens. The professors in the Roman Catholic University in Munich have sent an address to Dr. Döllinger, and the Bavarian Professor Sepp, heretofore a champion of Ultramontaniam in Germany, has come out on the same side. The Catholic Kings of Bavaria and Würtemberg stand firm also, and the Minister of Public Instruction in the latter State has pronounced publicly that the new dogma will not be allowed place. Even the professors of the University of Rome itself have sent an address of sympathy to Dr. Döllinger, denouncing the policy of the Jesuits, and asserting that the Italians abhor the papal system as the negation of divine and human reason, and that they will fight and conquer by the side of the German people in the sacred cause of freedom and reform. If the learned Doctor were not seventy years of age, we might well look to him for an energetic reformer.

Meeting of Managers.

THE half-yearly meeting of the Managers of the EVANGELICAL MAGAZINE was held at the Guildhall Coffee-house, Gresham-street, on Tuesday, July 11th, 1871.

Present—Rev. S. B. Bergne, the Treasurer, in the chair: Rev. Drs. J. Spence, J. Stoughton, Revs. E. Mannering, S. Thodey, J. Kennedy, T. W. Aveling, J. Fleming, and I. V. Mummery.

The Revs. T. Binney, J. C. Harrison, H. Allon, J. Viney, and others were unavoidably absent.

Prayer was offered by the Rev. Mr. Aveling, after which the usual business was transacted.

The following table will show the number of each widow on the Fund, as entered in the Treasurer's book, with her age, and the sum voted :—

No.	Age.	Amount.	No.	Age.	Amount.
22	59	£6	259	76	10
24	60	6	260	60	6
30	64	8	265	61	6
55	66	8	267	83	10
57	63	8	284	64	8
60	74	10	287	62	8
86	52	4	306	60	8
111	80	10	309	57	6
112	48	4	325	68	8
138	64	8	328	64	8
143	68	6	331	52	4
145	56	6	332	50	4
148	82	10	333	61	6
151	54	4	334	62	6
152	60	6	336	66	8
153	62	6	341	67	8
154	60	6	345	63	8
165	61	6	349	62	6
166	79	10	352	70	8
168	81	10	371	64	6
173	70	8	373	68	8
174	68	8	374	69	8
178	78	10	375	60	6
204	62	8	403	62	8
211	64	8	411	83	10
212	61	8	413	64	6
213	58	6	415	70	8
214	54	6	429	67	8
235	53	6	464	70	8
250	67	8			

The Treasurer stated that the usual appeal to the churches for sacramental collections during the summer months in aid of the *Widows' Fund* had been issued, and that many collections had been made already, while many more were promised.

The death of some of the grantees was reported, and the most urgent of the names standing over were selected to fill up their places.

The Managers also had the gratification of making some special donations to cases requiring immediate assistance.

I. V. M.

THE CHRONICLE OF THE London Missionary Society.

I.—The Chinese Circular.

IN April last, the country was startled by a telegram from Shanghai, which described a new measure just resolved on by the Chinese Government. The authorities in Peking had prepared in their Foreign Office, and were then despatching to the envoys of the different European Governments, a CIRCULAR which described the view they took of the religious question in China. The telegram mentioned several points in the document which indicated a serious interference, both with liberty of speech and liberty of worship, on the part of foreign missionaries and of their Chinese converts. A step so important naturally excited the attention of the English Government, as well as of China merchants and Missionary Societies. But nothing could be done until the actual text of the Circular was published.

After considerable delay a copy of the Circular was communicated to Earl Granville, the Foreign Secretary, by the French Chargé d'Affaires; and was presented, in both its French and English dress, to both Houses of Parliament at the end of June. The Circular consists of a long preamble and eight articles, and, as was reported, it deals with very serious questions connected both with the teaching of missionaries and the provisions of the Treaties, into which the Chinese Government has entered with other powers. Some persons see in its proposals nothing but what a foreign Government has a right to insist upon in protecting its own subjects from aggression. But others regard them as indicating the course which the officials and the literate classes in China would adopt, in order to keep out that knowledge and light and influence from the Western world, which are breaking down their own rule. The Circular has a very decided aspect towards the French Catholic Missions, which have, no doubt, given the government of China considerable trouble. But the principles which it lays down will, if allowed, justify that government in interfering with

Protestant Missions as well. The Rev. G. JOHN writes very decidedly on this point; and two other missionary brethren now in England, the Rev. Dr. WILLIAMSON, of the National Bible Society of Scotland, and the Rev. CARSTAIRS DOUGLAS, of the English Presbyterian Mission at Amoy, have issued a brief comment on the various articles of the Treaty, showing in detail how they bear upon the ordinary work of the various Missionary Societies. It is unnecessary to give all the passages of the Circular, the following are specimens both of that paper and of the replies offered.

The Rev. Dr. Williamson says of the preamble:—

“Its argument may be said to be based on four assertions. The first is, that trade has in no degree occasioned differences between China and the Powers. We presume that the writers refer to the period subsequent to Lord Elgin’s treaty; but even within this limited period the statement is astoundingly untrue. During the Tæping rebellion foreigners supplied the rebels with guns and ammunition. Foreigners, especially at Hong Kong, have for years been selling guns, rifles, and warlike stores to the pirates which infest the shores. All along, foreign ships have been haunting the coast kidnapping Coolies. Opium has been increasingly embittering the best and

most patriotic men in the interior. The seizure of the camphor and the mast dues have occasioned most serious disturbances in Formosa. Her Majesty’s marines were fired on at Swatow, and this led to reprisals. The transit dues have been a source of perpetual trouble, and there is, perhaps, not one port from which complaints, often of a most serious character, have been referred to Peking, and too often without any redress whatever, owing to the facile but fatal forbearance which is likely to involve us in no end of troubles. Yet the Government say, ‘Trade has occasioned no difference between China and the Powers.’”

On its reference to the proceedings of the Catholics, the Rev. Griffith John says:—

“It must be allowed that there is much truth in the charges brought against the Roman Catholic missionaries and their mode of conducting their operations. The French Protectorate in China and the arrogant assumptions of some of the bishops and priests cannot be defended on any principle whatever; and the Chinese government is perfectly right in protesting against both. We, however, have nothing to do with these charges; and we can have nothing to say to the Circular so far as it aims at the rectification of these abuses.

“It would be a mistake, however, to suppose that the despatch deals exclusively with the Roman Catholic Missions in China. The object aimed at is to bring all the missionaries and their operations under Government direction, in order to effect their ultimate repression. We must not lose sight of this fact. The conduct of the Roman Catholic Missionaries has supplied the Government with an excuse for putting forth this Circular; but the cause is to be found in the anti-foreign spirit and policy of the mandarins and scholars.

"It seems to me that we have nothing to ask for but permission to continue to enjoy the privileges which we have hitherto enjoyed. No charge is brought against us; we have not abused our privileges; and we ask for

nothing more than protection in our efforts to carry on the same work in the same spirit. This is, I think, the ground for us to take as Protestant missionaries."

Article II. of the Circular says:—"Women ought no longer to enter the Churches: nor should Sisters of Charity live in China to teach religion." "There ought to be a kind of line of separation which cannot be overstepped."

On this point Mr John replies:—

"This article aims at the very life of our Churches; for it simply means that there is to be neither female teaching nor female learning. Our services are conducted openly, so that there is no room for suspicion. The people know perfectly well that 'things contrary to propriety' do not

take place at them. Women in China frequent the temples, and are as numerous as the men at theatrical performances. Why then are they not to be allowed to enter the churches? The confessional is a great abomination in China, and has given rise to many absurd rumours."

Mr. Douglas also says:—

"Among the Chinese themselves no such impassable line exists, except in theory or among the higher classes. Men and women together frequent temples, plays, processions, funerals, courts of justice, shops and markets; travel together on roads, and in boats, large and small, by day and night; converse in streets, villages, and farms; work together in fields and other places. Why should churches be excepted?

Yet in deference to the sentiment, and to avoid all appearance of evil, it is usual in Protestant chapels to screen off a separate place for the women, where they hear without being seen, and they generally have a separate entrance, when possible. More than this is impossible. Protestants have no "Sisters of Charity," but the clause might prohibit all female missionaries.

Article III. contains the following passages:—"The missionaries must conform to the laws and customs of China." "They are not permitted to place themselves in a kind of exceptional independence." "The missionaries in foreign countries are subject to the legislation of the country in which they live, and . . . are forbidden to make themselves independent. *Similarly*, the missionaries who teach their religion in China ought to submit themselves to the authority of the magistrates of this country."

On this point Mr. John says:—

"In this article various charges are brought against the Roman Catholic missionaries, in order to show that they

'place themselves without the pale of the law,' and that they 'ought to submit themselves to the authority of the ma-

gistrates.' How far these charges can be substantiated I cannot say. But though I am quite prepared to admit that they are not altogether foundationless, I am quite prepared to affirm that the Protestant missionaries have not given room for such complaints; and that our relation to our consuls, and the nature of the protection extended to us, make it absolutely impossible for us to abuse our privileges in the manner herein described. We do not ask to be permitted to place ourselves 'in a kind of exceptional independence,' or attribute to ourselves 'powers which do not belong to us.' We wish to be regarded and treated as British subjects, and to be dealt with as the merchants are dealt with. There is no reason why we should be asked to conform to the laws and customs of

China more than the merchants, or submit ourselves to the authority of the local officials. As to the native converts, we never interfere in their behalf, except when persecuted on account of their religion, or an attempt is made to enforce contributions towards heathenish purposes. The missionaries sometimes bring the case themselves before the magistrates, but generally they do it through the consuls.

"The object of this article is to get the missionaries to be regarded as Chinese subjects, and this must be resisted to the utmost. So far as we are concerned there is not the slightest necessity for it; for, as I have said already, the evils of which they complain, cannot spring up under the kind of protection we enjoy."

The Article adds: "They are not permitted to asperse the doctrine of Confucius." Mr. Douglas says of this:—

"Perhaps the same topic is alluded to in the clause, 'China honours the religion of Confucius. That of Bouddha and of Tao, as well as the doctrine of the Lamas, is also professed there. Therefore it is contrary to usage that the latter, although they may not be Chinese, should ignore the decisions of the Chinese authorities, by approving or blaming them.' The literal sense is about the 'Lamas,' but it is probably applicable to missionaries, too. Missionaries avoid, as far as possible, what would give offence, especially as by far the greater part of

the Confucian teaching is good morality, which is a powerful auxiliary to Christianity. But the clause might prohibit our pointing out any of its errors (even when quoted against us) or supplying its defects. For instance, it is quite against Confucius to assert that Queen Victoria is equal to the Emperor of China, or to assert that *all men are sinners*, &c. Again, Buddhism and Mohammedanism are at least as much opposed to Confucius as Christianity is, and yet are fully tolerated."

Article VIII. deals with the purchase of land and the hiring of houses "If the missionaries wish to buy a portion of land on which to build a church, or hire a house in which to take up their residence, they must, before concluding the bargain, go with the real proprietor and make a declaration to the local authority, who will examine whether the Fung-Shouy presents any obstacle. If the official decides that no inconvenience arises for the Fung-Shouy, it will then be necessary to ask the consent of

the inhabitants of the place. These two formalities fulfilled, it will be necessary besides, in the text of the contract, to follow the ruling published in the fourth year of the reign of Tong-tche—that is to say, to declare that the land belongs with full rights to Chinese Christians.” Mr. John says of this:—

“Much of this article has exclusive reference to the Roman Catholic missionaries; and I must confess that I sympathise with the Chinese in much of what they complain in the conduct of the priests in regard to the restitution of property.

“In respect to the purchase of ground, there would be no difficulty in complying with these regulations if the Government were at all sincere. But we find, in actual experience, that to mention the fact of our wishing to buy ground or hire a house to the officials is the surest means of excluding ourselves from the place. The people are generally willing to sell;

but the mandarins and gentry always oppose. Whilst we deal with the people we have no difficulties, but the moment we come in contact with the mandarins everything becomes impossible. You will remember my experience at Wuchang. All this looks very fair on the face of it; but we know that it means nothing less than a fixed purpose to keep us out of cities altogether, if possible, and, in any case, to prevent our erecting chapels in the principal streets. The mandarins and the Fung-shwei will be more than a match for us if this article is to come into operation.”

On the subject of the Catholic and Protestant Missions, the different style of which was commented on in our last CHRONICLE, Dr. Williamson writes thus:—

“Distinction between Roman Catholic priests and Protestant missionaries is very easily discovered and apprehended by the people wherever they have an opportunity of comparing us and our operations. With few exceptions, we retain our foreign dress; the priests adopt the Chinese costume in all its details. We preach publicly in our chapels and elsewhere; the priests never do so. We distribute and sell books of all kinds—religious, historical, and scientific; they abstain from this. We are, for the most part, married men; the priests are, of course, celibates. Our schools, of all descriptions, are open to the inspection of the neighbours, who go out and in at pleasure, and so there never has been a breath of evil suspicion in reference to our work in that direc-

tion; whereas the Roman Catholic establishments are generally within high walls and closed to the people. We have educated ladies engaged openly in the tuition of girls and the instruction of the women; they have nuns, foreign and native, who live in nunneries. We have no confessional, no closeting of men and women. We claim no territorial rule, no magisterial authority, no official rank, and no ex-territoriality to our converts. Our sole object is the diffusion of light, the spread of a higher civilization with all its blessings; and, above all, the proclamation of the Gospel—that message of God to man which is the only medium of new life to men and nations, and peace, and hope, and joy, to poor suffering humanity.”

II.—North India.—Kumaon Mission.

THE Province of KUMAON forms a part of the lower ranges of the Himalayas, lying to the North of the District of Rohilkund. It consists of long lines of hill and valley, running in general east and west; the hills very precipitous, and the valleys very deep and narrow. The native population of Kumaon amounts to 600,000 people. It is chiefly scattered in villages over the cultivated valleys; but there are from 6,000 to 8,000 in the town of ALMORAH. This town is situated in the centre of Kumaon, on a long and level hill, accessible on every side. The London Mission was commenced in 1850 by the Rev. J. H. BUDDEN, who is still at its head. The Rev. JAMES KENNEDY, formerly of Benares, two years since commenced a Mission at RANEE KHET, a new military station, twenty miles north-west of Almorah.

As stated above, the CENTRAL and WESTERN portions of the KUMAON Province, containing a population of upwards of 246,000, are already occupied by the LONDON MISSIONARY SOCIETY. The agents of the American Episcopal Methodist Mission are labouring with encouraging prospects of success in the SOUTHERN Districts. Our brethren have long been desirous of commencing educational and evangelistic work in the EASTERN part of the Province, the population of which comprises nearly 93,000 souls; but the project has hitherto been necessarily deferred. We have now much pleasure in stating that, in the early part of the present year, the Rev. J. H. BUDDEN, accompanied by a native agent, and an English friend, was enabled to make two journies, with the view of commencing regular mission work, at suitable centres, among the numerous villages in that particular district. The following extracts from Mr. Budden's journal will interest our readers:—

1.—DIFFICULT TRAVELLING. REV. J. H. BUDDEN. MAY, 1871.

Mr. Budden thus describes his departure from Almorah, and the arrival of himself and party at the first stage of the journey.

“Having made internal arrangements in this mission, which secured sufficient funds for the commencement of the undertaking, and also placed at my disposal the services of our native brother Gabriel, who has been for some years the superintendent of the Asylum, I proceeded in the end of March to Pitorah Gurh, in the Shore pergunnah, in company with our native brother, and Major Fisher, a member of our Committee. The distance is about sixty miles, and the road passes over some of the highest

ranges and deepest valleys in this part of the province. It is usually divided into five days' journey, but we did the distance in four. In some parts, the road is so steep as to make it impossible to ride, and difficult to walk, either up or down it. I had more than one fall in walking—from sheer inability to hold the ground with my feet—on account of its steepness. From this cause a journey of ten or twelve miles occupies a large part of the day, and as the steepest parts are generally in the hottest valleys, the

journey is so fatiguing as to disable most travellers for much of any other work on the same day. The most populous part of the road is in the third march from this—at Gangolee Hath, the chief place in the Pergunna Gangolee, which contains a population of upwards of 20,000. It is situated on the top of a high ridge, to which there is a steep ascent of about 4,000 feet on either side from the banks of the Ramgunga and the Surjoo. The ridge is crossed by a pass, which

shelves down on the western side, with wide table land in the form of an amphitheatre, with eminences rising, and smaller ridges running here and there, on which are perched the villages, surrounded by beautiful sheets of cultivation. On the eastern side of the pass the ground is too precipitous for this, but there is a large grove of the sacred deodar tree, in which is built a temple of some repute, and where melas are held periodically."

2.—POPULARITY OF MISSION SCHOOLS. THE SAME.

Education has in all countries proved a most valuable auxiliary to the missionary's work, but in none more so than in India.

"It happened that on the day of our arrival, a mela had been held, at which some thousands had assembled, and as we approached, large crowds of people, in holiday attire, were moving off in every direction, by winding paths through the fields, returning to their respective homes. It was a beautiful spring morning, the sun was shining brightly, the corn fields waved in the breeze, and the gay colours of the villagers as they wound along in single file, had a most picturesque effect, which, but for the associations connected with it, so painful to a Christian mind, would have caused nothing but pleasure to look at. By the time we reached the place, nearly all the assembly had dispersed, but I had some conversation with the few who remained, and with the priests of the temple, and several of the youths present followed me to the staying bungalow, earnestly en-

treating that I would commence a mission school there. I was interested to find that the name 'Mission-school' is known throughout this part of the province, as distinguishing our school in Almorah from the Government village schools—by our teaching English. And so great is the desire to learn this language, as the stepping-stone to worldly advancement, that, although it is equally well known that reading Christian books is a condition of attendance, the objection to this is overborne. The population of Gangolee consists chiefly of high-caste Brahmans, who are proud and bigoted, but in appearance and manners, they possess many of the finer characteristics of the Caucasian race. There was formerly a Government vernacular village school there, but it has been discontinued, and they now wish a mission-school to be commenced."

3.—DESCRIPTION OF PETORAH. THE SAME.

The importance of this town suggested the desirability of making it one of the head-quarters of the proposed Mission.

"The object of the journey, however, was, in the first instance, to commence operations in Putorah, the

chief place in the Shore pergunna, which contains a population of 18,000, and towards it we resumed our journey

next day. The approach to Petorah lies through a beautiful district of table land, full of villages, and well cultivated. The flowering shrubs, and wild rose and clematis scented the air, and the groves of walnut trees were in all the freshness of their spring verdure. On ascending a ridge, Petorah is seen on the other side, in a rich valley, spreading east and west, full of cultivation, with ridges and eminences in every direction, on the sides of which the villages are built. In the centre of the valley, the white houses of cantonments and some fine weeping willows, and the English fort commanding them all—give a picturesque effect to the scene. The Lieutenant-Governor and his family visited this place last year on his tour through that part of the country; and on that occasion between 500 and 600 boys from the surrounding village schools were collected together to be examined by his Honour. There is a Government school in Petorah itself, at which, on visiting it soon after our arrival, we found nearly 100 boys assembled, but the great majority of them were very small boys, and there is reason to believe they had been specially gathered for the occasion. The desire to learn English is very strong here also, and to meet this, I have arranged to hold our school at a different hour of the day from the Government school, and to leave entirely the general subjects taught there, confining our course to elementary English and vernacular

scriptural study. By this means, boys capable of pursuing English study with some prospect of success, may be discovered, and encouraged and helped to continue it in the mission-school in Almorah. Also an opportunity is gained of teaching all who come the blessed facts and saving truths of the Gospel in their own language, and of introducing Christian books into their homes and villages. Meanwhile, the elementary general vernacular teaching may be gained at the Government school--which professes and attempts nothing beyond. With these objects in view, I engaged a vacant bungalow at Petorah, at a low rent, and having taken over a proper supply of books and school materials, and made all needful arrangements, and given due notice of our intentions, I left our native brother to commence operations; on the following Monday returning myself to Almorah. It is scarcely two months since a beginning was made, and it would be premature to speak confidently of the results, but hitherto appearances have been encouraging. The attendance soon rose to about thirty, which was more than I began with in Almorah. But shortly after, alarm was taken, and diligently fostered by interested parties, at the mention, in the Scripture lesson, of the fattened calf, in the parable of the prodigal son, and the attendance fell to about one-half; but it has since returned to the original number."

4.—VISIT TO LOHOO GHAT AND CHAMPAWAT. THE SAME.

It was at first designed to establish the second school at LOHOO GHAT, but, after visiting CHAMPAWAT, the latter place has, in association with Petorah, been selected.

"Having fixed the time to meet Gabriel at Lohoo Ghat, I started from Almorah about a month ago, and

reached the place in four days; Gabriel arriving shortly after I did. The road from Almorah is full of the most

varied and picturesque beauty, but the population is inconsiderable till near the end.

"The last march into Lohoo Ghat, through Bishnu Puttee, is one of extreme beauty. It consists of table-land, covered with villages and cultivation, and sprinkled with clumps of deodar and other trees, and commands a most magnificent view of the snowy range and of all the surrounding ridges. Lohoo Ghat itself is now almost entirely deserted. My object in going was to decide whether Lohoo Ghat or Champawat would be the more eligible spot to commence a school; and, after seeing both places, and making inquiries, I have decided on Champawat. It is about five miles to the south, on the high road to the plains. There is a considerable bazaar at Champawat, which was originally the royal residence of the Chund dynasty, and the capital of the province of Kalee Kumaon. It is now the head-quarters of the native officials of the British Government; and the tahsili is held in the old palace of the rajas. The pergunna

contains a population of 37,000, and the densest portion of this is round about Champawat, there being probably a population of 2,000 within a radius of two miles. In the bazaar there are a few houses, newly built, quite equal to any in the Almorah bazaar, and, as it is on the high road from the Booteah mahals, in the snow, to the plains, a considerable trade in the produce and commodities of these two respective regions is carried on there. All the leading inhabitants of the place, including the government officials, are very desirous that we should commence a school there; and, since my return to Almorah, I have received a letter from the tahsildar, telling me they have prepared a house in the bazaar for the school, and for the residence of the teacher, and inquiring why we do not commence operations. There is a government school there for elementary vernacular teaching, as at Putorah; but the pundit understands that our work will not interfere with his, and professes to be very friendly to our undertaking."

5.—ARRANGEMENTS FOR THE FUTURE. THE SAME.

Not the least interesting feature of Mr. Budden's scheme, is the fact that it is intended to carry on the work in this new district, chiefly by means of native agency, under the superintendence of the English missionary.

"Gabriel returned with me from Lohoo Ghat to Almorah, to attend to some business matters, but left again the week before last, for Putorah, accompanied by two Christian youths, who have just joined us from the Shahjehanpore orphanage, through the kindness of our American brother Dr. Johnson, who has charge of that institution. My intention is that Gabriel's head-quarters shall be at Putorah, nearly midway between

Gangolee Hath and Champawat, and that one of our native brethren shall permanently reside with him there, and regularly carry on the work of the school. Gabriel will, I hope, start in a few days for Champawat, leaving the two native brethren at Putorah for that purpose, and taking the Hindoo teacher with him. When the school at Champawat has been fairly set a-going, he will return to Putorah, and proceed to Gangolee Hath, to

commence one there in the same way. There is a good school building there, which will, for the present, be available for the purpose. Thus his work will be to superintend all these three schools, visiting the outlying ones from time to time, and talking and preaching to the villagers. In Petorah, also, his mornings will be employed in the same way, while, in the afternoon, he will help in the school. I have told him to prepare a rough map of the country round about Petorah, giving the villages, population, distances,

roads, &c., and, with the native brethren, to study the provincial dialect of the people. Before leaving Almorah, he had been for some time attending the dispensary here, receiving instruction from the native doctor in medicine, and he has taken a good supply of medicine with him for use among the people. This will go far, I hope, to soften their prejudices and win their confidence. I intend to visit all three places as often as I can."

III.—Madagascar.

THE long looked-for mail from Madagascar reached England on the 1st July. The intelligence which it has brought comprises the events of the first four months of the present year. Those events have been of a chequered character. Death has entered the mission circle and carried away the devoted wife of our brother, the Rev. C. F. Moss; and the health of others has been seriously affected. The friends and constituents of the Society will, we feel assured, unite with the Directors in the expression of sincere sympathy with all our brethren who have thus in various ways been called upon to suffer, and in the earnest prayer that "the God of all consolation" may comfort and sustain their hearts.

In regard to the general work of the mission, the tone adopted by our brethren is one of joy and hope. The numerous Reports tell of progress both in numbers and intelligence. The education of the young, and the training of a native ministry, are still carried forward with vigour; while the printing press sends forth its sheets by hundreds of thousands. Means like these cannot fail, with God's blessing, to exert a powerful influence for good upon the native pastors and the members composing their churches; both by raising the standard of general knowledge, and by enabling the people—still very ignorant—to "give a reason for the hope which is in them." Nothing, however, but time and patient efforts will give the enlightenment, conviction, and appreciation of the Gospel, which are so much needed.

The communications now before us comprise a Report from each missionary of his particular sphere of effort; with special details from

the Superintendents of EDUCATION and the PRESS. To these are added a valuable printed REVIEW of the mission in general, for the ten years ending December last. Our space forbids the insertion of more than brief extracts from these interesting documents. Sufficient, however, is told to lead us all, in common with our brethren in the field, devoutly to "thank God and take courage."

1. THE VILLAGE CHURCHES. REV. W. E. COUSINS. Jan. 13, 1871.

The completion of the new brick church at AMPARIBE, in October, 1870, renders that year a memorable one in the history of the mission there. Each missionary, in addition to his town church, has several smaller churches under his superintendence. Respecting these, Mr. Cousins writes:—

"The congregation at ISOTRY has during the year opened a new chapel, capable of holding about 800 people, and has also chosen a native pastor. The Church now consists of 120 communicants—79 more than last year; and the congregation has increased to 550. This number, however, is often exceeded: I have seen 700 or 800 present at some of the services. I have conducted a weekly Bible-class at Isotry on Thursday afternoons, and a school with sixty children has been carried on regularly through the year. The general intelligence of the Isotry congregation is low—hardly superior to that of the country congregations; but I notice an encouraging improvement in this as in other respects.

"The country churches have, on

the whole, made good progress during the year, especially in regard to the admission of new members. Even in those villages where the ordinary congregation has fallen off, good additions have been made to the church roll. The candidates have all passed at least six months under instruction, and many of them have learned to read during that time.

"I have paid about 150 visits to places in the district, and have conducted fortnightly classes in four different villages, and have preached 33 times at various places in the district. If I could find time and money for twice or thrice the amount of this itinerating work, my district would be proportionately benefited."

2. EVANGELISTS. THE SAME.

The value of native agency under proper superintendence can scarcely be over-estimated. Of his own helpers in this department, Mr. Cousins reports:—

"The work of the fourteen evangelists has been steadily maintained during the year. They have been entirely free from the claims of government service, and have been able to teach without interruption. On the

whole, the influence of these men is good, and they have used their best efforts to evangelise the people among whom they are placed. Occasionally, jealousy and quarrels occur between them and some of the people, but such

cases are quite exceptional, and most of them have succeeded in winning the confidence and respect of the people under their charge. To their efforts, too, it is mainly due that we have now

so many more people able to read than formerly. The present Report shows upwards of 700 readers: two years ago, probably not half this number could have been found."

3. THE SAME. REV. W. MONTGOMERY.

On the above subject, our esteemed brother, Mr. Montgomery gives some interesting details:—

"The 131 preachers of 1869 have become 378 in 1870—their number almost trebled. Many of these are very intelligent, and some are even educated men. Several of them are able to read, and understand too, English Commentaries on the Scriptures. One, whom I know very well, Rabezandrina, my best and kindest friend, has the Religious Tract Society's Commentary, in 6 vols., a complete set of 'Barnes,' and of 'Matthew Henry,' He is constantly reading them in his own house; he uses them regularly for his sermons, and in preparation for our Wednesday Bible-class, which he has conducted, and will conduct, till I can take his seat. The queen, by the way, is getting 'Barnes' Commentary' translated into Malagasy. But to return to our preachers. Such as these are some of them. Beyond their circle are very many who have had little education, but who know their Bible well. Earnest and warm-souled are some of these, and when I hear them I am reminded ever of obscure and unlearned Methodist lay preachers, whom I have known in years gone by, and whom I shall remember till I meet them in Heaven—who, in quiet nooks and villages of northern England, keep alive the sacred fire.

"Outside of this second circle,

doubtless, there may be many who preach from motives of vanity, or because Christianity has become fashionable, and Religion walks abroad in silver slippers. I would speak hesitatingly here, as befits my inexperience, when I approach this topic. But when I look at some of the great facts that lie before me, I feel shut up to certain conclusions. Here is one:—There are scores, nay, hundreds of these preachers, who, on Sabbath-day and week-day, will toil three, five, ten, or twenty miles, and even more than that, over weary roads, under this fierce blazing sun, to preach Christ's Gospel in the villages. Oh, but, perhaps, they are paid for it? Yes, some of them are. If a man has far to go, and is known to be very poor, he will probably get twopence for his time and mental labour in composing his sermon, and for the time and the physical labour which he must expend to deliver it.

"When I remember that these are no incidents, but the continuous, unwearying, self-denying labours of the preachers, I think that these should outweigh—in the scale of moral significance—all our gratuitous assumptions as to their motives, all the evils that we may discover or fancy in the character of individuals."

4. THEOLOGICAL INSTITUTION. REV. G. COUSINS. Dec. 31st, 1870.

In the autumn of last year, the Rev. ROBERT TOY, Mr. Cousins's colleague in the important work of training a native ministry, was

compelled, through failure of health, to return to England. Since which period, valuable assistance has been rendered to him by his brethren in the capital. Mr. Cousins gives the following statements in his Report of the Seminary :—

“Twelve new students were admitted on probation in January. Of those already enrolled, twenty were fully admitted, but nineteen, who had not given sufficient satisfaction, were still left on probation. One man resigned at our suggestion, as we saw that he was utterly incapable of deriving much benefit from the instruction he was receiving. After the examinations in May, eighteen more students were fully accepted; three were rejected; four were sent to Mr. Sewell's school for elementary instruction; four of the pastors were struck off the list of students, though still allowed to attend the classes, if so inclined; one student, who had been temporarily suspended for copying at examination, resigned; another resigned on account of an affection of the eye. The total number now on the books is thirty-eight. There are also three pastors who regularly at-

tend and do the usual class-work, one of whom promises well.

“The regularity of attendance, the diligence, perseverance, and progress of the majority of the young men, the evidences of increasing power and wisdom, have all been very encouraging. A few have not done so well as we expected; but, on the other hand, some have done far better. We have had two examinations—the one in May and the other in November—both of which were, in some cases, most thoroughly satisfactory, and in nearly all, tolerably so. Besides these full examinations we have had frequent recapitulations, every fourth week being devoted entirely to revising what has been taught in the previous three weeks. The students are divided into two classes—the 1869 men forming one and the 1870 forming another.”

5. AMBATONAKANGA. THE SAME.

To enable him to devote a larger portion of his time to the work of the Institution, the Church and district formerly superintended by the Rev. Geo. Cousins, has been transferred to the care of the Rev. C. F. Moss. Mr. Cousins writes :—

“This will be my last report of Ambatonakanga, and I could wish it might prove the most satisfactory one ever written by me, but fear it cannot be. I resigned the superintendence of the Church on Thursday, December 29th, the last Church-meeting in the year, having already given a farewell address from 1 Thess. iii. 12, 13, on Christmas-day. The day following the Church-meeting in the town, we

met the leading people from all the out-stations, and tried to put matters on a right footing with them. Mr. Moss assumed the superintendence of the Church and district on New Year's Day.

“The general state of the Church at Ambatonakanga during the year has been pleasing and encouraging on the whole, but not so satisfactory in some respects as last year. The morn-

ing congregations have been usually full and good, though not crowded; the afternoon congregations have been rather thin and poor. This may partly be accounted for by the fact that the people are oftener without a missionary

to preach to them than with; the missionaries being few, and the chapels very, very many. Probably the presence of more missionaries in the capital will help to raise the congregations."

6. NUMBERS AND CONTRIBUTIONS. THE SAME.

As the mother Church of Madagascar, founded in 1831, AMBATONAKANGA is not backward in providing for the support of the Gospel.

"I have done my best to keep all the business of the Church and district straight and clear, and trust that nothing has suffered from neglect. At Ambatonakanga we have had 125 baptisms during the year, 90 of them being of adults. The Church has received 95 additions, of which four only were from other Churches. Our losses by death, removals to other Churches, and suspension number 28. The entire number of members in full communion is 430.

"The congregation has been liberal in giving money. Most of this money has been raised by special collections, but a considerable sum has been obtained by weekly offerings. Subjoined is a statement of expenditure, minus what was granted by the Committee:—

For evangelists and village	£	s.	d.
preachers	92	3	2
For the poor, and general			
objects	24	17	3
	<hr/>		
	£117	0	5

7. EDUCATION. MR. JAMES BARKER. January 4, 1871.

Respecting the influence of Education upon the people in general, Mr. Barker writes as follows:—

"The past year has been one of the most remarkable, in some respects, in the history of this mission. Regarded from an educational point of view, there has certainly never been anything like it. The people *generally* have never before been so anxious to receive instruction as they have been during the year 1870. This remark applies to all classes of the people, more or less, from the highest to the lowest; but more especially to the higher classes. Those who are at the head

of affairs, and have to rule, are beginning to feel most strongly that if they would govern wisely and successfully, and secure the goodwill and co-operation, as well as obedience of the people, they must themselves be distinguished to some extent, by enlightenment and intelligence. This is a most hopeful and encouraging sign; and we shall ultimately, no doubt, see great good resulting from it."

8. SCHOOLS. THE SAME.

Of his daily work in the capital, Mr. Barker gives the following particulars:—

"At the beginning of the past year, I began to teach at the palace. In this school there are twenty-six pupils.

and almost all of them are adults. They learn reading, writing, arithmetic, geography, grammar, history,

Scripture-history, and English. All through the year they have been most regular in their attendance, and attentive to their work. I am happy to say that their conduct also has been very satisfactory.

"Besides the school at the palace, we have a class of about seventeen, held in the house of one of the most important officers here, which the queen feels very anxious about. This class meets daily, and is considered as belonging to the other school. In the two together we get an attendance of

about forty. I am assisted by two native teachers.

"You are aware that we are building a new central school. Mr. Pool kindly gave me the plans, and he is assisting me in every way he possibly can.

"For a short time at the beginning of the year we taught in the old school-room; and after it was taken down, Mr. Pearse, who has the largest school in the town, asked his people to allow me to have a part of his chapel for my students."

IV.—Mongolia.

A MISSION among the BURIATS, a Mongolian tribe living under the authority of Russia, was commenced by the Rev. E. STALLYBRASS and the Rev. W. SWAN, who left England in the year 1817-18. The mission was established first at the town of SELINGINSK, and afterwards also on the ONA. But in 1841 the Emperor Nicholas broke up the mission, and the missionaries retired from the field. They left, however, a few converts, chief amongst whom was SHAGDUR, who had been for some time their school-teacher and evangelist. BADMA, otherwise called Peter, son of Michael, was a pupil, and afterwards a teacher of the boys' school at ONA.

The Directors of the Society having reopened their mission among the Mongol tribes; and, having made Peking the basis of their new operations, the Rev. JAMES GILMOUR left England for that city in the early part of 1870. Our young brother was instructed to study the Mongolian language and literature; to make acquaintance with the Mongol people; to gather information respecting the localities most suited to closer intercourse with them, and the forms of labour best fitted to accomplish the great purpose of evangelising them. Before the close of the year, Mr. Gilmour availed himself of an opportunity which offered for proceeding to Mongolia proper. Here, as will be seen from the following correspondence, with which we have been favoured by our valued friend, Mrs. SWAN, Mr. Gilmour has met with several individuals intimately associated with the former mission, and has obtained from them much interesting and valuable information:—

1.—SUCCESSFUL INQUIRIES. REV. J. GILMOUR. APRIL 3, 1871.

Writing from Kiachta, Mr. Gilmour thus describes the favourable concurrence of events for obtaining the information he sought:—

"Fortunately my Mongol, in whose tent I had been living for a time in Mongolia, went to Urga, and I had to come into Russia, and get a Buriat

teacher. It so happened that the teacher I found was Batma Aerinchinoff. This man is now about forty years of age, and was at the mission school at Selinginsk, where his father was teacher. From this man I heard that, of the two persons to whom Mr. Edkins had directed me, the one who had lived longest had been in his grave upwards of twenty years; but the uncle of my teacher, the younger brother of Aerinchin, was still near Selinginsk. My teacher himself had an indistinct idea that there had been

a mission station at Ana, and another beyond Cheta; more than this, I could learn nothing. After waiting a time, in the hope that Shagdur would get Mr. Edkins's letter, and come to Kiachta. I took out a paderogia for Cheta and Irkutsk and back, and started. At Selinginsk we easily found my teacher's uncle, who gave us much information, and told us that Shagdur lived at Ana. He could not say whether Shagdur was dead or alive, as the correspondence between them had ceased some time before."

2.—VISITS FROM FRIENDS. THE SAME.

As he proceeded on his journey, Mr. Gilmour had pleasant meetings with old friends of the former missionaries:—

"We arrived at the post station nearest to Ana one morning. The postmaster was very obliging, and, hearing who I was, in a few minutes brought a woman, called Oaf Doat Ye (so her name sounded), who said she had nursed Henry and Charles Stallybrass, who were born at Hadon. She repeated the names of the others, and asked how they were, but as I had never seen any of them, I could not tell her much about them. This woman is now about fifty years of age, but looks much younger. We next drove to Anagen Dome, and called at the Russian Government office. The head man received us very kindly, told us where we would get a lodging, and gave us an order that permitted us to use the Government horses. We were scarcely in our house, when people came about us. One was Badma Hobitaen; he afterwards gave me three letters, one for you, one for Mr. Stallybrass, and one for Mr. Edkins. He is fifty-one years of age; was seven years with Mr. Swan, and recognised Mr. Swan's portrait. I liked this man's face and

manner very much; his countenance had the stamp of serene intelligence and peace. He went with me to the graves, and I, afterwards, was a night in his house. He knows Russian, and reads Russian books; but his letters speak for him. Another was Simeon Moschaenoff, aged forty. His wife died twenty years ago. Mrs. Swan and Sarah Stallybrass asked much for her, he said; her name was Yae Lee Koan Ye Da. Your Siberian companion must excuse my calling her by the name by which she is spoken of here. She is known and remembered, not as Mrs. Sonanschen, but as Sarah Stallybrass.

"Badma Bogoen is fifty-five years of age, and has a plain, honest, good natured face. He looks, if anything, a little simple. I like his appearance; and when, later in the day, I asked him to write a letter, he said he had already commenced it. As you may remember, his mother was deaf and dumb; his wife served with you; he was at the mission school, and wrought in the printing house. He had in his bosom a book, when I took it out, and

asked him what it was, he said it was a copy of the Book of Psalms, which he had printed with his own hand.

"Abercrombie was mentioned as

one of the foreigners, a printer, who had a German wife. I had not heard of him before."

3.—BADMA. THE SAME.

In company with the former teacher of the boys' school at ONA, Mr. Gilmour was at last successful in obtaining an introduction to the aged evangelist SHAGDUR:—

"Next day, with Badma Hobitaen, I went away up the Ana. He pointed out to me Shagdur's wooden house. It was new. He and all the other inhabitants of that place were away up the river to their winter quarters. The foundations of your house were visible. The store-house was standing in a ruinous state, roof falling in, &c. Badma, up at his winter quarters, has a house built in the Russian style, with a brick-stone oven. It is very comfortable. He is in good circumstances, and has a large grain store. Near his house, we found Shagdur's son, a man of about twenty-seven years of age. He conducted us to his

father's tent; we found there Shagdur's wife, and three daughters. Another son and daughter were out with the cattle. The tent had every mark of poverty. It was large and roomy; the owner had evidently seen better days. The felt was much worn and torn, and about the only thing in the tent were three or four boxes. Shagdur himself was not at home, and he had been away five or six days at a place sixty or seventy versts from his home. I passed the night in Badma's house. It was comfortable enough, and we had a deal of conversation that was highly interesting to me."

4.—EXTRACTS OF LETTER FROM SHAGDUR TO MRS. SWAN.

"In the love of our Lord Jesus Christ, beloved and never to be forgotten Mrs. Swan, peace to you! By the mercy of God, I, and the inmates of my house, have till now been preserved in health. Dear Mr. Gilmour, having come here, my heart is filled with joy, and I am scarcely able to write. Pardon me! This gentleman, besides being at my house, has been at Badma's; this makes my heart wonder in joyful amazement, and seems as if dear Mr. Swan had himself come! I have not written to you for a long time. Your last letter, with thirty silver roubles, I received; but at the time I was ill, and a married daughter died—all happiness seemed

taken from me. My thought was that my own end was near. While dwelling on this, I thought how good it would be to meet with some of God's people, even before death. Now this gentleman has come, and given us great joy in the body. But, oh! when, with our true souls, we meet God's people, how great will our joy be. Very often have I desired to write to you, but was not able to find a way for sending letters. The old man, Sanjol, is now eighty; how quickly does the time of man's stay on earth pass away. Offer my salutations to —. May you all, who wish Shagdur well and desire his peace, have peace and rest yourselves, and never

forget, in your prayers, a poor sinner. However remote from each other the disciples of Jesus may be, not one shall be forsaken! May the inconceivable grace and blessing of the most high rest on each one. Amen.

"Mr. Gilmour showed us Mr. Swan's

likeness; it was as if two living friends had come to us—it made our hearts peaceful. All the friends who knew you have rejoiced to hear of you. My time for writing has come to an end. From the heart wishing you well."

5.—EXTRACTS OF LETTER FROM BADMA TO MR. STALLYBRASS.

"Very dear friend and brother in our Lord Jesus Christ, James Stephen Stallybrass, I wish you much health and peace from a true heart. It is now five (equal to four) years since I saw, and read your letter to Shagdur. My heart greatly rejoiced on reading the dear letters from you, and John, and Sarah, and Mrs. Swan. I was glad that you had not forgotten poor lowly me. The time when you were all with us was exceedingly pleasant, and the time of separation from you has been very sad; but to believe in the Almighty, true and only Lord God, and to trust in Him, exceeds all other joys whatsoever.

"We could find no means at all of sending answers to your last letters; but I have not to this day forgotten the dear teachers and friends who went home from us to their own country. Now, on the 7th day of this Russian month of March, there has come into our country a missionary, named GILMOUR, who went last year from your kingdom to the kingdom of China. He says he has seen none of our friends, except Mrs. Swan, but knows you by report; and he is learning the Mongol tongue.

"I am now an old man of fifty-one (equal to fifty?) years, by Buriat reckoning, with gray head and white beard, and my wife is as old as I. I have three sons and one daughter, and, by our eldest son, we have a granddaughter. By God's great mercy, we

are all well. I hope your lady and children are all well. My youngest son wears the cross; he is now ten (equal to nine) years old. He is learning at the Ana School, near the Dooma, and is beginning to read a little in Russian and Mongolian. My other children and my wife still remain in the worship of untrue gods. I grieve much, and pray the Lord Jesus night and day for their salvation. I abide in the hope that the mercy of God may some day reach them.

"In the year 1860 a church of God was built near our Dooma. To this church I go very often; a Russian missionary is there, and he is a very good man; he knows the Buriat language pretty well.

"I have been with Mr. Gilmour to see the tombs of your dear mothers. The fence is gone; some bricks having broken and crumbled away, Mr. Gilmour is wishful to have them repaired, and also to have a fence built; but what will be done, I do not yet know. He will, no doubt, write to you about his journey in our country.

"And now, I suppose, we shall never meet again on this earth; but, through the great mercy and love of our exceeding Great God and Saviour Jesus Christ, may we, in the life to come, in the everlasting, glorious, and holy kingdom of heaven, amongst all His holy assemblies, rejoice to-

gether in the presence of God's Majesty for ever! Thus I wish, and thus I pray the Lord God.

"Now, my time for writing is done. We go this morning from our house to the Dooma, with Mr. Gilmour. Health and peace, much health and peace! From a true heart, I wish health and happiness to you and your household.

"A lowly brother of yours in the Lord, I have written this with my own hand.

"PETER, son of Michael (as a Russian).

"BADMA, son of Khobito (as a Buriat).

"The 9th day of the Russian month of March, 1871; from the Ana district of the Khory Buriats."

V.—China.—Mission Itinerary.

WE have received from our brethren the Rev. Messrs. MUIRHEAD and OWEN, of SHANGHAI, valuable journals of tours recently undertaken by them, the one in the district of SUCHOW, the other in that of PU-TUNG. The Rev. JOHN STRONACH has also forwarded details of like work in the neighbourhood of AMOY. Amid the rumours of wars, and the unsettled thoughts and schemes of the Chinese officials, the Directors are grateful to the God of all grace that the work of the Gospel continues to go forward so quietly among the common people and that from them the missionary continues to receive so cordial a welcome. We regret that on the present occasion we are unable to give more than brief extracts from the several journals.

1. REV. W. MUIRHEAD, MAY 5, 1871.

Mr. Muirhead's tour extended about four hundred miles in various directions, and being in as public a manner as possible the feelings of the people may, to some extent, be determined by it. He writes as follows:—

"I left this place along with a native teacher on the evening of the 3rd of April. We sailed in a N.W. direction, and reached Kwan-san, a district city fifty miles from Shanghai, on the following day. Its importance consists in the literary examinations that are held there, and which are sometimes attended by as many as 10,000 students. The city is in a wretched state from the effects of the late rebellion. With the exception of a few streets near the gates, everything

has been laid desolate, and must remain so for an indefinite period. We preached in several open spaces to a number of people who listened to us attentively, and who were seemingly acquainted with us and our doctrine. We visited this place not long ago, and in former days it was a frequent resort on the part of missionary brethren, from whose labours some fruit has been gathered into the church."

2. VISIT TO SUCHOW. THE SAME.

Mr. Muirhead thus describes his reception in this important city :—

“Next morning we started for Suchow, and on the way landed at different towns and villages where we were well received. As the provincial capital came in sight, it was an interesting spectacle to us, both on its own account and from the memories of the past in connection with it. Prior to the rebellion it was a vast emporium of trade, a great place for scholarship and literature, and an attraction to many from all parts of the empire for pleasure and amusement. At that time we did what we could for the enlightenment of the people, and the nucleus of a Christian church was formed within the walls. Now the work must be begun anew. Several brethren of different missions are labouring there, but their progress is very small. The inhabitants are not in high repute for honesty and reliability. Their standard of character, even in China, is at a low ebb. We happened to arrive on the day for ancestral worship, and the idols were being

paraded in great state through the city. The whole population seemed to have turned out on the occasion, and the proceedings were conducted on a grand and expensive scale. We walked freely through the crowd, and were recognized by many as having come from Shanghai, where they had seen us in the chapel. There was no excitement on their part in regard to us. We visited one of the leading temples in the centre of the city, when a large crowd immediately gathered round us. We attempted to preach to them, but after a while were obliged to abandon it, from there being some ill-disposed persons present, who sought to create trouble and disturbance. Later in the day we had several excellent opportunities, when we were able to speak freely and fully about Divine things. We long to occupy again this seat of power and influence in the province, and thus be in the way of disseminating the Gospel far and wide.”

3. REV. G. S. OWEN. MAY 1, 1871.

The district of PU-TUNG comprised in Mr. Owen's three tours, lies between Shanghai and the sea coast on the East side. He says :—

“I had plenty of preaching. I went out every day immediately after breakfast, and preached in different parts of the town or village, where I might happen to be, till noon, when I stopped for an hour to get something to eat, and then began preaching again, it being generally sunset before I returned to my boat. On an average I preached six times every day, and the native evangelist who

accompanied me did the same. We took for our texts such passages as these :—‘In the beginning God made,’ &c. ‘There is one God,’ &c., ‘God so loved the world,’ &c. ‘This is a faithful saying and worthy,’ &c. ‘The wages of sin is death,’ &c. ‘As in Adam all died,’ &c. ‘Believe in the Lord Jesus Christ,’ &c. I always spoke first, because, being a foreigner, I could draw a much larger

crowd than the native evangelist. We made it a rule that both of us should discourse from the same text, so as to fix in the mind of our hearers

some one great truth, and in all our journeys we have invariably adhered to this plan."

4. REV. JOHN STRONACH. MAY, 1871.

Mr. Stronach thus describes his visit to a Christian family who received him gladly:—

"Saturday, May 6th.—I was invited by a wealthy convert to stay half a day at his house in a village on my way to Lam-Bang. He and his son, and his grandchildren are all Christians, and his house is one of the best I have seen either in town or village—clean, lofty, and airy. At Jap-chhu a fowl was killed for me to-day, as well as yesterday, and my host killed another at noon; so I dined there, and addressed a large audience of the villagers in the Ancestral Hall. When I got to Lam-Bang I found converts from Wa-Chhu in search of me, and I was told the wife of one of them shed tears because I did not pay them my accustomed visit; in fact I had not time. In the evening a convert from San-chang read two thoughtful and

learned sermons—really wonderful productions; he is upwards of sixty, and as modest as he is intelligent.

"Sunday, 7th.—One of the busiest of these eight busy days. Baptism of seven Lam-Bang and of four San-Cheng converts, and the communion. The largest of all the chapels in this district was thickly crowded—all seemed attentive and pleased. I then walked to the District City—an hour and forty minutes—and had the same duties to perform, the number baptized being six—in all thirty since Wednesday, and there are hundreds of other applicants. In the evening two admirable sketches of sermons were read, composed since Wednesday last, and two by a father and son who are not preachers, nor has the latter even been baptized."

VI.—Notes of the Month.

1. ARRIVALS.—Mrs. WHYTE and Mrs. HASLAM from SOUTH INDIA, July 3.

Rev. CHARLES RATTRAY from DEMERARA, July 13.

Rev. T. J. PATERSON and Mrs. PATERSON from Uitenhage, SOUTH AFRICA, July 22.

VII.—Anniversary Collections in May—(Continued.)

	£	s.	d.		£	s.	d.
Barbican Congregational Ch. -	14	6	2	Hammersmith, Albion Road -	4	7	6
Buckhurst Hill -	14	14	8	Hanover Chapel -	12	6	6
Burdett Road -	4	0	9	Marlborough Chapel -	12	19	3
Cambridge Heath -	31	10	0	Paddington Chapel -	14	11	0
Deverell Street Chapel -	5	6	0	St. Mary Cray, the Temple -	10	14	0
Fetter Lane Welsh Chapel -	4	1	0	Stratford New Congregational Church -	20	0	0
Greenwich, Maize Hill Chapel	10	17	0				

VIII.—Contributions.

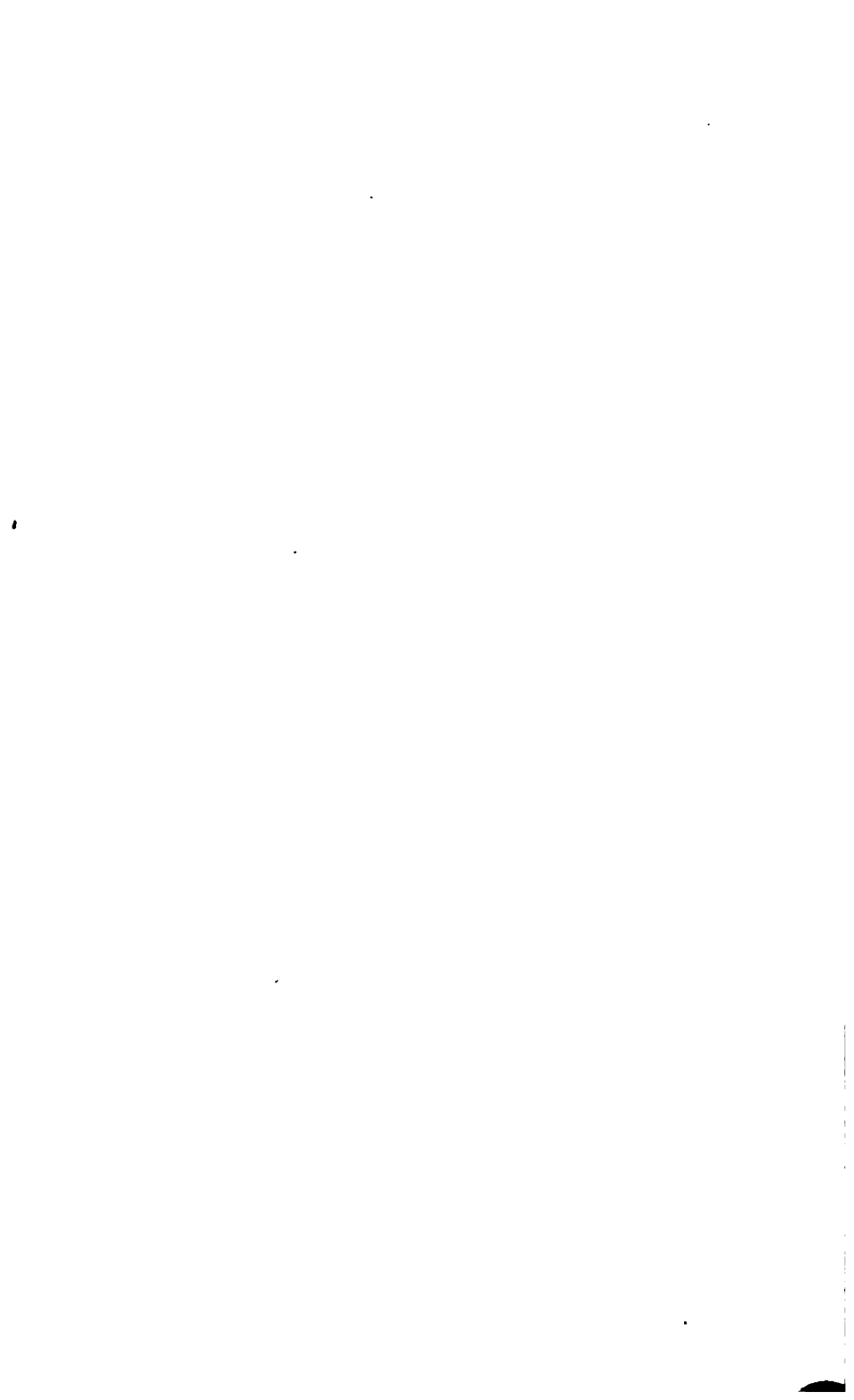
From 18th June to 18th July, 1871.

LONDON.								
A Friend	(D.)	10 0 0	Chelmsford. John Dixon, Esq., and family, Great Claidons		23 0 0	Reading. G. Palmer, Esq.(A) 50 0 0		
A Friend	(D.)	0 10 0	East Grinstead. C. H. Gatty, Esq.....(A.)		10 10 0	Do. Master G. W. Palmer 1 0 0		
Cuff, W. S. Esq., for Native Boy at Quilon.....		3 10 0	Eastbourne. Contributions		6 0 0	Do. Master A. Palmer 1 0 0		
Kubler, Rev. T.		1 1 0	Elloughton. For Widows' Fund		1 1 3	Do. one of Rev. S. C. Gordon's congregation... 0 10 0		
Do School, for School at Vepery, Madras		1 0 0	Godalming. On account....		44 10 0	Beigate. Contributions		9 1 6
Maxwell, Miss	(D.)	2 0 0	Gravesend. Princes Street		47 9 2	Rochdale. Wm. Shaw, Esq., for Tittuvlei Chapel		5 0 0
R. W.		402 2 2	Halifax District Auxiliary. On account		29 8 8	Rushall. Monthly Meeting		1 0 0
Raid, Miss, collected by, for Bellary Orphan School ..		3 1 0	Hanover, near Abergareenny. Contributions		6 10 7	St. Leonard's. H. Treacher, Esq.....(A.)		1 1 0
Saunders, Mr J.	(D.)	0 10 0	Harrogate. Legacy of the Late George Rogers, Esq., free of duty.....		250 0 0	Sandbach. J. C. Billington, Esq		5 0 0
Seventy-seven	(D.)	100 0 0	Haydock. The Hayes, Josiah Evans, Esq.....		30 0 0	Spalding. Contributions ..		7 14 0
W. C.	(D.)	1 0 0	Do. The Grange, Joseph Evans, Esq.....		30 0 0	Stratford-on-Avon. Annuity of the Late R. Fisher, Esq. 12 5 10		
Wood, Dr. F. J., for Rev. Jas. Kennedy, Rance Khot		10 0 0	Leicestershire. West Auxiliary		500 0 0	Taunton. Legacy of the Late James Wood, Esq. ...		95 0 0
Legacy of the Late Miss Jane Everitt		5 5 0	Leicestershire Auxiliary		300 0 0	Uxbridge Auxiliary.....		30 0 0
Legacy of the Late Miss Sherman, with interest ..		132 13 4	Lytham. Contributions		13 4 7	Warrington. For Kuruman Institute		76 19 0
Borough Road. Congregational Church		2 11 6	Maidenhead. Legacy of E. Wackrill, per J. Poulton, Esq.....		9 3 0	Wellington (Salop). Contb.		2 5 10
Carlisle Chapel. For Madagascar.....		0 14 8	Manchester Auxiliary		1265 0 0	West Cowes. Contributions ..		6 2 9
Hammer Smith. Albion Road Chapel		4 12 0	Do. Mr. W. Long, Junr. ..		1 0 0	Weymouth. Gloucester Chapel		(additional) 1 17 0
Leytonstone. Elizabeth Ashley		0 12 0	Do. Do. for Kuruman Institute		1 1 0	Woodbury. Christ Church ..		2 13 10
Pinner. B. Cooke, Esq (D.)		50 0 0	Do. Mrs. Henry Rogers, for ditto		5 0 0	Yarmouth Auxiliary. For Native Teacher and Child ..		12 5 0
Southwark. Cole Street Ch.		2 5 0	Do. Grosvenor Street Chapel, an Old Friend ..		10 0 0	SCOTLAND.		
Streatham. Mrs Kershaw ..		25 0 0	Newbury. Contributions ..		3 0 0	Edinburgh. Mrs. Miller		2 0 0
Do. Miss Kershaw.....		10 0 0	Newcastle-on-Tyne. R. M. Allan, Esq.....(D.)		30 0 0	Do. Do. for Widows' Fund		1 0 0
Sutton. Mr G. Bailey		0 6 0	Newport (Isle of Wight). Nodehill Chapel.....		15 9 6	Farnwick. United Presbyterian Church, Female Society		5 0 0
Tooting. Contributions		7 0 2	Norton Fitzwarren. Contb.		10 2 5	Rendall (Orkneys). Contb.		3 1 0
Union Chapel, Islington. Auxiliary		92 2 5	Nottingham Auxiliary.....		190 0 0	IRELAND.		
COUNTRY.			Do. for Kuruman Institute		173 6 6	Dublin. York Street Auxiliary		14 11 11
Asminster. Contributions..		1 0 6	Omborley. Mrs. Fellowes ..		0 2 6	Neewy. A Thank Offering for Madagascar		10 0 0
Barnstable. A. Stanton, Esq., for Kuruman Institute ..		100 0 0	Do. Mr. and Mrs. Greaves ..		0 2 6	FOREIGN AND COLONIAL.		
Bitterne. Miss A. M. Osborne, for Mr Pool, Madagascar..		50 0 0	Oxford. Contributions		22 12 4	Demerara. Rev. J. Ketley ..		5 0 0
Blackpool. Contributions ..		19 4 6	Plymouth. Sherwell Chapel. For Widows' Fund (add.)		5 0 0	Newfoundland, St. John's. Contributions		14 16 3

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ransom, Bouverie and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.

Yates & Alexander, Printers, Symonds Inn and Church Passage, Chancery Lane.





Yours faithfully
Ed. Morris

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

SEPTEMBER, 1871.

On the Modern Hatred of Dogma.

To the question, Shall we give up the study of systematic theology? not a few in our day would readily answer in the affirmative. They profess to be opposed to all dogmatic teaching within the sphere of religion, and to think it the wiser and safer course to satisfy themselves with certain grand and prominent statements of Scripture, without venturing on the uncertain and questionable attempt to expatiate on their mutual relations, to trace them to their supposed consequences, and to form them into a harmonious whole. For example, it was stated by Dean Stanley, in his funeral discourse for the late Charles Dickens, that that popular writer had, in his last will and testament, enjoined his children to follow the Christian religion, but only as it could be ascertained from the personal teaching of Christ Himself. This injunction implied that the writings of the Evangelists and Apostles were of inferior authority to the discourses of their Divine Master, and still more that the prevalent notions of Christianity, as set forth by modern preachers and divines, are to be avoided. Nor does the writer referred to stand alone in these views. They are held, more or less, by many others; and some of them occupying the position of public teachers.

Here there is forgetfulness of two things: first, that we have no knowledge of the personal teaching of Christ, save from the representations of the Evangelists and Apostles; and, secondly, that in His personal teaching there is the most distinct declaration that He had but partially initiated them into His doctrine, that He had much to say to them which they could not then bear, but that, on His departure, He would send the Holy Spirit to guide them into all the truth.*

* John xvi. 12, 13; xiv. 26.

Hence we learn that the doctrine of Christ, or what He designed for the fullest illumination of His Church in all that related to His mission and the religion of which He was the founder, was imparted to His first disciples gradually, as they were capable of receiving it, and that whosoever would make himself acquainted with that doctrine in all its extent and comprehensiveness, but who should decline to sit at the feet of those who were expressly appointed and qualified to follow their Lord in the dissemination of His truth and the building up of His Church, would commit a capital error, and prove essentially deficient. Not that His own teaching did not include something more than the mere rudiments of those grand doctrines, dislike of which is the motive for choosing to learn of the Master rather than of His inspired disciples. As regards the awful justice and sanctity, as well as the love and mercy of God, the thorough and widespread depravity of human nature and the absolute necessity of its renovation, His real Divinity and the indispensableness of His humiliation to death for expiating human sin, the demand for repentance and exclusive reliance on Himself for the priceless blessing of salvation, the terrible doom awaiting the impenitent and unbelieving in the next world—doctrines which are supposed by the persons in question to be characteristic of apostolic teaching, rather than of our Lord's—where shall we find them more clearly and strongly expressed than in His own discourses, as recorded in the Four Gospels? * It would be vain, therefore, to think of getting rid of these offensive dogmas by limiting attention to His personal teaching alone. Beside, it is manifest that He positively designed the teaching of His apostles to be supplementary of His own, and that whoever would be fully instructed as to what is to be understood and believed respecting Himself and the religion which He came to introduce, must reverently listen to them as specially qualified to afford such instruction.†

And in all that fell from His lips, from the beginning to the close of His earthly ministry, or in the communications afterwards made to these His chosen servants, there was not the slightest hint that any addition would ever be made to their teaching, or that any other order of men would be raised up, either to correct or supplement the testimony which they should deliver. In the Old Testament there are repeated intimations of the greater and more profound knowledge of Divine things which should be vouchsafed to the world in Gospel times; but there is nothing of this kind in any stage of our Lord's instructions to authorize the idea of any

* Matt. xxiii. 13-33. John iii. 3-7; Mark vii. 21-23: John viii. 58, x. 30, vi. 53-6; Matt. xx. 28, iv. 17; John vi. 40; Mark ix. 43-48.

† 1 Thess. iv. 8; 2 Pet. iii. 2.

future interposition to enlarge and supersede the teaching of the apostles. The serious reader of the Christian Scriptures is left to conclude that the scheme of Divine instruction contained in them is finished and complete, and that to know the mind of God, and possess ourselves of all the truth lodged in them, we are shut up to the humble, earnest, and prayerful study of them.

If we do this, we shall necessarily find ourselves in the midst of results which will interest and stimulate our noblest faculties. All the facts and utterances of Divine Revelation, in counsel, precept, prediction, promise, and warning, in its disclosures of God's glorious being and perfection, of His acts of creating and preserving power, and righteous and beneficent government, of His long suffering and mercy to His fallen and guilty creature man, of His purposes for man's restoration, of the mystery of His love and grace, in the whole plan of Christ's appointment to accomplish that restoration, of the ages of righteousness and peace destined to mark the subsequent history of the human race on earth, and of the ineffable glories and bliss which piety shall realize in eternity—all these, in manifold concatenation of each with each, and in all that each may assert, or imply, or suggest, must assuredly come before us, as we thoughtfully traverse the immense field open to our investigation. What shall we do with this vast multiplicity of themes, each of them appealing to the intellect, the conscience, and the heart, and provided by Divine wisdom and goodness for our information and training in all that is truly great and good? Shall we restrict our regards to certain prominent points, interesting by their pathos to mere human feelings? or shall we, in pious deference to the allwise and gracious Bestower of so wide and varied an assemblage of communications, endeavour to take in the whole, trying to assign each individual part to its appropriate place and connection, and so build up the entire temple of truth, in which we may worship to His glory and our own edification?

To do this would, we conceive, be the natural tendency of the human mind. It cannot rest in any present knowledge or attainments, so long as it has the means of rising to higher. The facts, statements, and discoveries presented to it, in whatever manner, arouse its action upon them, and impel it onward, not only to the comprehension of them, but to still further conclusions. It kindles as it goes, and gathers fresh stimulus to all its activities, reflecting, reasoning, inferring, and listening to every suggestion which may enlarge the sphere of its knowledge. This mental process employed on the grand and diversified themes of Divine Revelation would give birth to systematic theology. Everything would be arranged in due order and subordination, the devout student would wish to weigh each topic and place it in its true relation to the rest, would be careful to omit nothing from his unprejudiced

consideration, and prepared to follow every suggestion to its just consequences. And thus he would inevitably be systematizing the materials with which he had to deal.

To forbid such a course would be to check the mind's noblest researches and aspirations. Knowledge of every kind is useful and pleasant, and worth the cost of acquisition ; though, as no mind can be thoroughly proficient on every subject, there are some departments which can be cultivated only by particular men, who have a professional interest in them. But the knowledge of God and of everything pertaining to true religion is at once the sweetest and most sublime of all knowledge, and, moreover, has a claim on the solemn attention of all men according to their opportunities, so that none can be indifferent to or negligent of it without serious blame. And it is within this sphere that every elevated and hallowed mind expatiates with supreme concern and delight. To know more of God and His adorable administration, to walk in light where others are beset with mystery, to understand the grounds on which His favour may be enjoyed by the most guilty and wretched, to be able to justify all His dealings with the human race and every other order of His rational creatures, to get clearer and clearer visions of His glory, and to see how completely He is vindicated from all the accusations and aspersions of the wicked, and from all the hard thoughts of the oftentimes perplexed and hesitating believer, is unquestionably what such a mind aspires to, but to which it can make no approach otherwise than by prolonged, profound, and repeated study of the inspired Word, under the implored guidance of the Holy Spirit. And although some of the conclusions of such a mind might not be wholly acquiesced in by every other mind of equal capacity, application, and piety, yet the course taken is the best for its own improvement and satisfaction, and yields it a rich reward. But all the while it has been gathering together and harmonizing every truth of God which it has digged from the mine of Holy Writ.

And, further, not to take this course would be to forego the employment of its faculties on themes which God had graciously submitted to it for the holiest profit, and so to incur the charge of ingratitude. Why has God illuminated all the questions which can stir the spirit of man, by adding the volume of Revelation to that of nature, but to allay its anxious inquiries, and so to lift it into the fellowship of His own wisdom and goodness, that it may be free of the whole universe, and see every portion of it beaming with the proofs of His righteousness and beneficence ? To decline ascending this eminence, and breathing so bright and pure an atmosphere, would be a thoughtless requital of the Divine bounty.

It would also be acting with singular inconsistency. All the facts which

constitute human knowledge have been carefully and laboriously systematized, and laudably and profitably so. Human science, which has latterly made such rapid advances, and procured so much applause and admiration, is the fruit of observation, reflection, and study. It is by gazing and meditating on the phenomena of the heavenly bodies, that the science of astronomy has been gradually built up. It is to a searching and patient analysis of the various substances of the globe that chemistry owes its existence. And so with respect to science in general ; it is the careful, patient, and persevering investigation of the phenomena of matter and of mind, and the following up of their suggestions. The great law of gravitation was a deduction from previous discoveries. And, by universal consent, this method of advancing human knowledge is commended, and its results lauded and treasured up. Would it not, therefore, be manifestly inconsistent to deal otherwise with the vast and varied fields of Scripture ? The studies of devout and holy men have not exhausted its precious contents. They learnt much which others had not learnt, and lived in clearer light on some grand points than their predecessors. And, doubtless, there are truths in the bosom of Scripture yet to be elicited, which shall shed a brighter light on the moral government of God, and on the condition and destiny of man, than the world has yet witnessed. Lowly, reverent, and prayerful investigation of the whole realm of Revelation may justly be expected to gain a wider survey of, and deeper insight into, the Divinely provided means for man's instruction, and discover a harmony among all its parts which shall give rest and gladness to many a perplexed and weary spirit.

From such considerations, then, as the foregoing, we do not hesitate to conclude that the dislike of doctrine, or *dogma*—as the objectors prefer to call it—is as insensate and unphilosophical as it is unchristian.

W. F.

Prayer,—The Right of Petitioning.

I KNOW not how it is that we so commonly fall into the way of conceiving prayer as a duty, as if it were a kind of exaction God makes upon us ; or, as if making prayers, saying prayers, and keeping ourselves to it as a law, were any but a very ignoble and false conception of what prayer is. A good many passages of Scripture, it is true, can be turned that way, if we choose to put the dullest and most servile meaning possible on them ; as when, for example, it is shown that “ men ought always to pray and not to faint,” to “ continue instant in prayer,” to “ pray without ceasing,” and the like. But the *oughtness* brought into view in such expressions only relates to what we owe ourselves, in a

matter of so great privilege. Doubtless there is guilt, great guilt, in withholding prayer and living a prayerless life; but it is the guilt we incur in our perversity against ourselves, and the disrespect we impliedly offer to God, who tenders us a privilege so high. Nothing is farther off from God, as we may certainly know, than to be exacting prayers of us. Prayer always goes with a promise, and promises are not exactions.

In one view, this permission of prayer represents what is personal in God's dispositions, or the royal moods of His generosity and mercy; but we do not fully conceive it, till we find it erected as institute, or set in as privilege, to be a matter integral and constituent in His polity itself. Instead of being penned by fate, or girded about by some cast-iron necessity of causes, as many try to imagine, He asserts both His own liberty and ours, by showing us a whole of governmental order built for approaches, interpellations, suits of prayer, having open spaces made for promises to go out and petitions to come in. Even as an apostle says, "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

The right of petition, thus grounded, does not pertain, he conceives, to God's personal being and dispositions merely, but to a "throne," a grand imperial compact of counsel and law, so adjusted as to let petition offer suit. And the eternal government of God, having this institute of prayer incorporate, is so broadly affected in the plan, as to be radically different from what it otherwise would be. It is flexible enough to let in human wills and give them a voice, without infringing any terms of order. The very throne of the Kingdom is a "throne of grace."

We are thus allowed, with entire reverence, to look on the right of prayer as a right of petition set in order and offered by the government of the world—very nearly the same that has been so earnestly contended for, and, with so great difficulty conquered, in our modern agitations for liberty. Probably one of the reasons why it has not been thus regarded is, that God has not been slow enough to let us agitate for it, but good enough in His own motion to volunteer the tender of it, to call us to it by encouragement and promise, and even to frame it in beforehand, by adjusting all the possibilities needed to make room for it. This right of petition, it is true, has been largely valued by the people, under princely governments, as a means of intimidation, when some new liberty, or some redress of wrong is wanted. The princes, too, have had no little reason to be jealous of the opportunity given by it for combinations and conspiracies dangerous to their own security, when great petitions, loaded heavy with names, are allowed to be set in array. In such cases the suit of the petition is nothing, and the storming party organized by it forms the whole significance of it; whereas the suit is everything in the petition

that is offered to God, and, as being the Almighty Ruler of the world, He has nothing to apprehend, and the petitioners nothing to hope, from any such massing of opinions and numbers, apart from the reasons and occasions represented. We are sometimes almost ready to deny that government was government, or had any rights at all, when subjects, wronged by the violence of their princes, or trampled by the extortions of their ministers, were not suffered to so much as groan aloud, or make audible suit for pity; but for long ages so it was. Till finally, in the last two hundred years, some footholds have been gained against prerogative, and, by means of articles, charters, constitutions and the like, the right of petition has obtained fixed pledges and guarantees. Though even to-day the more personal governments, so called, are afraid to allow great public assemblies or subscriptions, lest some danger of revolution may lurk in them. In many cases, not more than twenty, ten, or it may be, even five persons are allowed to meet, or subscribe together, unless by express license given. Whereas it is a distinction how honourable, how grandly impressive, in our Great King above, that He invites to the largest possible consent of the petitioning parties, not merely giving promise to the "two or three that may 'agree,' but even waiting for multitudes to be of 'one accord in one place.'" For the more numerous, the more nearly world-wide the consent, the more conditions there will be on the ground of which their petition may be granted, and the fewer, on the ground of which it should not; for among the reasons why God is drawn to the hearing of prayers are the yearnings, hungers, wants, and groaning benevolences of His petitioners, and the more of them are joined, and in the closer consent or system, the more reason He has for granting their petitions, and the fewer why He should not. In the civil state, where we had to conquer this right of petition, it arrived late and came in bleeding; but God in the gray paternity of His rule could never frame a plan which had it not.

Observe, moreover, as we almost never do, that He really means by this institute of prayer, incorporated as a liberty in His plan, to qualify what we might otherwise look upon as the purely autocratic absolutism of His rule, introducing an element so far popularized as may fitly consist with His own supreme, sacredly beneficent counsel. Prayers amount, in this view, to a kind of suffrage, and about the most perfect kind that can be conceived. They prevail by exactly what they are, that is by the number, and quality, and weight of the reasons embodied in them. They are as unlike as possible to the stupid and coarse *dittoship* of the ballot—signifying exactly the same thing under all the compoundings of merit, motive, aim, purpose, affinity, caprice, in the voters, counting each his numeral one—

they go in as wants, repentances, sorrows, groanings on account of wrong, needs of help, burdens of compassion, causes undertaken, aspirations felt, and being worded into petitions they have all their relative values and weights in the scale of reasons. For all God's answers to prayer are issued on the ground of reasons, which reasons consist largely in the stress and wise working of the prayers, and the amount of want or beneficent desire united in them. Whereupon being let in, as determining reasons for the things asked for, God is able to add up the wonderfully complex score, and give or deny as the balance of true counsel requires. And so, while the government is monarchy, in one sense absolute, there is yet allowed to be a popular voting in, or pressing in, by free appeal and argument, in which all dearest consideration is gotten from it, all most rational modifications, all accommodations of true privileges, under its rule.

Observe, also, that it is particularly sought in this right of petition to invigorate, and by no means to depress or stifle the will and personality of the petitioners. It is no true conception of prayer, that it prevails by a simple consenting of the soul to be lapped in God's will, bowing to it as in self-surrender. It will not prevail, of course, against God's will, but it may prevail on God's will, by becoming itself a reason for determinations of love and favour, such as otherwise could not be His will at all. It makes the petitioner, so far, a negotiator, a protestor, nay a wrestler. He is to have more will and greater, not less. Instead of just being limp to God, and calling that his prayer, he is to have his will tonically energized, and put in heavier momentum rather; asserting and reasserting his want, and refusing to accept denial. The very plan is to create force in him, to make him resolute as Jacob, bold-worded and sharp like Moses, persistently humble like the Syrophenician woman, importunately, undiscourageably tough, as one that has an unjust judge to be worried down. By His right of petition, God contrives in this manner to beget just the utmost will in us that reverence permits, or desperation implies. Instead of hemming about our will, he rallies it and brings it on, jealous never of any overgrown force in our personality. By His very institute of prayer, He will gird us up in our righteous personality, to the highest point which can be harmonized with order and love, and kept in living co-operation with Himself. And then having raised our broken personality up into royalty, thus He declares that He will enthrone us finally and set us up in power, to reign with Him—Jacobs all henceforth, because, as princes, they have had power even with God, and have prevailed.

HORACE BUSHNELL, D.D.

Truth and its Pursuit.

If the first lesson in all true philosophy be to doubt, the aim of that same philosophy is to arrive at certitude and truth. The mind cannot rest in uncertainty. It will not be satisfied even with probabilities. If it be in earnest in its inquiries and pursuits, it will press onward from what may be, to what is. If it start from the point of doubt and difficulty, it will nerve itself for effort, and never dream of repose till it can grasp what is undeniable and immutable. The field of research and inquiry is very wide, and is not to be traversed in haste and hurry. Investigation is the work of time, and challenges the closest and most patient application. If the instinct of genius be enterprise, and if the genius of enterprise be labour, then without labour, it is in vain that we look for results. The mind must enter on the task of ascertaining and determining what is truth in any and every field of inquiry, in the spirit of an earnest and honest solicitude. While abjuring all undue reverence for great names and authorities, we must at the same time lay aside all prejudices and preconceived notions, and come to the inquiry with childlike simplicity, and with a supreme desire to know what is the truth. If the eye must be sunny to see the sun, the understanding must be purged and purified to discover the object of pursuit, and to look at that object in the light in which it stands revealed to us. Just as the introduction or existence of any foreign body in the eye, would interfere with the clearness and the correctness of our vision, so the understanding may be blinded, or may be subject to agencies and influences which render it morally certain that it can never appreciate or apprehend the object which is set before it. As the most beautiful experiment in chemistry may fail through the presence of a single contrary element, so nothing must be allowed to come between the mind of the inquirer and the truth of which he professes to be in search. The prize will more than make up for the sacrifice. Knowledge is to be desired rather than choice gold; and the price of wisdom is above rubies. The profounder the knowledge, the more perfect the wisdom.

Let us now apply this principle to the claims of Christianity. Here is a document which professes to be a Revelation from God to man, and which challenges our belief and acceptance. The evidence in favour of its Divinity can be subjected to every possible test. Like the material which is thrown into the crucible and subjected to the flame, and which will resolve itself either into the coarser earth or into some precious metal, Christianity will prove to be either a Supernatural Communication or nothing more than so much waste paper. We know of

no other volume which can produce the same amount of evidence—external and internal—in support of its claims, while the demonstration supplied in its moral effects on the heart and character of myriads of the human race, place it infinitely above every composition now known in the world. Of this evidence neither ancient nor modern unbelief has been able to dispose. Infidelity has more than emptied her quiver, while every arrow which she has expended has been blunted or broken in each successive attack on our Christian Faith. Not only has that Faith withstood and triumphed in the hour of trial, but has gone forth with a power to which the warrior's shield of triple brass is as the merest gossamer, and achieved victories before which the best fought field recedes into unmeasured distance. We say not this to preclude the examination of the evidence. We challenge the most searching inquiry. We are not the advocates of a blind credulity. Faith must rest on evidence, and if the evidence in favour of Christianity be not sufficient, or fails to stand any test to which it is subjected, then we cease to press home its claims on the heart and conscience. If it be not a Divine reality, then it is a cunningly devised fable. We cling to no doubtful or disputatious creed, and if Christianity be not the true sayings of God, let it for ever perish!

Assuming that the evidence is incontrovertible—and we have a right to assume this till otherwise disposed of—we have the document itself with which to deal. Having resolved whence it came, we have now to inquire into its contents. If Christianity be a Divine Revelation resting on incontrovertible evidence, then we cannot but be interested in its grand disclosures. It is addressed to ourselves as men, and professes to make known what otherwise could never have been discovered, and which immediately affects our well-being, both here and hereafter. It is not left to irresponsible choice to accept or reject the Christian record; nor is it true that we are no more accountable for our belief than for the colour of our skin. Human responsibility is in proportion to the means of mental enlightenment and moral impression. It is, therefore, of the first moment, and of the last, that we should make ourselves acquainted with the nature and the bearing of the Revelation which Heaven has addressed to us. With such a document in our hand, and with the power to read it, ignorance becomes sin, and unbelief is the procuring cause of condemnation. If moral inability resolve itself into the opposition of the human will to the will of God—if men will not come to Christ that they may have life, are they to be held blameless? Does their inability set aside their accountability? Such a proposition carries with it its own refutation, and it is contradicted by every law which governs the physical universe. It is not possible to break any one of these laws with impunity. In every instance they assert their right and prerogative. And so in the moral world, if law be only

another word for the will and the ordination of God, then it is no ordinary responsibility which we assume when we put ourselves in antagonism with His revealed course of action. We must either fall in with His arrangements and determinations in the moral world, as we do in the physical, or subject ourselves to those penalties which are inseparable from our opposition.

Christianity is not only a grand advance on all preceding Revelation, but it comes to us as the expression of an infinite love. It is the great heart of God throbbing and speaking to the sinful and sorrowful heart of man, and telling him how his sins can be forgiven, and his sorrow give place to the purest and the most abiding joy. Its chief object is to make known that grand remedial scheme whereby man is redeemed and saved, and lifted up into the possession of everlasting life and blessedness. The embodiment of this fact is found in the living, personal Christ:—His life, ministry, and death, form the material out of which the Four Gospels have been composed. The Evangelical narrative embodies the facts, and the facts are the basis of all the doctrines which are set forth in the Christian Volume. Each doctrine must be viewed and read in the light of the facts; and we must set aside the facts before we reject the doctrine. They stand or fall together. Without the facts we should lack the doctrine, and the doctrine, in the absence of the facts, would be unintelligible and unmeaning.

But now comes the more serious question—suppose that we accept the facts in the Saviour's life as the basis of Christian doctrine, who is to determine the sense or the meaning which is to be put upon the doctrine? The sacred penmen have under supernatural influence put a certain interpretation upon the facts, and thus we have what is known by the name of the Apostolic doctrine. Are we at liberty to sit in judgment on this interpretation? Is it in our own option to accept or reject it? We may accept or reject the interpretation which other men have put on the words of the inspired writers, but nothing can release us from the duty of examining and determining for ourselves what is the truth which they set forth.

If we differ from the great body of expositors and interpreters, or from the universal consensus of the Christian Church, we ought to hesitate and pause ere we leap to any sudden conclusion. It is more likely that we are wrong and that they are right, than that we alone are right, and every one else is wrong. Words are but the medium of thought, and our effort should be to get at the thought or idea in the mind of the writer, for till then we are not in a position to discover the truth which was immediately present to his thought, much less qualified to pronounce on the nature of the doctrine which he teaches; but the moment the doctrine is discovered, our belief

in it becomes imperative. The tendency of modern thought is to lower the tone of Scripture teaching ; and because objection can be taken to certain principles of exegesis and modes of interpretation, it is inferred that the doctrine which they are employed to advocate and support, must itself be at fault. There are those, for example, who deny the doctrine of substitution, and call in question the rightness of allowing the innocent to suffer for the guilty, but it does not follow that there is no such doctrine in Scripture, or, that modern thought is exempt from error and can claim to be the infallible exponent of revealed truth. The past may have erred in the interpretation of that truth, but the rejection of that interpretation is one thing, and the denial of the truth itself is another and a different thing altogether. If we are honest in our pursuit of truth, we shall be careful to separate between these two things. As the most precious crystal may be encrusted with the coarsest earth, so the most vital truth may underlie the most objectionable representation and illustration. We may object to the setting whilst we retain the jewel. The casket may be worthless while the gem is priceless. To reject any truth because we object to the interpretation which has been put upon it, or to accept it because the interpretation is in harmony with our own preconceived notions or known predilections, is as unreasonable as it is illogical. Guided by the principle of induction, we must proceed step by step in our inquiry till we have reached—independently of human names and authorities—the only ground on which we can plant our foot without even the shadow of doubt or uncertainty resting upon our minds. If truth be the object or the end which we have in view, light will arise to us in darkness, and the Spirit of inspiration will lead us and guide us till in His light we shall see light, and come to the full assurance of faith. While it is in vain to look for any new truth, there is much of the old truth yet to be brought into the light. If the facts on which Revelation rest are complete and final, so is the Revelation complete and final. If we can educe no new facts, we can add nothing to the discoveries and disclosures of the Christian Volume ; still there are doctrines and aspects of doctrine within that volume which may so flash upon our mind as to come with all the freshness and all the impressiveness of an immediate Revelation. It is not needful to repudiate the past that we may swear by the present, for we are indebted to the past for much of the light and knowledge which we possess, and are thus so much better qualified to prosecute the grand inquiry on which we have professed to enter. We have the light of ages to guide us ; and if we enter the Temple with unsandalled foot, and in the spirit of reverence and humility, and with the teachableness of a little child, we shall not be left in doubt or uncertainty as to what is Truth.

ROBERT FERGUSON.

Scenes in the Life of Luther.—IV.

LUTHER had barely attained his majority when he entered the Erfurth Convent. We have seen what light dawned upon him during his three years' seclusion there. In 1508, when in his twenty-fifth year, he obtained a professorship at Wittenberg; and in 1509, after his first graduation in divinity, he commenced those theological prelections which, in that or the following year, and therefore when he was about the age of twenty-eight, led to his matured conversion and settled peace through his discovery, from Rom. i. 17., of the cardinal doctrine of justification by faith. In 1510 or 1511 came his journey to Rome. Honest German and childlike giant that he was, he felt at first so overawed that he could almost have wished his parents dead, that he might have had the pleasure, while there, of effectually praying them out of purgatory. It was still to him very much of the "Jerusalem" which Pío Nono, as we saw last May, still persists in calling it. We have seen how swiftly and rudely he was disenchanted of his illusions. A light was burning within him that had already "scattered the rear of darkness thin;" but time was needed to illumine more fully the sphere of his relations with Rome.

In October, 1512, at the instance of Staupitz, and by favour of the Elector, he became Doctor of Theology, and swore "to defend evangelical truth by every means in his power,"—an oath which he took and afterwards interpreted as pledging him to fidelity to the Holy Scriptures, and which fitly inaugurated his now imminent and life-long work of Reformer. He was just completing, as it so happened, his thirtieth year, that recognised period among various nations of matured manhood; and certainly never lay holier task before Jewish priest, or harder task before Roman warrior, than that which now loomed in the near prospect before Luther. So great was it, that nothing short of the giant's grasp he had of the life-giving doctrines of Gospel grace could have nerved him for it, and borne him through it.

Many and beautiful are the forms in which he gives expression to this faith, each vivid as inspiration, and every word as fresh as dew. "If we only understand this article of faith rightly and purely," he remarks, "then do we enjoy the real sun in the heavens. Whereas if we lose sight of this, then have we nothing left to us but the very darkness of hell itself." To Hartmuth he jubilantly writes:—"Now whether we have sinned or done well, we are, concerning this matter, undismayed and unterrified. For, as we find nothing in our well-doing to embolden us, so we find nothing in our sins to make us faint and be discouraged. But we thank God that our faith rises above all sin and above all well-doing. For the Father of mercies hath given us to believe, not in a wooden, but in a living Christ."

Are you disposed to call this a verging on Antinomianism? In one sense we could admit the allegation, but in one sense only. Luther here verges on Antinomianism only as Paul verges on it in such places as Rom. vi., where he has run Gospel grace out to a point at which he must pull himself up, and ask: "What then? Shall we continue in sin that grace may abound?"

One step further would be over the precipice into the gulf; but that last step possible to grace is as opposed as the first to everything like Antinomian licentiousness; while the very fact that it embraces all ground short of that dizzy verge, speaks volumes on the Divine amplitudes of Gospel grace. Our Reformer finding his feet now firm on the Rock of Ages, and his spiritual sphere flooded with light, can carry himself steadily on these high places.

To quote Luther on this, his favourite theme, would be endless. It flows from him without effort as a thing he cannot repress, and therefore it savours nought of pipe or pump, but wells up pure and limpid from the life fountain within. "Preach it to very weariness (*usque ad fastidium*)," he writes to a friend; and the urgency he thus enjoins he himself practised. His work on Galatians is a very mine of this soul-refreshing evangelism, which one might take up at any time, at any page, and find good to his soul. Some of the finest, however, of these characteristic utterances occur in letters; one sample of which we will give from a letter to his Augustinian friend, George Spenlein. After despatching some points of business, Luther hastens to ask his friend lovingly how it fared with his soul, and pours out upon him a very affluence of living and life-giving waters:—"O, my dear brother, learn to know Christ, and Christ crucified. Learn to sing unto Him a new song; to despair of thyself and say, 'Thou, O Lord Jesus! Thou art my righteousness, and I am Thy sin! Thou hast taken what is mine, and given me what is Thine. What Thou wert not, Thou hast become, in order that what I was not, I might become.' Take care, O my dear George, not to pretend to such a purity as will disincline thee to acknowledge thyself a sinner; for only with sinners doth Christ dwell. He came down from heaven, where He dwelt with the righteous, that He might dwell also among sinners. Ponder well this love of His and thou shalt enjoy His precious consolation. If it is through our own labours and sufferings that we are to attain peace of conscience, wherefore then did Christ die? Thou wilt find peace nowhere but in Him, by a believing despair (*fiduciallem desperationem*) of thyself and thy works, and learning with what love He opens His arms to thee, takes upon Him all thy sins, and gives thee all His righteousness."

These golden words were penned in 1516, the year preceding the first great outbreak of the Reformation; and in the vital truths they express lay the secret of its power. Never was greater absurdity, not to say injustice, vented in our world than to account, as too many have presumed to do, for the noblest and grandest of Reformation movements by the meanest and pettiest of all motives—that of sordid jealousy between Luther's order and another. Well does it deserve Carlyle's rebuke: "We will say nothing at all, I think, of that sorrowfulest of theories, of its being some mean shopkeeper grudge of the Augustine monk against the Dominican, that first kindled the wrath of Luther and produced the Protestant Reformation. We will say to the people who maintain it, if indeed any such exist now: Get first into the sphere of thought by which it is so much as possible to judge of Luther, or of any man like Luther, otherwise than distractedly—we may then begin arguing with you." Nor was it ambition or pugnacity, any more than jealousy. Who can doubt Luther's perfect sincerity when, in a letter to Staupitz, he disclaims all such motives? After referring to the

precious truths, especially on repentance, which he learned from his lips, and which the vile traffic in indulgences directly contravened, Luther touchingly protests: "Hence I resolved to withstand this doctrine of Indulgences in a determined manner. This is the reason that I now, alas! am obliged to come forward upon the great theatre of the world—I, who would much rather have remained hidden in a corner, and who would have far preferred continuing as a spectator of the glorious drama of the great spirits of our age, than have become myself an object of notice and common talk."

Behold here the living soul of all genuine Puritanism as well defined by Mr. Dale of Birmingham, in his recent admirable reply to Mathew Arnold in the *Contemporary Review*—namely, the principle and the determination, come what may, to uphold the true and the right, and to maintain a pure conscience toward God. Mark these words of Luther to the Papal Legate, Caietan, and say if there is not a ring in them which sounds the knell of every thing distinctive of popery: "If I have the witness of the Holy Spirit in my heart that I am well-pleasing to God, that He has forgiven me all my sins for the sake of Christ, and has bestowed His righteousness upon me, what need have I of any further witness from any man, or of any quietus through my own works and doings, through my own repentance and satisfaction? He who with eagle's wings can soar to the Sun of Righteousness itself, such a one throws his crutches away."

From that eventful hour in which the Gospel shone into his clouded spirit, the vitality and strength of the Reformation movement was very much incarnated in the man Luther. That faith worked liked a volcano in the depths of his mighty spirit till the time for it to overflow and bear all before it, as his words shot like fire-balls over the murky face of the nations, and roused them from the slumber of a thousand years. It was that Protestant doctrine of justification by faith which animated Luther throughout in his conflict with the papacy. It was this that roused him against Tetzel. It was this that steeled him before Caietan. It was this that nerved and vitalised every stand he made, every word he spake, and every blow he dealt against the tyrannic assumptions of Rome. In him this great truth is not so much a doctrine as a quick and operating principle, whose utterances are so many explosions of the soul; and therefore well knew Luther, in the light of his vigorous faith, that if any church disallowed that precious article, whatever might be the pretensions by which it sought to make its way, or the wealth or power by which it was undergirt, there might already be seen written in flame-letters on its walls, *Ichabod*—the glory is departed. Hence in the noble manifesto which he put forth on a critical occasion, the lion-hearted Reformer takes his stand on this rock of Gospel grace, and characteristically proclaims, in the face of earth and hell, the truth and divinity of that central doctrine which he knew to be the lever of the Reformation and the life of every Church:—

"I, Doctor Martin Luther, unworthy herald of the Gospel of the Lord Jesus Christ, confess this article that *faith alone without works justifies before God*; and I declare that it shall stand and remain for ever in despite of the Emperor of the Romans, the Emperor of the Turks, the Emperor of the Tartars, the Emperor of

the Persians,—in spite of the Pope and all the Cardinals, with the Bishops, Priests, Monks and Nuns,—in spite of Kings, Princes, and Nobles, and in spite of all the world, and of all devils; and that if they endeavour to fight against this truth, they will draw the fires of hell upon their heads. This is the true and holy Gospel; and the declaration of me, Dr. Luther, according to the teaching of the Holy Ghost.—There is no one who has died for our sins, if not Jesus Christ, the Son of God. I say it once again, should all the world, and all the devils tear each other to pieces, and burst with rage, that it is not the less true: And if it is He alone that taketh away our sins, it cannot be ourselves and our own works. But good works follow redemption as the fruit grows upon the tree. That is our doctrine—that is what is taught by the Holy Ghost and by all the communion of saints. We hold to it in the name of God, Amen."

We come now to the famous Indulgences, which owed their existence to the luxurious straits of Pope Leo X. Paul Sarpi, in the opening sentences of his famous work on the Council of Trent, after crediting Leo with every quality characteristic of the cultured gentleman and generous prince, adds, that he would have been greatly the better of a little more piety! Finding himself so straitened as to be unable to pay for a manuscript of the 33rd Book of Livy, which he had bought at a high rate, he was advised to issue a Bull, proclaiming a general indulgence, under the pretence that the proceeds were for the repair of the church of St. Peter at Rome. The German Archbishop, Albert, a man of like voluptuous habits, finding himself also in straits, naturally bethought him of the expedient adopted by the Pope. Thus two devouring wolves set forth together, and Germany was their favourite field of ravage.

How and in what manner the scandalous business was prosecuted may be amply seen in the pages of D'Aubigné, who, on such a theme, as may be readily imagined, is very graphic and vivacious. Let the following sketch suffice: "It was priests that were employed by the Pope as dealers in Indulgences; and it was a lucrative office both to *him* and to *them*. These Commissaries rolled about in splendid carriages, attended by a few horsemen, and lived in state on the wages of iniquity. When they reached a town, a deputy was sent to proclaim: 'The grace of God and of the Holy Father is at your gates.' Instantly the entire population was in a stir: clergy, council, trades—all moved in procession, at the sound of music to the church. In the front was borne the Pope's Bull of Grace, on a velvet cushion or cloth of gold. Next came the prime-dealer, bearing a large red wooden cross. On reaching the church, this cross was placed before the altar. The arms of the Pope were suspended upon it; to which, as long as they remained, the clergy and others daily came and did homage. The grand tool of the Pope in this vile business was the Dominican monk, Tetzel, a native of Leipsic, a man of profligate principles, licentious morals, ready speech, matchless impudence, and stentorian lungs. Besides a handsome salary and the payment of all his expenses, he had other means of enrichment—so much so that on one occasion he realised in two days the sum of 2,000 florins. This daring impostor after setting up the cross, with the arms of the Pope, in front of the altar, was in the habit of mounting the pulpit and setting forth, under every variety of declamation and invented stories, the efficacy of the indulgences he dispensed for money, in procuring pardon both for the

living and the dead. Here are some of his expressions. Pointing to the red cross he exclaimed : "This cross has as much efficacy as the very cross of Jesus Christ." "Come," says he again, "and I will give you letters, all properly sealed, by which even the sins that you *intend* to commit may be pardoned." "I would not change my privileges for those of St. Peter in heaven ; for I have saved more souls by my indulgences than the apostle by his sermons." Referring to the dead in purgatory, a subject on which Tetzel well knew how to work up the feelings of the living, he exclaimed : "Priest ! noble ! merchant ! wife ! youth ! maiden ! do you not hear parents and your other friends who are dead, and who cry from the bottom of the abyss : 'We are suffering horrible torments ! a trifling alms would deliver us ; you can give it, and you will not !'" On seeing the effect of this appeal on his shuddering audience, the audacious and impudent impostor immediately added : "At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to Heaven." To give some colour to his villany he pretended that God pardoned them for this reason, that their money went to restore the ruined church of St. Peter's at Rome, which contained the bodies of the Holy Peter and Paul, and 1,000 Martyrs besides, whose remains were now, alas, owing to the state of the building, "beaten upon, inundated, polluted, dishonoured, reduced to rottenness by the rain and the hail." In regard to any who might oppose him, he said : "I declare them excommunicated ;" and he was in the habit of concluding his harangue by pointing to the strong money-box, and uttering the threefold appeal : "Bring, bring, bring." "These words"—wrote Luther—"he used to shout with such a horrible bellowing that one would have said it was a mad bull rushing on the people and goring them with his horns." Descending from the pulpit Tetzel would then run, by way of example, to the money-box, and throw into it a piece of money, taking care that it should fall with a rattling noise. After some mockery of confession the sale proceeded. A scale of prices was fixed according to rank. Persons of royal and episcopal dignity had to pay for an ordinary indulgence the sum of twenty-five ducats. The higher nobles and abbots paid ten. The lower paid six. A lower grade paid one ; and a still lower a half. A particular scale was also fixed by Tetzel for particular sins. For polygamy, it was 6 ducats ; for sacrilege and perjury, 9 ; for murder, 8 ; for witchcraft, 2. And when husbands, as often happened, forbade their wives to give the money, Tetzel asked if they had no dowry or private resources of their own ; and said that, in a cause so holy, they were solemnly bound to give it up, even against their husbands' will. Letters of absolution were thus granted for money ; and by way of specimen, here is one :—"May our Lord Jesus Christ have pity on thee, N. N., and absolve thee by the merit of His most holy passion. And I, in virtue of the apostolical power that has been confided to me, absolve thee from all ecclesiastical censures, judgments and penalties ; moreover, from all the excesses, sins, and crimes that thou mayest have committed, how great and enormous soever they may have been, and from whatsoever cause, even should they have been reserved to our most Holy Father the Pope, and to the Apostolic See. I blot out all the stains of inability, and all marks of infamy that thou mayest

have drawn upon thyself on this occasion. I remit the penalties that thou shouldest have had to endure in purgatory. I restore thee anew to participation in the sacraments of the Church. I incorporate thee afresh in the communion of saints, and re-establish thee in the purity and innocence which thou hadst at thy baptism. So that in the hour of death the gate by which sinners enter the place of torments and punishment shall be closed to thee, and, on the contrary, the gate leading to the paradise of joy shall be opened to thee. And if thou shouldest not die for long years, this grace will remain unalterable until thy last hour shall arrive. In the name of the Father, the Son, and Holy Ghost, Amen! Friar John Tetzel, Commissary, has signed this with his own hand."

Thanks to the indestructible moral instincts of human nature, this nefarious traffic soon became insufferable. What Luther thought of it, and how he acted, it will be our next business to relate.

JOHN GUTHRIE.

Glasgow.

The Music of the Reformation.

THE Reformation had a noble music of its own in France as well as in Germany. While Luther's songs were resounding over the plains of his fatherland, kindred strains woke the echoes of the mountains of Switzerland. The dawn of truth broke over these countries about the same time, and what the Latin Bible was to Luther, the Greek Testament was to Zwingle and others—the fountain of light, the inspiration of a "new song." But though a musician and writer of verses, Zwingle at his early death left the French Protestants without hymns or melodies for Divine service. A few years after this want was supplied, when the right man was raised up with a genius for organization.

The French Psalter has been highly eulogized both for its poetry and its music. Its excellence was the happy result of its having the best poet and the best musician of that age in France. A great impulse was given by it to all churches using the French language. Its melodies were skilfully harmonized, and adopted in Holland; while several were imported into England and Scotland. Some of them are in use now, and are as popular as ever. They have the national characteristics, and although less bold and robust than the German *chorales*, these *chansons* are more tender and elegant, while equally noble and dignified. Unsurpassed in simple and graceful propriety for devotion, they form a valuable contribution to the plain song of the whole Christian Church. They served those who sang them in trouble or in joy, in peace or in war. In fiery persecution the Huguenots were cheered by their power—as described by Bungener—"Ah! how these chants of our forefathers go to the heart. The psalms are a sacred treasure of personal remembrances with national associations. *This* was sung by a mother by the cradle—*this* by a martyr on the way to death—*this* is the psalm of the Vaudois returning home, *that* of the Camisards marching to battle—*here* is a verse interrupted by the ball of an enemy, *there* is one which a father in dying murmured the half and went to finish it with the angels. Oh, our psalms, who could utter in words your language

to us, under the vault of heaven, whence *they* look down on us, who have prayed, and wept, and sung before us." Such is still their charm for many. In some churches, as in Guernsey, the whole are printed in antique form for use, and in others, as in the French Churches in London, a part are selected for public service.

With whom the idea of a complete French Psalter originated there can be little doubt. For their Liturgy, as well as their theology, the Reformed Churches in France, Switzerland, and Holland were indebted to John Calvin. Like many others who are not poets or musicians, he could appreciate the gifts of others and secure the right men for the right work. Driven from France, he was at Ferrara in Italy on a visit to the Court of the sister of the King of France in 1535, when he was joined by Clement Marot, a poet in the French Court, like himself a fugitive under suspicion of sympathy with the Protestants. Conversation deepened the poet's sympathy and enlisted his talents in rendering the Psalms in French verse, so that on his return to Paris he published thirty Psalms in rhyme, dedicated to his royal master, in 1540. The novelty took the fancy of the monarch, and his gay court amused themselves by singing the verses to their favorite airs. The fashion spread, but the popularity was dangerous to the author, so that he had to fly to his former friend at Geneva. There Calvin welcomed him as the very man he wanted, and with twenty more versions ready a larger number was printed. We have seen a beautiful copy in the late Mr. Offer's library at Hackney, with illuminated capitals in gilt morocco binding, fit for a courtier, with the following title-page:—"Cinquante Pseaumes de David, par Clement Marot, avec epistre aux Dames de la France 10 jour d'Aout. 1543." An interesting minute has been found in the Register of the City Council, dated 15th Oct., 1543.—"Calvin offers to engage Clement Marot to put the Psalms of David into verse." This plan was frustrated by the poet's death, but at Calvin's request the remainder was ably translated by Theodore Beza, who by gradual additions finished the whole in 1562, the same year in which the English Psalter was completed.

The Service of Song to accompany the words was an object of much care. The power of Luther's tunes was well known, and would be seen and felt by Calvin when he met Melancthon at the Diets of Frankfort and Worms in 1540. Already he had complained of "cold devotions when the Psalms ought to move us to ardour in the praise of God;" and in his "Institutes" (Bk. iii., ch. 20, s. 32) he says—"Singing is good and useful, recommended in Scripture, and practised by the Church from the earliest times; but melodies, introduced for pleasure and inconsistent with the dignity of the Church, must be very displeasing to God." Hence secular airs were discarded, and Roman Catholic tones had associations not in unison with Protestant sentiments in worship, so that new melodies, constructed after the finest models, were obtained as most suited to the new Psalter. These melodies were taught to children, by Calvin's advice, before they were sung in public worship.

An edition of Marot's fifty Psalms was published for use in Churches with a preface by Calvin, often reprinted to the present day. As a statement of his views, doing justice to him and his brethren in a time of prejudice for

want of knowing him better, it may interest many persons to read a translation of it by Mr. Colin Brown, which we have permission to transfer from the "Tonic Sol-Fa Reporter" for August, 1870 :—

"To all Christians, lovers of the Word of God, greeting. As for public prayers, there are two kinds—one expressed in words only, the other with song. This is no recent invention, but a custom from the origin of the Church, as appears in history. Paul speaks, not of prayer alone, but also of singing. And we know by experience that song has great power in inflaming the heart to praise God with more ardour.

"Care should be always taken that the song is not light and frivolous, but weighty and majestic ; as Augustine saith, there is a great difference between the music employed for enjoyment at home, and for psalms sung at church in the presence of God. When the form here given is rightly judged of we hope it will be found pure and holy ; simply constructed both for edification, as well as that the use of singing may be much extended, as an incitement and an instrument to praise God, even in our houses and in the fields.

"For the first it is not without cause that the Holy Spirit in Scripture exhorts us to rejoice in God as the true end of our joy. For He knows how inclined we are to please ourselves in vanity. Thus while our nature leads us to seek all means of foolish enjoyment, our Lord, to draw us from the allurements of the world, presents every means to fill us with spiritual joy.

"Among things suitable for recreation, music is either the first, or one of the chief, and should be esteemed a gift of God for that end. So much the more it is not to be abused, turning that to our condemnation which was given for our profit. This alone ought to move us to regulate the use of music, so as to make it subservient to all good morals.

"Further, there is scarcely anything that can more turn the manners of men, as Plato has wisely remarked. In fact, we feel it has an 'incredible power over our hearts to move them one way or other. Therefore we ought to be the more careful to render it useful to us, and in no way pernicious, as it has been often complained of as a poison for corrupting the world.

"But in speaking of music I include the words as well as the melody. It is true that all evil words corrupt good manners, as Paul saith, but when united with melody they much more pierce the heart, as when wine is poured by a funnel into a vessel. What, then, is to be done ? It is to have words not only pure but holy—to stir us up to praise God in order to love Him and to glorify Him. Wherefore we shall find no words more suitable for this end than the Psalms of David, which the Holy Spirit gave. When we sing them, we are certain God has put words into our mouths. Wherefore Chrysostom exhorts all men, women, and children to sing them. Further, Paul says, spiritual songs cannot be sung well without the heart ; but the heart requires the understanding ; and in that, saith Augustine, lies the difference between the song of men and of birds. Hence it is well to have the song imprinted in our memory.

"For this cause this book ought to be acceptable to those who desire to rejoice in their own salvation and the good of their neighbours. It has no need to be recommended by me, as it carries its praise in itself. Only let the world be advised that instead of songs, partly vain and foolish, and partly wicked and hurtful, it should sing these heavenly and Divine songs, with good King David.

"Touching the music, it appeared best that it should be simple, in the way we have described, to carry weight and dignity suitable to the subject and for singing in the Church.

"Geneva, 10 June, 1543."

Whether this edition had musical notes is doubtful, as no copy is known to exist, yet the preface implies that some were set to the words. Nor is it certain by whom the first melodies were composed, though they are commonly ascribed to Guillaume (William) Franc, a musician at Geneva. This opinion is maintained by Sir John Hawkins and Dr. Burney in their history, and by Bayle, a learned French author, in the last century, who quote a certificate in the University of Lausanne, dated the 2nd of November, 1552, and signed by Theodore Beza, declaring that Guillaume Franc was the first who set music to the Psalms as they are sung in Churches. In 1545, thirty-one melodies were harmonized in four parts by Certon, master of the boys at the Holy Chapel at Paris; and also by Rinvoisy, master of the choir at the Cathedral in Dijon. Fifty-two were harmonized at Rouen in 1560; and eighty-three by Louis Bourgeois, professor of music at Geneva, in 1561. But the complete Psalter, of 1562, was revised and 124 melodies were harmonized by Claude Goudimel, the best musician of his age in France, who for this work was made a martyr in the barbarous massacre of St. Bartholomew's Day in 1572. Of his fine edition in 1565 one copy in perfect condition is known to be in existence, and is valued at a very high price. Happily a reprint, for a few shillings, in short score can be easily obtained, as it was edited by Dr. Conrad Kocher at Stuttgart in 1855.

The oldest edition with music known to be in existence bears the date 1555. One copy seen by the writer was in Mr. Offer's library, at the end of a quarto French Bible, printed with fine type on good paper. In this venerable copy, "*Les Pseaumes de David*" are ninety, all having tunes except the last seven, which are stated to be "*nouvellement traduits par Theodore de Beze.*" These are followed by seven *cantiques*, as the song of Moses, the Ten Commandments, song of Simeon, the Lord's Prayer, a creed, and two graces. There is another copy of the same date in the rich library at Geneva—lately shewn to a friend by the librarian—with the same melodies; but an earlier edition of 1553 has no musical notes. Hence the oldest known copy of the French music of the Reformation belongs to the year 1555.

Some of the tunes were so much admired by the English musicians that they adopted ten of them in the complete English Psalter of 1562. One is the fine short metre known as St. Michael's, and another was the old 113th Psalm tune in six lines, sung to the 68th Psalm by the Huguenots as their rallying song in battle and persecution. A noble one has been revived and arranged in recent collections for a stanza of ten syllables in four lines. (No. 302 in the Congregational Psalmist and 249 in the Bristol Tune Book.) The old Ten Commandments tune has been recently restored under different names to deserved popularity, for elegance and spirit as well as for sweetness and devoutness. But the greatest of all was the old 100th Psalm tune, to which the others must yield the palm of superior merit and honour. It has a biography of its own,* has kept its place at the head of Psalmody for three centuries, and will no doubt continue one of the best known and finest models of church-song to the end of time.

H. MAYO GUNN.

* See "*Evangelical Magazine*" for May, 1870.

Prehistoric Times.*

SIR JOHN LUBBOCK has distinguished himself by his zeal in antiquarian pursuits, and the volume with the title of which we head this article is an evidence of the extent of his researches. There is, however, in the word 'Prehistoric,' an ambiguity which must be noticed in order to put ordinary readers upon their guard. It does not denote any definite period in the world's history, but only such period in any nation as preceded its authentic records. The prehistoric times of one country may be contemporaneous with the historic times of another, so that prehistoric may mean five thousand years ago, or less than five hundred. The historic times of a people may become prehistoric if any incursion of barbarism at once checks the advance of civilization and blots out its records. In this sense the remarkable monuments in India, America, and Europe, of which we have no extant chronicles, but which reveal a highly cultivated condition of their originators, are truly prehistoric. To prehistoric times again, belong those mythical and traditional records which contain elements of history too much mixed up with other ingredients to supply trustworthy details. With these suggestions we may fairly let the title of the volume occupy its position, and if our readers will generally understand that 'prehistoric' practically means 'non-recorded,' they will not greatly err.

If we were asked when the prehistoric times of England began and ended, we should confess our inability to furnish an accurate reply. Doubtless the island was visited at very remote times, and was inhabited long before its invasion by Julius Cæsar, but after all that has been written, we have nothing worth the name of history until that invasion. And afterwards, how slowly do the clouds and mists disperse, and reveal unto us the conditions of the nation's life? Later, legend and song have endeavoured in part to supply the deficiency, but to no good purpose. We do not even know how, or when, or by whom the Gospel was introduced to Britain, so that Christianity itself has a prehistoric period in this country. It will be evident that the prehistoric and the historic times of England run partly parallel with each other, and the same remark applies to Ireland, to Denmark, to Switzerland, to France, and to several other countries which figure prominently in this book.

It also occurs to us to notice that enthusiastic devotees of prehistoric study have sometimes not discriminated as we have done, or have not been sufficiently careful to show the different conditions to which such a word as "prehistoric" applies. They have drawn conclusions which the facts before them have scarcely justified, or have stated them in terms too broad and unguarded. One result of this has been to stagger the minds of plain people, and another, to provoke suspicions as to the accuracy of even the Bible records. Still further, hasty generalizations have had to be abandoned, and discredit has lighted upon a legitimate study and on its professors.

The work before us is, we think, not free from defects, and is certainly

* *Prehistoric Times*, as illustrated by ancient Remains, and the Manners and Customs of Modern Savages. By Sir John Lubbock, Bart., F.R.S. Second Edition. London: Williams and Norgate.

open to considerably more criticism than we have either room or inclination for. At the same time, we consider the book a most useful one, and especially to those who desire a clue to the sources and character of the facts with which it deals; who would know the theories based upon those facts, and who wish to verify or test both facts and theories.

The author divides "prehistoric archæology" in general into four great epochs.

"I. That of the drift; when man shared the possession of Europe with the mammoth, the cave bear, the woolly-haired rhinoceros, and other extinct animals. This we may call the 'Palseolithic period.'

"II. The later or polished stone age, a period characterised by beautiful weapons and instruments made of flint and other kinds of stone; in which, however, we find no trace of the knowledge of any metal excepting gold, which seems to have been sometimes used for ornaments. This we may call the 'Neolithic' period.

"III. The bronze age, in which bronze was used for arms and cutting instruments of all kinds.

"IV. The iron age, in which that metal had superseded bronze for arms, axes, knives, &c.; bronze, however, still being in common use for ornaments, and frequently also for the handles of swords and other arms, though never for the blades."

To the uninitiated this arrangement may seem rather ominous, but as a matter of fact it is only a useful scheme, resting upon a basis which is solid from one point of view, but uncertain from another. The plan is appropriate to some regions perhaps, but not to all, because in some parts there was little or no iron for instance, in others neither iron nor bronze, in others no metals at all, or the art of smelting and working them unknown. For these and other reasons Sir John Lubbock's classification has, and can have, but a limited application. There is ground to believe that as far back, say as the age of Moses, one and the same people used iron and stone, if not bronze, for cutting implements. Be that as it may, it is in the nature of things that the disuse of stone for copper, brass, or bronze, and of both for iron, where all were known, would be gradual, and dependent on circumstances. We so far agree with our author as to believe that stone was used before any metal, that gold was used before any other metal, and that copper and brass or bronze preceded the use of iron, which was less easy to smelt and to work. All this may be accepted as true so far as Europe and some parts of Asia and of Africa are concerned. But after all, it is of most importance to observe that the bronze age, in Greece for example, preceded by many ages the extinction of the stone age in western and northern Europe, and that the iron age of Rome, for instance, began long before the bronze age ceased in Denmark. The last remark is fully justified by two illustrations on pp. 34-35 of Sir John Lubbock's work, where figures 38 and 47 represent bronze knives from Denmark with the Christian emblem of the cross upon the handles. What is called the "palseolithic age" is involved in the greatest obscurity, and its position in the course of time is a problem which, we think, remains unsolved. It seeks to connect man with certain great physical, we may say geological, changes, but if we admit its reality,

we are in doubt as to its place in the course of time, and we may yet learn that its termination was not simultaneous everywhere. The facts upon which its advocates rely are few, and often open to question. The principal evidence is the occurrence, in beds of gravel, of flints so shaped that it is fairly inferred they were fashioned by human hands. Similar flints are found in many places in and upon the surface of the soil, and it is not denied that the like have been used since history began to be written. This would suggest for the rise, prevalence, and decline of the custom a long range of time, overlapping, so to speak, all the three later ages. The almost entire absence of human bones in the places where the supposed remains of this primitive stone age exist is a problem which we think Sir J. Lubbock fails to solve. Perhaps the men were buried away from the places in which they worked and lived. If so their remains may be in those very graves which are sometimes regarded as of a later age.

The discoveries which have been made in Europe, Asia, Africa, and America are numerous enough to show that men once existed in very different conditions from those wherein they now are. But the fact that the circumstances and modes of life of those ancient peoples were so different is no proof that the races they belonged to are extinct. Those discoveries also show that men were widely disseminated at an early period. More we cannot say.

The descendants of Roman senators and Greek philosophers and poets may perhaps be still found among the degenerate banditti of Naples and of the Morea. The children of Ninevite and Babylonian monarchs may, perhaps, linger in ignorance and misery among the mounds of rubbish which alone remain as monuments of ancient glory. The offspring of the Pharaohs may, perhaps, be drudging among the serfs of Egypt on the banks of the Nile. One thing is notorious, and it is that the civilizations of the old world in each quarter of the globe have often been succeeded by ages of rude and semi-barbarous degeneracy. This being the case, the favourite notion of development must be applied with discrimination to the matter of civilization. We are not better architects and builders, statuaries and gem engravers, poets, philosophers, or orators, we are not in many ways greater in thought, word, and action than men were over two thousand years ago. Some nations have advanced, some have receded, and some continue in much the same condition. However, thanks very much to the influence exerted by Christianity, the world is, on the whole, in a better state, as well from an intellectual as from a material point of view, to say no more.

As we have intimated, the work of Sir John Lubbock contains a large mass of facts. He has collected his information from all quarters, and the result is most remarkable. But he adopts, or leaves unchecked, some statements which are doubtful. He quotes Professor Nilsson for traces of Baal-worship in Scandinavia. It may be so; but is the professor justified in identifying Balder, the son of Odin, with Baal? or in tracing the name of Baal in such words as Baltic, the Great and Little Belt, Belteberga, &c. ? We believe no philologist will confirm the idea.

Much surer are the lessons taught by the great shell mounds of Denmark and other countries; by the graves and cemeteries far and wide; by the lak,

habitations of Switzerland and elsewhere ; by the curious and diversified monuments of America ; and by the relics found almost everywhere. We admit the facts, and regard them as an invaluable addition to our knowledge of the past, and it is only when we endeavour to fix dates, and to frame theories, that we find ourselves at a loss. A few things are certain enough : as that man was widely distributed at a very early period ; that the early condition of many nations was rude in the extreme ; that since man appeared sundry races of animals have either become quite extinct, or extinct in divers localities and regions ; that possibly since man came upon the scene, great physical changes have passed over some portion of the earth's surface ; and that, amid all diversities, there has ever been a marvellous unity in the characteristics of humanity. So far we can go, but no further. Nor do we see in any of these things anything to derogate from the credit of the Bible. The chronological calculations involve both difficulty and uncertainty, but this very uncertainty confirms our opinion. Mr. Horner's famous discovery of a piece of pottery, at a depth of thirty-nine feet, in Egypt, is made much of by Sir John Lubbock, who ought, however, to have refuted the positive statements that its presence could be explained without supposing it to have lain there 13,000 years. Meanwhile, it will be enough for us to say that our archaeologists are not at all agreed among themselves on the question of chronology.

It is the opinion of our author that the whole human race may have had a common origin, which we believe is correct ; but we cannot admit that the tribes of savages, lowest in the scale of humanity, represent the original condition of men. That nations can improve is notorious, and that they can degenerate is equally a fact. The whole question is, therefore, one of degree : How far can nations degenerate ? We know what a few centuries have accomplished in Mexico for instance, and this leads us to perceive that nations may go down under the very shadow of civilization, amid all the resources necessary for progress, and, in the presence of foreigners who boast of their civilization. The migration of a people to less favourable regions, would immediately tend to hasten its decay without external aid. Men are so constituted that their modes of life, and even their physical appearance change in course of time under the influence of circumstances. A genuine descendant of the Pilgrim Fathers, coming to England, would be seen at once to differ in a marked degree from the English descendants of the same families.

Sir John Lubbock seeks to illustrate the primitive condition of humanity, by an appeal to the customs and condition of savages. What he really does is to furnish new arguments or facts in favour of the spread of nations from a common centre, and of the identity of human nature everywhere.

Among the illustrations from savage life, are some which relate to religion ; and here we confess we are not satisfied. The statement that the Paraguayans had no ideas of religion, is made on the authority of De Azara, who repeats it of the Indians generally, and of fifteen tribes in particular. There is reason to believe that this is incorrect, because the Guaranis, one of those tribes, is reported to have had a certain degree of civilization and professed a dualistic religion ! But let us take a more general statement, for which purpose we select the following passage :—

"It has been asserted over and over again that there is no race of men so degraded as to be entirely without a religion—without some idea of a deity. So far from this being true, the very reverse is the case. Many, we might almost say all, of the most savage races are, according to the nearly universal testimony of travellers, in this condition."—(P. 564.)

We know very well that travellers who have rapidly traversed, or merely touched upon countries whose language they know nothing of, and whose customs and opinions were almost unknown, have frequently concluded that the inhabitants had no religious ideas, beliefs and worship. But it is equally certain that permanent residents, as missionaries, or more careful observers, have in almost all cases found what had been before unknown—a religion of some sort. With regard to Sir John Lubbock, we think he has too hastily scanned some of the books he has consulted, and has in consequence been led to draw erroneous conclusions. Take such a common work as Williams's "*Missionary Enterprises*," which our author quotes at p. 565, in this way:—"The Samoans have neither moraes, nor temples, nor altars, nor offerings, and consequently none of the sanguinary rites, observed at the other groups. In consequence of this, the Samoans were considered an impious race; and their impiety became proverbial with the people of Rarotonga, for, when upbraiding a person who neglected the worship of the gods, they would call him a godless Samoan." Now, if Mr. Williams had stopped here, there would have been a show—only a show of reason—for the use made of his words. What, however, is the fact? Why, that in the next sentence he proceeds:—"But, although heathenism was presented to us in a dress different from that in which we had been accustomed to see it . . . this people had 'lords many, and gods many;'—their religious system was as obviously marked as any other with absurdity, superstition, and vice." Further on, in the same chapter (chap. 31), he gives us to understand that "the Samoans in particular had a vague idea of a Supreme Being, whom they regarded as the creator of all things, and the author of their mercies. They call him Tangaloa; and I was informed that, at their great feasts, prior to the distribution of the food, an orator arose, and after enumerating each article, exclaimed, 'Thank you great Tangaloa for this.'" The same author also refers to the Samoan idea of heaven. Since that time much more has been ascertained respecting the Samoans, and it will suffice for us to mention the Rev. Dr. Turner's "*Nineteen years in Polynesia*" (Snow, London, 1861) in proof of this. But the later researches fully confirm the suggestions of the "*Martyr of Erromanga*." Dr. Turner's 24th chapter abounds in curious details, from which we take a single sentence:—"Thirty years ago," now forty, "the Samoans were living under the influence of a host of imaginary deities, and steeped in superstition." On this single case it would not be fair to argue that Sir John Lubbock has usually overlooked important evidence, but it is enough to put us on our guard. There is a disposition in some minds to employ partial and exaggerated statements, and to draw conclusion from imperfect records. Mr. Crawford, as quoted by Sir John Lubbock, has examined the numerals of thirty Australian languages, and in no instance do they appear to go beyond the number four. We are unable to deny this, but it seems odd that Dr. Turner's table of five-and-twenty

Polynesian dialects should give results altogether different, not one of them giving fewer than five-and-twenty at least, in decimal systems like our own. Perhaps some of our enthusiastic anthropologists will say we can only count ten because we calculate by tens ! It would be just as reasonable and correct as to say nations can only count five whose numeral series is so constructed. We have no wish to depict the rudest nations as either saints or sages, but we are anxious that the facts concerning them should be correctly stated. That many of these unfortunate members of our race are not living on a level with their actual faculties, is proved by the spread of Christian principles among them and their rapid elevation in the scale of civilization. They have learned reading, and writing, and arithmetic, and a whole host of useful arts ; and they exercise as sincere a faith in the gospel and as real an appreciation of its privileges as many Europeans. The very people whom some men of science parade as mentally and naturally all ways our inferiors, have proved the possession of faculties and capabilities sufficient to show that their degradation is less due to natural than to secondary causes. As for the defects of their languages, we own that they have not words corresponding with all our own, even when they had the same materials to work upon. Of course they have not native words for foreign ideas and objects, but they can invent and borrow, as we do. On the other hand some "barbarous" languages are very complex and artificial, and others have special terms conveying shades of meaning overlooked by our boasted Angle-Saxon. The tribes which have remained almost impervious to the direct action of missionary exertions to civilize and evangelize them are very few indeed ; and those in which defective language has been a principal obstacle are fewer still.

Take the worst view of the case, the nations now lowest in the human scale, are not lower than the primitive inhabitants of Europe were on the principles of Sir John Lubbock. Yet Europe has emerged from its darkness and degradation under the influence of various causes. The development is not a physical one ; it is an improved condition, the removal of the fetters and impediments which prevented men's faculties from having free play. We conclude then that the friends of missions may hope, and all the more that they have agencies more powerful and complete than any which lifted men out of the primeval barbarism of some anthropologists ; above all, they have the glorious gospel of Christ, the true lever of humanity, upon which we may rely for the speedier regeneration of men.

B. H. C.

Household Treasury.

MRS. MORRIS' NURSERY.

"If there is a more useless woman in the world than I am, I should like to see her !" cried Mrs. Morris, as she threw the last of the pile of stockings she had been mending, into her basket. "I do nothing but see to the children, mend stockings, eat, drink, and sleep, day after day !"

"My dear," returned her husband, to whom this complaint was addressed,

"how can your life be useless, when it is devoted to such a flock of children as ours?"

"Why, the most ignorant person in the world might do all that I do, nearly, if not quite, as well. Now wherein, for instance, can I wash a child's face better than Bridget can? You need not smile. Of course I do not mean that I am always washing faces; I only make use of this oft-recurring task as a representative of a large class of duties which exhaust my time and strength. But notwithstanding this, they do not amount to anything. Nothing is *done*; it is always something *doing*."

"While our children are as young as they are now I do not see how that can be helped. It will be many years before even Philip is done."

"You always will talk about the children as if they were so many loaves of bread that could be mixed and kneaded and put into the oven and baked."

"Because you always talk as if you spent your whole time in taking care of their bodies. And surely that sort of care must cease sometime or other; after they all get their growth, for instance."

"I really wish you would be serious, Edward. You can't think how annoying it is, at the end of such a long, weary day as this has been—as indeed all my days are—to be jested with, when I want to be cheered and counselled."

Mr. Morris roused himself, and threw aside his book.

"It is because I know you are tired that I wanted to avoid conversation that would excite you, my dear," he said. "You know you are one of the best of mothers, and that all that your hand findeth to do, you are doing with your might. Only now and then you get one of these morbid turns, the best cure for which is to go to bed and get rested."

"I do not think they are morbid turns in the least. Mrs. Simmons was here to-day, and she said more tract-distributors were needed in her district, and asked me if I could not help a little in so good a cause. And yesterday Mrs. James called to ask if I did not feel it my duty to be doing something for the cause of Christ in the world."

Mr. Morris made an impatient movement in his chair.

"Well?" he asked.

"Of course it is very embarrassing and very painful to have to decline working in the Lord's vineyard when everybody else is doing so much. But you know how it is. Bridget has her hands full in the kitchen; she cannot possibly watch over the children; and besides, staying at home as much as I do, and sewing early and late, I barely keep them properly clothed."

"Where is the 'embarrassment' then?"

"Why, it looks as if I was so narrow-minded, so selfish, so absorbed in my little round of home-duties, when I refuse to join in outside works of benevolence."

"To whom does it look so?"

"To everybody in our church."

"And how does it look to God?" asked Mr. Morris.

"Why—I suppose He sees that I have my hands full at home. I am not so afraid, after all, of being misunderstood by Him."

"Then rest there. Be satisfied with the thought that your tract-distributing, your mission, your Sunday-school work, is all to be done in your nursery. Nobody has a more important tract district, nor a more inviting mission field. Think now what a set of us my mother brought up! Six boys, four girls; the boys all ministers in miniature, the girls noble, Christian women in embryo. Yet she did not know this. She had to take us all on faith."

"Yes, I know. But you must all of you have given some indications of future usefulness. She must have had that to cheer her."

"We all gave indications of depravity for the time being—I remember that quite well. And I remember that she used to weep and pray over us, just as you do over your children. By these prayers, and by her holy example, she was all the while winning us, slowly but surely, to Christ. But perhaps she did not see this. I think it probable that she did not. Human nature is pretty much the same in all generations."

Mrs. Morris was silent for a time. At last she said:

"Still, it seems to me that if I were really doing anything I should know it. I want to see some fruit of my labours."

"We all are eager to see a full-grown tree spring up, the moment we drop a seed into the earth. But the truth is that he who goeth forth weeping, bearing precious seed, is just as dear, and just as useful to the husbandman, as he who returns with rejoicing, bringing his sheaves with him."

"This sounds pleasantly to the ear. But how can the petty drudgeries, of which a mother's life is full, finally bring forth fruit for the honour of God?"

"They are not 'petty drudgeries.' It is this name that makes them so irksome, so unmeaning to you. When a poor woman anointed the feet of her Saviour, He was pleased with this little act of devotion, and said so. Now when you perform such trivial services for your children, do them as unto Christ. Do them as you would for Him, should He dwell, as a child, under your roof. Then, instead of feeling that you are forced to spend your life in ignoble cares, you will be conscious that you are doing just what God has chosen to appoint you of *His work*, and you will do it cheerfully and joyfully for Him. Suppose you direct one of your children to pick a pin from the carpet. The child might say: 'Picking up a pin is a trifling thing. I doubt whether my mother will observe whether I do it or not. If she would bid me to put the whole room in order I should feel that I was doing something. But I do not want to waste my precious time in picking up pins. Does not the child dishonour and displease you by such a spirit? Could it not, on the other hand, delight and honour you by the cheerful alacrity with which it obeyed?'"

Mrs. Morris smiled. "Ah, life would be too sweet if I could ever be made to believe that every little thing I do might be done for Christ, and as an act of obedience to Him! But still, you must excuse me if I seem a little perverse. Don't you think that if I *knew* that I was training these boys of ours for the ministry of His gospel, I should find my task lightened?"

"Perhaps so. Perhaps God ought to reveal to us the end from the beginning, and so leave no room for faith."

"No, I did not quite mean that. Still, much of my work seems aimless and in the dark."

"My dear Mary, it need not be either the one or the other. Each of these wayward boys of ours has a soul that will live for ever. For the sake of that soul you can scrupulously work for the health and well-being of the body. Therefore your most trifling ministries to the one are really for the higher and nobler nature of the other. You oil the whole of your sewing machine, not because you find that business agreeable, but in order to make it run without noise or friction. So you keep in repair each little house in which there lives a boy's soul; not for the sake of the house, but for the love of the tenant."—*Mrs. Prentiss.*

TRYING EXPERIMENTS.

THE world appears to me to be full of men who are affected with the same weakness—the inability to learn anything by the experience of others; men who in consequence suffer not a little from continually trying experiments.

I met my young friend Marcus the other evening in the cars, on his way to the theatre. He was going to see a play whose ballet has given it an infamous notoriety throughout the land. "I am going," said he to me, somewhat apologetically, "to see for myself. I am one of those people that can take nothing on trust. I must see with my own eyes."

"But," I replied, "you cannot judge of the theatre by a single play. It might be good to-day and bad to-morrow; or pernicious to-day and healthful to-morrow."

"That is true," he said; "and so I am going pretty regularly this winter to the different theatres, and watching the effect on myself. I want to see just what it is. I am just trying the experiment, you know."

Is it necessary that a man should go to the theatre to form a wise judgment of its character? Must he submit to the rack to know that it hurts; or breathe carbonic acid gas till he is stupefied, to know that it is not pure air? If I see the face all broken out with boils and blotches, I know the blood is bad. And I do not need any further witness to the character of the average theatre of to-day, than that which is afforded by the huge playbills which are plastered on every vacant wall. I am not speaking of the possibility of reforming dramatic entertainments; I am speaking of the dramatic entertainments as they actually exist on the boards of the average theatre of 1871.

Last week, in the cars, I fell in with young Philip T——. He had in his hand a shameful sheet whose name I will not mention, because I do not care to advertise it. "Don't imagine," said he, with a forced laugh, "that I read this sort of thing. I merely got it to see what it is. I always want to judge for myself. I am reading George Sand's novels for the same purpose."

Trying experiments again you observe. But is this sort of experiment necessary? Must a man get drunk in order to know the effect of alcohol; or eat putrid meat and rotten vegetables to ascertain satisfactorily the effect on the human system?

Prof. K——, I am told, when investigating the State-prison put himself in the shower-bath and submitted to its horrible torture for twenty minutes, in order to know what it was. That was admirable : but it is not necessary that you and I should follow his example. I read, the other day, of a physician who swallowed some prussic acid in order to test its effect on his own system. This was genuine enthusiasm ; but it is a dangerous example for the world at large to follow. Clearly, professional critics must sometimes read licentious literature, and clergymen and public teachers must familiarize themselves with every form of infidelity, but it is neither necessary nor wise for us all to be trying experiments. And as for “taking nothing on trust,” what is that but saying that we will learn nothing from the experience of other men ?—*Christian Weekly*.

PLAYING IN THE DIRT.

ONE of my little girl-friends was once all by herself playing with the pebbles on a gravel walk. When at last she looked up from her busy employment she saw, to her surprise, that her hands and dress were very much soiled. Looking down upon herself in a troubled and puzzled way, brushing the dirt from her hands and clothing, and drawing a long sigh, supposing herself unheard, she said, “God didn’t make me to play in the dirt.” Then stooping again to the sand and gravel, she added with emphasis, “*But I will though !*”

Ah ! there’s the secret. You, my schoolboy, who just begin to taste the sweets of knowledge and catch glimpses of the heights beyond, feel in your heart, “God didn’t make me to play in the dirt.” Happy for you if you refuse not to climb rugged steepes nor let your eyes wander to enticing lowlands, saying, although you know the easier path is an unworthy and unsafe one, “*But I will, though.*”

You, young man, who catch broader and grander views of life’s possibilities and feel the proportionately greater strength of life’s temptations, know it as shameful for you to “play in the dirt.” But it is so much easier to play than to work, so much easier to get into the dirt than to always keep above it, that you say, “Perhaps I will, but only occasionally.” Satan knows that this halting decision is just as sure to make you his as though it were given unreservedly, and with all the strength of determined emphasis. There is a vast difference between an undecided “*Perhaps I will,*” and a firm, “*I will not.*” One invites the devil’s help, and the other secures the help of God.—*Christian at Work*.

TO OBEY IS BETTER THAN SACRIFICE.

THERE is a great deal of theology in the idea of the little girl who wished she could be good without obeying her grandmother. She said it was easy enough to read books and pray, but pretty hard to mind grandmother.—*Anon.*

Poetry.

AUTUMN THOUGHTS.

"All Thy works praise Thee."

Lord of the worlds, at whose high will
Nature and time their course fulfil,
Changeless Thyself, Thou dost sustain
Each link in life's mysterious chain ;
Thy torch unworn through all we see,
Earth, ocean, heaven are full of Thee.

In Spring's young bloom life owns Thy power,
And buds with promise every hour ;
In summer richer products shine,
The corn, the palm-branch, and the vine ;
Till autumn's golden sheaves appear,
And the glad harvest crowns the year.

Thy praise ascends, great Fount of Love,
From realms below to thrones above ;
From the lone pilgrim on the shore,
To viewless seraphs that adore ;
Angels and men the theme prolong,
And young hosannas swell the song.

Our times are in our Father's hand,
Hope springs unbought at His command ;
The griefs that take us by surprise,
Unveiled, prove angels in disguise,
And He who walked the waves can give
Strength to outstand the storm, and live.

We muse o'er loved companions gone,
Their course complete, their warfare done,
Their bright ascent we keep in view,
And long to share their triumph too,
Like uncaged birds that rise and soar
On freedom's wings to droop no more.

Father, Thy kingdom come, we pray,
Creation groans, and longs for day ;
Empires and kingdoms rise and fall,
The world's Redeemer reigns o'er all ;
His still small voice bids earth be blest
And safe beneath His shadow rest.

Camberwell.

SAMUEL THODEY.

Obituary.

THE REV. WILLIAM WARDEN, M.A.

Mr. Warden was born in Birmingham, and had the blessing of a religious education both at home and under the ministry of the late Rev. J. A. James; but he seems to have owed the formation and development of Christian principle, under the guidance of the Holy Spirit, to the judicious instruction and tender guidance of an elder brother, who afterwards laboured and fell in the mission work in India. He made a public profession of the consecration of his heart and life to his Saviour, by uniting himself in Christian fellowship with the Church under the pastoral care of the Rev. J. A. James, and went, by the recommendation of that Church, to study in the University of Glasgow, where he proved himself a laborious and conscientious student, and from which he obtained his degree of Master of Arts.

After leaving College he accepted a charge at Bushey, near Watford; there he remained for two years, the cause prospering, and a blessing following his ministerial labours; but some conscientious scruples connected with the trust deed compelled him to decline the pressing invitation to settle there.

The Rev. Dr. Morison, a former editor of this Magazine, had not long before been to Ventnor, and in consequence of its spiritual destitution—having no place for religious worship—he preached by the mill waterfall that sermon which was supposed to have laid the foundation for long years of after suffering, and ultimately his death. On his return to London he was determined, in conjunction with the Rev. William Clayton, to relieve, in some degree, this spiritual destitution, by the erection of a building for public worship. Mr. Shaw, of Newport, gave the land; subscriptions were raised, and a small chapel erected. Mr. Guyer, of Ryde, preached the opening

sermon from Isa. 42: 11—"Let the inhabitants of the rock sing," himself and other neighbouring ministers agreeing to supply the pulpit for three months.

On looking round for a suitable person as permanent minister, the minds both of Dr. Morison and Mr. Clayton were directed to the young minister who was just leaving Bushey. They felt he was the very man to struggle with the difficulties of such an infant cause, as being able "to endure hardness as a good soldier of Jesus Christ," and the result proved they were not mistaken.

On the 4th of December, 1836, Mr. Warden came to take the oversight of this little cause; the resident surgeon, Mr. Jones, received him into his family, and he laboured at first under difficulties which would have discouraged many an earnest man. In after life he occasionally referred to the fact of his having gone through the whole service, and preached a sermon, having for his audience one individual, the late Mr. Gould, of Newport. A blessing, however, followed his patient, persevering, and self-denying labours, as, notwithstanding all opposition, the cause steadily increased, and he yielded to the wishes of the small church (then numbering seven persons), and was ordained on July 10th, 1839. Then, he used to say, "he was married to his Church, and was in duty bound to stand by it as long as health should last, in weal or woe."

During his pastorate Mr. Warden frequently felt himself sustained by the prayers, sympathy, and co-operation of many holy men who came to this place seeking health. Not the least among these was the late Mr. Edward Thompson, who visited Ventnor by the advice of Sir James Clarke, instead of setting out for Madeira. Mr. Thompson began gradually to recover, so that the next

winter he came again, and after the sojourn of a third winter felt his health thoroughly re-established. Ere he left finally, as a thank-offering to Almighty God, he bought the land adjoining the chapel, and presented it to the church and congregation, hoping, as a burial-place, it would increase the minister's income. Soon schoolrooms were built, the privilege of clearing the debt on which was joyfully undertaken by Mrs. Sherman, of Surrey Chapel, during her stay in Ventnor. A gallery was afterwards added to accommodate the increasing number of hearers. This being insufficient, at Mr. Thompson's suggestion it was decided to pull down the old chapel, and greatly aided by him—who not only contributed largely to the building fund, but presented, as his own special gift, the painted window and the organ—the present beautiful structure was erected, and Mr. Warden had the

desire of his heart in seeing it completed and paid for. In the winter of 1864 Mr. Warden began to suffer inconvenience from a throat affection, but he was much relieved as the spring advanced. On the approach of autumn, however, symptoms of the same affection made their appearance, and now that the desire of his heart was accomplished—the cause he had loved and in which he had spent the strength of his manhood, established on a firm footing—the building free from debt—a spiritually-minded, efficient, and talented minister at hand to take the oversight—he felt he could resign his work and retire. But his health did not improve. In November last symptoms of heart disease manifested themselves. These increased, followed by those of droopy, which terminated life on Monday, May 22nd, 1871, in his sixty-seventh year.

Notices of Books.

Life and Labours of Duncan Matheson, the Scottish Evangelist. By the Rev. JOHN MACPHERSON. (London: Morgan, Chase, and Scott.)

Duncan Matheson was no ordinary man. Born and brought up in a small country town in the North of Scotland, in his 23rd year he was brought, through a somewhat remarkable spiritual experience, to a knowledge of Christ. Forthwith, zeal to do good to the souls of others began to burn in his heart. First in his town and neighbourhood, and sustained by the late Duchess of Gordon, he gave himself to Evangelistic work; but he soon carried his labours far beyond his native region. He was sent to the Crimea in 1854 as a missionary to the Highland Brigade, and the record of his labours and experience there is rich in interest. On his return home he was instant in season and out of season seeking to win sinners to Christ, and

whether preaching at a fair in the open air, or in a pulpit to the soldiers at Aldershot, or to the herring-fishermen of Wick, the same object fired his soul, and the same devotedness characterized him. His mode of address was not always what we should have thought the best, the severe rather than the winning; but God greatly blessed his labours, and "wisdom is justified of her children." After a long and painful affliction, patiently borne, he entered on his eternal rest. The perusal of this book has greatly refreshed our hearts. We do not think it can be read without spiritual profit. Mr. Macpherson has done his work admirably, and has produced a rare piece of Christian biography, for which we thank him, and which we trust will have a wide circulation. We are glad to see it has already reached a third edition.

Two months in Palestine: or a guide to a rapid journey to the

chief places of interest in the Holy Land.
By the Author of "Two months in Spain," &c. (London: Nisbet and Co.)

The substance of this book appeared as a series of papers in the "Leisure Hour" for 1869. It is very good as far as it goes, and, with lively descriptions of the scenes and spots visited, contains many thoughtful and devout reflections. The illustrations are beautiful, but we have seen them doing service in other Books on the Holy Land.

Home and Church. A Chapter in Family Life at the Old Maze Pond.
By the REV. CHARLES STANFORD.
(London: Hodder and Stoughton.)

The history of a godly family of the name of Heath which for several generations was connected with the Baptist Church at Maze Pond. Mr. Stanford tells the story in a very interesting way and makes a good use of it.

Wesley: His own Biographer.
Being illustrations of his character, labours, and achievements, from his own journals and letters, with an introduction by GEORGE STRINGER ROWE.
(London: Elliot Stock.)

John Wesley: His life and his work. By the REV. MATTHEW LELIEVRE. Translated by the REV. A. J. FRENCH, B.A. (London: Wesleyan Conference Office.)

Of "lives" of Wesley it may be truly said, "still they come." Within the last few years especially, have various attempts been made in the form of biographies to perpetuate his name. The former of these two volumes is the successful accomplishment of a happy idea—making Wesley, as far as possible, speak for himself, and tell his own history and labours by extracts from his journals and letters.

The latter volume is a prize essay. "The French Methodists" being unprovided with any standard life of Wesley,

the French Conference threw open the subject to competition, offering a prize for the best production. Mr. Lelievre's book gained the prize, and is here translated into English. Would it not be well for our Methodist friends to think and write less of themselves as "Wesley's followers" and more of themselves as followers of Christ?

Memorials of the Rev. W. Bull, of Newport Pagnel. Compiled chiefly from his own letters and those of his friends, Newton, Cowper, and Thornton. 1738—1814. By his Grandson, the REV. JOS. BULL, M.A., Author of the "Life of the Rev. John Newton," &c. (London: Elliot Stock.)

That these Memorials have reached a second edition is proof not only that Mr. Bull has done his work with ability, but that his grandfather and the distinguished men with whom he was associated in friendship and correspondence have not lost their hold on the present generation. Mr. Bull was in all respects a remarkable man, and the reading of these Memorials is a precious refreshment, as it brings us into sweet fellowship with not a few of the honoured dead, lifts us above the turmoil and excitement of the present, and enables us to realise, in some measure, the serenity and comparative rest of the past. We cordially thank Mr. Bull for these Memorials.

Our duty to Animals. By MRS. CHARLES BRAY. (London: S. W. Partridge.)

This work has been prepared to aid in the object proposed by the "Society for the prevention of cruelty to Animals," and is intended especially for the young. It is well got up, is nicely illustrated, and contains much interesting information.

The after Life, as revealed in Scripture: its three different states.
By the REV. ISAAC JENNINGS. (London: Elliot Stock.)

This work is evidently the production of a thoughtful and judicious student of Scripture. It consists of four essays, the first tracing "The doctrine of a Future State in the Old Testament;" the second is on "Hades;" the third on "Heaven;" and the fourth on "The Resurrection State." The writer supports the view so generally entertained, that the spirits of pre-Christian saints were released from Hades, and received into Heaven in the ascension of our Lord. We do not think, however, that he has cleared away all the difficulty connected with this subject. He maintains that our Lord, after His death on the cross, descended into Hades, and "preached unto the spirits in prison" that redemption was now accomplished. We are surprised, therefore, to find him saying of the penitent thief—"It is certain that it was to Heaven, and not to Hades, he went after death to be with Christ." Now, if the malefactor went to Heaven in his death, while our Lord went to Hades, how was the promise fulfilled—"To-day shalt thou be with Me in Paradise?" Mr. Jennings's book, however, is so full of excellent and valuable thought, that we most cordially recommend it to our readers.

The Ten Commandments. By R. W. DALE, M.A. (London: Hodder and Stoughton.)

The discourses in this volume were delivered in Carr's Lane Chapel, Birmingham, on successive Sunday evenings at the close of last year. Mr. Dale has done well to publish them. The volume is a capital one, rich in all the elements calculated for practical usefulness. We think the author rather unnecessarily forces the Second Commandment when he makes it condemn even the wearing of trinkets in the form of a cross; and we do not agree with him when he denies all reference in Scripture to a Sabbath institution prior to the giving of the Fourth Commandment. Here, in our judgment, Mr. Dale is de-

cidedly wrong. But the book, as a whole, abounds in instructive thought, and brings home with much power and persuasiveness the precepts of the great moral law to the daily business of life.

Where Dwellst Thou; or, The Inner Home. By the Author of "Ministering Children." (London: Seeley, Jackson and Halliday.)

The title of this book gives little idea of its contents. It consists of a series of meditations or homilies on the life of Christ from the manger to the cross and the ascension, with the design of showing that the true home of man is realized only in God. The reading of the pieces, as is suggested in the preface, may be useful in mothers' meetings, and in similar gatherings, where minds not far advanced in the knowledge of Scriptural truth are to be further instructed. The thoughts of the book are simple, pious, and devout.

The Rhyme of St. Peter's Fall, etc. By the Rev. G. T. COSTER. (London: Nisbet.)

Mr. Coster is a genuine poet. The Rhyme of St. Peter's Fall is a grand composition. The description of the Apostle's repentance is positively splendid. We have read nothing equal to it for many a day. The minor pieces in the little volume are exquisitely poetical. We congratulate Mr. Coster and wish for his book the audience it merits.

Christus Consolator; The Pulpit in Relation to Social Life. By A. MACLEOD, D.D., Author of "Our Own Lives," "Books of Judgment," &c. (London: Hodder and Stoughton.)

Not a few go about affirming that Christianity is dead and that it only remains to scatter flowers on its grave; and, consequently, that preaching is a thing of the past, utterly powerless amid the changed circumstances and new forces of the present. Dr. Mac-

lead's object, in this very admirable volume, is to meet and expose these unfounded and flippant assertions. This he does in a series of chapters of great power and eloquence. The pulpit, as a mighty agency touching and redeeming life in all its aspects, social, educational, moral, and spiritual, is vindicated. Its defects, and the causes of its comparatively limited success are traced, and the way to render its ministrations equal to all emergencies, and a ruling and elevating power, amid all the remedies brought to bear on existing evil, is happily shown. A careful perusal of this volume, so thoroughly earnest, hopeful, and full of power, must lead every faithful preacher of Christ's Holy Gospel to thank God and take courage.

The Bible Student. (London : Hodder and Stoughton.)

This volume consists of twelve consecutive numbers of a periodical intended "to help those who are seeking the Way of Life." The matter of the collected volume is varied, valuable, and full of interest.

Light and Shadows in the Life of King David. By CHARLES VINCE. (London : Elliott Stock.)

A few of the prominent incidents in King David's life have been selected for the purpose of illustration and practical teaching in this volume. The selection evinces great wisdom and discrimination, and the mode of treatment is felicitous and eminently fitted to secure Mr. Vince's aim, which is "to show that there is some lesson for to-day in every recorded fact in the life" of the Shepherd-King. The lessons deduced are striking and appropriate. The careful Christian reader of this volume will have his belief in the inspiration of the Old Testament deepened and confirmed, and his best hopes and aspirations strengthened. The volume merits a wide circulation.

True Womanhood. Memorials of Eliza Hessel. By JOSHUA PRIESTLEY. Fourth Edition. (London : Hamilton, Adams, & Co.)

This is an extremely interesting memoir. It presents a very beautiful combination of considerable mental power with eminent piety. Miss Hessel felt the responsibility of self-culture, and in the midst of ordinary duties she secured it in a high degree, carefully and constantly associating religion with all she did.

Christian Chivalry ; or the Armour of God on the Soldier of the Cross. By S. GARRETT, M.A., Vicar of St. Margaret's, Ipswich. (London : W. Hunt and Co.)

This volume contains seven discourses on the several parts of the Christian armour, as described by St. Paul in the epistle to the Ephesians. They are earnest, intelligent, and eminently fitted to stimulate Christians to watchfulness and activity.

Sermons by James McDougall, pastor of the Belgrave Congregational Church, Darwen, Lancashire. (London : Williams and Norgate.)

If there be much in these discourses to commend, as presenting a good promise for the future, there is certainly much in the way of unguarded statement, against which younger preachers may require to be warned. We can easily believe that the sermons "were prepared without any view to publication, and are printed as they were spoken;" but we regret that the preacher had no friend to recommend a careful revision of the whole. We commend the general indications given of a favourable bias towards the leading truths of the Gospel, though it may be doubtful if any one doctrine is fully discussed, or satisfactorily applied. But the style of the writer fairly puzzles us, because it exhibits a constant use of philosophical and scientific terminology, which serves to overlay the

religious subjects treated of, rather than to elucidate them by any clearer development. Some of the discussions display no mean ability, while there are many passages of overcharged colouring that imply such a straining after effect, that any good writer, out of his teens, would be careful to avoid. The two sermons on *Christian Sacrifice*, from Romans xii. 1, on which it was next to impossible to go wrong, are very deficient in exegetical correctness, and contain some distorted representations not welcome to our taste. Yet notwithstanding these deductions, we cheerfully acknowledge that the volume gives signs of competent mental power and earnestness of effort, leading us to hope that the writer, when he has shaken off the marks of weakness, will in some future production, do much more justice to himself and his theme, by a simpler presentation of the truth as it is in Jesus, than he has hitherto done.

Lilian's Happy Hours, or Talks with Mamma about the Sun, Moon, and Stars. (London : Religious Tract Society.)

A capital little book, well adapted to interest young children in the wonders of astronomy.

The Book of the Prophet Jeremiah. Theologically and Homilistically Expounded. By Dr. C. W. EDWARD NAEGBELSBACH. Translated, enlarged, and edited by SAMUEL RALPH ASBURY, Rector of Trinity Church, Moorestown, N.J. (Edinburgh : T. and T. Clark.)

Here we have another volume of the very valuable series of Lange's Commentary, under the general editorship of Dr. Philip Schaff. The part on the Lamentations is translated by Wm. H. Hornblower, D.D., who ably reviews and refutes the arguments of Dr. Naegelsbach, intended to prove that Jeremiah did not write the Book of Lamentations. The critical student of Scripture will be gratified with the careful

and thorough manner in which the writings of Jeremiah are handled and expounded. In the American additions to the original Commentary frequent reference is made to Dr. Henderson's work on the same prophet, and to other writers—thus greatly increasing the value of the volume. We cannot speak too highly of the importance of this series of Lange, especially to Christian ministers and students of theology.

Faithful unto Death : or, Suspire and Claude of the Val Pelice. By ANNA CAROLINA DI TARGOLINA. (London : James Nisbet and Co.)

An affecting story of Christian faith among the persecuted Vaudois. It is well told, and refreshing to read. We commend it to the young.

The Easter Eggs, and Red and White Roses.

The Pet Lamb. A Tale.

The Young Artist. A Story of Christmas Eve. (Edinburgh : W. Oliphant & Co.)

These little Books, all by the same writer, the author of "The Basket of Flowers," are well suited to the minds of young people, convey sound moral instruction, and are very prettily got up.

The Old and the New Home. A Canadian Tale. By J. E. (Edinburgh : W. Oliphant & Co.)

An excellent and very interesting story of a Christian family who emigrated from the West of Ireland to Canada. The circumstances connected with the change, their voyage across the Atlantic, the history of the different members of the family, and their fortunes in the new home, all combine to make the little book attractive. It is well written, and likely to be useful as an illustration and defence of Protestant and Evangelical truth.

Our Chronicle.

EVANGELICAL RELIGION ON THE CONTINENT.

In Spain and Portugal a deep religious popular yearning for Gospel truth and for Christ as the One Mediator is breaking forth into churches of converted men, one after another. Few of our readers are, perhaps, aware that so far back as the 8th of last January the sixth new chapel for evangelical worship was dedicated in Madrid, the capital of (so lately) priest-ridden, intolerant Spain—a chapel that will accommodate from six to seven hundred people. This development of evangelical ideas and yearnings, so surprising to many, is going on all over Europe. It comes not from without, but from within. We may be witnessing the commencement of a mightier religious reformation than that of the sixteenth century; and one on which no Spanish Inquisition will fall with annihilating or even checking power. What is thus true of Spain and Portugal is not less true of Italy. Her "Free Italian Church," representing so many self-governing separate churches, is not a creation from without. Foreign Christian agency had a little to do with helping and with guiding, but the movement itself was from within. The Italian people were hungering, and Rome did not feed them. The famine was sore in the land; and, when the barriers were broken down and permission given, the people flew to the bread of life. Witness the rapidity with which, through one agency alone, more than 600,000 Testaments were distributed—multitudes of them sold—in Spain. Witness also the avidity with which the people of Italy—of Rome itself—have seized on the Bible. Our work among them should be, not as among the heathen, but on a system which shall recognize, and

honour, and put faith in what has already been done in the way of preparation by that poor representation of Christianity they have had in Romanism. It gave enough, it preserved enough of the old faith, however encumbered by its own sinful falsehoods against the truth, to make many real Christians in its communion, and to awaken this deep, unsatisfied hungering in a multitude of other souls.

CHRISTIANITY IN PALESTINE.

Bishop Gobat's mission in Palestine is perhaps less conspicuous than its work should make it. Speaking of what he calls "the worst station in Palestine," he says recently,

"At Salt, in Gilead, beyond Jordan, I have two native agents—Behman, an evangelist, and a pious old man, named Job, labouring as Scripture-reader among the women, reading God's Word with them in their houses and teaching them to read. Though hitherto very wild and ignorant, they are almost the only women in Palestine who are anxious to learn to read."

But persecuting opposition broke out, which in the end, by awakening sympathy in the hearts of the Arabs, so increased the congregation seeking Christian worship that it has grown from 100 to about 800 souls. Failing to find any room of size enough for all that would come, or that could be used for schooling purposes, the good Bishop undertook last year the erection of a chapel, now nearly finished; and although the year has been one of great scarcity all over the country, and the people, ground down by bad government, oppression, merciless taxation, ignorance, and worse religion, are very

poor, they gave £32 toward it, besides a great amount of work.

THE SCHISM IN THE ROMISH CHURCH.

The schism in the Catholic Church throughout Germany is growing wider. What is now called the Old Catholic party, with Dr. Döllinger at their head, is constantly receiving new adhesions. "Austria, Bavaria—where the dissolution of the Chamber and a new election will soon give the finishing stroke—and now Prussia, too," says a sanguine Berlin correspondent, "are lost for ever to the Holy See." At Würzburg and Bonn, as well as at Munich, opponents of the Infallible dogma have been elected rectors of the Universities. The Catholic prelates threaten a Papal anathema, and the Prussian Government, on their side, talk of meeting the interference of the Archbishop of Cologne by closing the theological faculty of Bonn University altogether. In Bavaria, it is said, the new Ministers have come to see that the only way out of their ecclesiastical difficulties is a strict separation of Church and State. Meanwhile the infatuated adherents of the Papacy in Italy have, at this juncture, put forth a proposal for a universal subscription with a view to present the Pope with a throne of gold, as a memento of the gratitude of the faithful for the benefits which Pius IX. has conferred upon the world during the twenty-five years of his pontificate! But he has wisely declined this sumptuous honour. At Vienna more than 1,000 families have formally joined the Old Catholic party. A committee in that city has published a programme announcing the objects they seek. Among these are—The abolition of the forced celibacy of the clergy, the abolition of auricular confession, the mass to be read in the vulgar tongue. This is a good beginning.

OLD GRAVEL-PIT MEETING HOUSE, HACKNEY.

Many of our readers are aware that in consequence of the approaching termination of the lease of this place of worship, the church and congregation, soon after the settlement of the Rev. Dr. Spence as their pastor, determined to erect a new and larger chapel on freehold ground in the vicinity, known as Clapton Park. This has accordingly been done at an outlay of upwards of £14,000, and all were looking forward with much hopefulness to a successful future under the ministry of Dr. Spence. Before, however, the time came for opening the new chapel, Dr. Spence was visited with severe and protracted illness, which compelled him to resign his pastorate. Under these circumstances the church and congregation were led to suppose that the Rev. R. W. Dale, of Birmingham, would be disposed to consider an invitation to undertake the pastorate over them. An invitation was accordingly addressed to him; but so many, important and urgent were the entreaties brought to bear on Mr. Dale from the church at Carr's-lane Chapel, and many in the town and neighbourhood, to remain in Birmingham, that he has seen it to be his duty to decline the invitation from Clapton Park. This leaves the church there still without a pastor, and they are now anxiously looking out for some minister who shall be worthy of the mantle of the former pastors of this church, and who shall occupy to its fullest extent the wide sphere of usefulness which is opening around the new chapel, already filled with attentive hearers. It ought to be stated also that, besides raising the above mentioned sum for the new sanctuary within three years, this people presented their retiring pastor, the Rev. Dr. Spence, with above £900 in testimony of their cordial esteem, and as an expression of their sympathy with him in his affliction, and enforced silence. E. P. S.

THE CHRONICLE

OF THE

London Missionary Society.

The South Sea Mission.

I.—The Lagoon Islands.

ALL the Islands in the TOKELAU, ELLICE, and GILBERT GROUPS are of low coral formation, and most of them of that peculiar annular shape called "Lagoon Islands," or "Atolls." SIR CHARLES LYELL in his "Principles of Geology," accounts for the ring shape of the Atolls by supposing that there has been a gradual subsidence of the land; while the coral building polypi have kept on building up their wonderful structures on the margins of the sinking land, thus keeping the outer edge up to the low water mark, and leaving the centre in course of time beneath the ocean. The land is formed on the raised reef by the washing of sand and broken coral from the sea during rough weather.

These Islands form the out-stations connected with the SAMOAN Mission. Two islands of the TOKELAU Group have been occupied since 1861, when teachers were first placed on them. Five islands of the ELLICE Group were visited by the Rev. A. W. MURRAY, in the year 1865, on three of which he succeeded in locating teachers. Subsequent visits have also been paid by Mr. Murray to the islands; but since the year 1868, the native teachers residing there had unavoidably been left entirely to their own resources, often in perplexity for want of missionary counsel, and sometimes in difficulty for want of supplies; and no further efforts had been made to carry the light to the islands still in darkness. In the year 1870, however, on the occasion of the visit of the *John Williams* to Samoa, the Rev. S. J. WHITMEE, of Upolu, was deputed by his brethren to proceed in her, in the first instance, to those islands where native teachers are already labouring, and as time permitted to go

forward to heathen islands, and endeavour to make some new inroads on the empire of the Prince of Darkness.

On several former occasions reference has been made in the pages of the *Missionary Chronicle* to the dawn and progress of Gospel light in these "uttermost parts of the sea;" and we are induced from the interest attaching to the subject to devote a larger space than usual to the insertion of extracts from Mr. Whitmee's journal.

1.—OLOSENGA. REV. S. J. WHITMEE.

Mr. Whitmee thus describes his departure from Samoa, and his arrival at the first stage of the voyage.

"We left our anchorage at Apia early on the morning of Tuesday, September 20th, having on board eight Samoan teachers, their wives and children, and two natives of Funafuti, making in all thirty-five. Olosenga (*Quiros' or Gente Hermosa Island.*) in lat. 11° 2' S. and long. 1718 W., was the first island at which we called. This island is from three to four miles across, and nearly round. There is a fine deep fresh water lagoon in the centre, about three miles across, while the soil forms a belt of half a mile broad completely surrounding the lagoon. The island was formerly inhabited by a large race of people whose skeletons are now found, all of them, I am told, exceeding six feet in length. No one knows by what means they became extinct; but the fact that their skeletons are lying un-

buried in various parts of the island, points to famine, or an epidemic which quickly proved fatal to all the people as the probable cause. The island has for some years been colonized by Mr. Eli Jennings, a citizen of the United States, his family and a number of Samoan and Tokelau work-people, in all twenty-seven souls. Mr. Jennings is a sincere Christian, and a warm friend of missions, and is anxious for the spiritual as well as the temporal well-being of his family and dependents. He wished to have one of the teachers, at least for a time, to instruct his little community. So I left Kirisome there on the understanding that he should go to another island next year if he desires to do so. I was much delighted with the air of comfort and patriarchal simplicity which the whole establishment presented."

2—TOKELAU GROUP. FAKAOFO. THE SAME.

This group consists of three clusters of islets. The islets of each cluster are connected by a reef, forming one of the numerous Atolls to be found in the Pacific. These reefs are more or less circular in form, enclosing a lagoon in the centre. In some of the older Atolls the land on the reef is connected, and forms a continuous ring around the lagoon, but more commonly land exists only here and there along the reef, thus forming a ring of islands, some from one to six miles in length, covered with cocoa-nut palms and other trees; and some only a few yards across, upon which

two or three cocoa nuts barely manage to exist; while others again are mere sand banks, destitute of all vegetable life.

“*Fakaofu (Bowditch Island)* lat. $9^{\circ} 26'$ long. $171^{\circ} 12'$ W., the most Easterly in the group, was sighted on the morning of the 23rd. It consists of more than twenty small islands encircling a lagoon eight miles long, by five wide. All the islands are very barren, yielding little except cocoa-nut palms and a species of edible pandanus. Upon these and fish—which are plentiful—the people entirely subsist. And they appear to thrive very well upon them.

“The population of the island is only 223 at the present time, and more than two-thirds of the adults are females. Roman Catholicism divides the field with Protestantism. A French trader living on the island is a Roman Catholic, and a Samoan officiates as priest. Of the people 163 are Protestants, and 60 Roman Catholics. A church was established by Mr. Murray when he visited the island, and I found fourteen members in communion. There were also forty-seven candidates for church fellowship.

“As soon as I had received from *Mafala*, the teacher, a general report of his work, and had given him advice on some matters of difficulty, I com-

menced an examination of the candidates. This occupied me the whole evening till ten o'clock, and for several hours next morning. Then I preached to the people; and after this we held a church meeting at which twenty-seven of the candidates were admitted members. I then baptized them, and we all united together in the celebration of the Lord's Supper.

“The whole visit was deeply interesting to me, especially the Church Meeting and Lord's Supper. I was much pleased with the general intelligence of the people; and especially the knowledge of Divine truth which some of them manifested. The language differs so very little from the Samoan, that I could both understand the natives and make myself understood by them without difficulty. Nearly all the Protestants read the Scriptures and other books in the Samoan dialect, so they have an advantage which many recently occupied islands lack.

“Before we left, the people showed their thankfulness for the visit, by presenting an abundant supply of such provisions as they possessed for the ship's use.”

3—ATAFU. THE SAME.

Passing *NUKUNONO* (Duke of Clarence Island), which is occupied by the Roman Catholics, Mr. Whitmee proceeded to the third island of the Tokelau Group.

“*Atafu (Duke of York Island)* in lat. $8^{\circ} 33'$ S. and long. $172^{\circ} 25'$ W. The population of the island is 136, it having been greatly diminished by the Peruvian slavers. All are nominally Christian. There was a church

already established consisting of 18 members, and I found 26 candidates for membership. I landed on the island at 9 a.m., and it being Sunday, found the people all ready for morning service. We assembled in the chapel.

almost immediately, and I preached to a very attentive audience. I enjoyed the service, except the singing, which was far from enjoyable to any one with the least ear for music. Polynesian singing has often almost made me wish I could not distinguish harmony from discord; but Tokelau singing went beyond all my past experience. During the greater part of the day I was occupied receiving reports from Fataiki, the teacher, and answering a host of Scriptural and theological questions which he had been noting for a long time past. I was much pleased with his faithfulness in his work, and also with the success which has attended his labours. This pleasure was augmented by the fact that Fataiki is a native of Niue, and the first evangelist sent by the churches on that island to the regions beyond. It was evidently a great satisfaction to him getting a

visit from a missionary, and having some of his difficulties cleared up. One great reason why we should pay annual visits to our out-stations is the help thus afforded to the Polynesian pioneers.

"After the afternoon service, when I again preached, I conversed with the candidates for church fellowship till near midnight, and resumed that work early next morning. All could read the Scriptures, and only two, who are old people, could be called poor readers. The plan of salvation in Christ Jesus was plain to all; but on conversing with Fataiki as to their conduct, we deemed it advisable to admit twenty to the Church, and leave six as candidates still. During the morning we held a church meeting, when these twenty were admitted to Christian fellowship, and I baptized them. Afterwards we partook together of the Lord's Supper."

4—ELLICE GROUP. NUKULAEAE. THE SAME.

This group consists of nine atolls, or clusters of islands, eight of which are inhabited. Five of them already possess the Gospel; the inhabitants on the other three remain heathen; and have hitherto resisted every effort to land Christian teachers amongst them.

"Nukulaelae (*Mitchell Island*, or *Group*). It lies in lat. 98 18' S. and long, 179° 40' E. We reached this atoll on Saturday, October 1st. There are several small islands encircling the lagoon, on one of the largest of which is the village. The population is very small, only ninety at the present time. This is the place where the Peruvian slavers made the greatest havoc in 1863. The story of their doings has already been told.

"On Sunday we held a service for the formation of a church, which was attended by the whole population.

I read the first part of the 10th chapter of John's Gospel, and delivered an address founded thereon. After this I explained the ordinance of baptism, and administered the rite to the 27 who were now united in Christian fellowship. After this we partook together of the Lord's Supper. To me the occasion was very solemn and interesting. The audience also, spectators as well as recipients, seemed deeply affected by the service. Notwithstanding the smallness of the community amongst whom this Church was formed, and the want of outward

pomp and ceremony in the circumstances attending it, a peculiar feeling of pleasure mingled with a sense of responsibility came over me, which I could not describe, and which I never before felt, even under circumstances far more imposing, and, to human appearances, important. This island, a few years ago under the undisputed reign of the prince of darkness, now enlightened with the true light, with

the visible Church of Christ established as a witness to the light, was an object to awaken joy in the hearts of all true servants of Jesus. I could not help thinking that the angels in heaven were looking with joy on that insignificant spot of earth; and more than this, that Jesus himself, deigning to notice that humble gathering, there saw 'of the travail of His soul,' and was 'satisfied.'

5—THE SAME. FUNAFUTI.

This island, otherwise called Ellice Island, is in lat. 8° 29' S., and long. 179° 21' E. The lagoon is twelve miles or more in one direction by five or six miles in the other.

"This island has been two years without a teacher, the Samoan located here by Mr. Murray having fallen into an error which deprived him of his influence, and in consequence of which he returned home. We have not been able before to supply his place, and the work has been carried on by four natives of the island. Under these circumstances, I expected to find the people in a less advanced stage than on the other islands. I was agreeably surprised to find the general state of the island far in advance of anything I had expected to see. Before the teacher left he had taught the greater part of the people to read, and after his departure four of the most intelligent amongst the community had been chosen by the rest to conduct the ordinary services and classes. All has gone on regularly up to the present time. With the Bible in their hand, and by the teaching of the Holy Spirit, many have been brought, I believe, to a saving knowledge of the truth; and the whole population of the island has advanced to a state which would put to shame many a village in highly-

favoured England. The population comprises 116 individuals: nearly all (except old people and young children) can read the Scriptures, and 47 were candidates for church fellowship. Great joy was manifested by all on our arrival, and Tema, the teacher whom I had appointed to labour here, was received with a hearty welcome. We found a neat stone chapel; also a good house ready for the teacher to reside in.

"After a full examination of the 47 candidates, I decided on admitting 28 of them to Christian fellowship. These were all well informed on vital doctrines, and had preserved a consistent outward deportment for four years. I found a strict system of discipline had been carried out by this community of inquirers during the time they have been left to their own resources. They carried out to the very letter the Apostle's injunction, 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.' I have often noticed in these young Christian societies in the mission field, that public

opinion is far more strict than in England.

"We held a service in the afternoon, when I preached to the people, formed a church, baptized the 28 who were admitted to its privileges, and celebrated the Lord's Supper. Captain Fowler, with all the teachers and their wives from the ship, united with the newly-formed church in this ordinance. Tavita, one of those ad-

mitted to church fellowship, is a native of Nanomea, a heathen island in this group. He came to me offering to go back to his native island and try to introduce the Gospel there. As Nanomea is a very difficult island on which to gain a footing, I gladly accepted his offer. His wife, who is a native of Funafuti, and a member of the church, agreed to accompany her husband."

6—THE SAME. VAITUPU.

Leaving Funafuti on the 6th October, the vessel arrived on the following morning at

"Vaitupu (*Tracy Island*), lat. 7° 31' S., long. 178° 46' E. It is nearly round, about four miles across, and has a salt water lagoon in the centre, completely shut off from the sea by a ring-like strip of land about half a mile across. The island is evidently older than some of the others we have visited, and is more productive. Coconut palms are very abundant, and very productive. There is also a good supply of taro, and there are some bananas. The people are the most advanced we have yet visited. They were delighted to see the missionary ship, and gave us a hearty reception. The population amounts to 376; and besides these there were thirty or forty natives of Niutao, a heathen island in the group, here on a visit. Before we went ashore we were struck with the appearance of the settlement, which is very pretty. A neat stone chapel stands in the foreground, behind which is the teacher's house; while on either side are ranged the houses of the natives. But one large building, standing back, with a double roof, attracted most attention. We could not understand what was its use. On landing, I found it to be a new chapel,

nearly completed. During the stormy season last year, part of the walls of the old chapel was washed down by the waves, which rose very high and flooded it. In consequence of this, the people set to work and built a new chapel further from the beach; and in the exuberance of their zeal, they have built it large enough to hold three times the number of the whole population. The stone walls are high and well built; the doors and windows symmetrically arranged with arched tops. The whole design does credit to the architectural skill, as well as to the extraordinary zeal and energy of the people.

"I found here abundance of work, for there were 157 candidates for church membership, with whom I had to converse. This occupied me till eleven o'clock at night, and the greater part of the next day. The teacher and I decided on admitting 103 to membership in the church about to be formed. All of these had a clear knowledge of the Scriptural truths all important to salvation, and were all reported well of by the teacher as to outward deportment. The whole 157 candidates had been from two to four years in-

quirers ; and I might without difficulty have admitted a greater number, but I thought it would do them no harm to wait another year.

"At four p.m., the people assembled in the new chapel which they had decided to have opened on this occasion. Those about to be united in church fellowship, amongst whom was the king of the island, occupied one side of the building, while the rest of the population occupied the opposite side. Captain Fowler and the teachers, with their wives from the ship, also attended the service. I was pleased too, to notice the heathen chief of Niutao and some of his people amongst the audience. After singing and prayer, I delivered an address to the whole assembly, and afterwards spoke especially to those about to be united in Christian fellowship. I then administered the ordinance of Christian baptism to them. After this, we celebrated the Lord's Supper together. It was nearly dark before the service was over.

"Peni, the teacher who has laboured here since the introduction of the Gospel to the island, has long been suffering from an affection of the chest, which necessitates his retirement from the work. I took occasion during the service to allude to his return to Samoa, and introduced Paulo, his successor, to the people. The mention of Peni's removal deeply affected many amongst the audience, and I was obliged to cut my remarks short to prevent the place being a house of weeping. It must be a source of joy to Peni to leave the island in so prosperous a state, as a result, through the Divine blessing, of his own labours. He leaves a church of 103 members, with fifty-four candidates yet remaining. Vice is almost unknown on the island, a respectable form of government is established, and everything conducted in the quietest and most orderly manner. If the people err, it is through over much zeal ; an error, if error it be, which is refreshing now and then to behold."

7—THE SAME. NUKUFETAU.

Arrangements having been made for the return of Peni to Samoa in a trading vessel, the *John Williams* again set sail.

"Nukufetau (*De Peyster Island*), in lat. 7° 51' S., and long. 178° 35' E., was the next atoll at which we called. We arrived on Sunday a.m., Oct. 9th. Here there is a large lagoon surrounded by a coral reef on which a number of islands have been formed. The village is on one of the larger islands. There is a passage into the lagoon by which ships may enter ; so we went in and anchored. The description of Funafuti will apply equally well to Nukufetau, except that the lagoon in the latter is smaller and more circular in form.

"Captain Fowler and I went ashore soon after the ship came to anchor. The general appearance of the people and their houses compared badly with what we had lately seen at Vaitupu. There are three very good stone buildings, however ; one a chapel, another a school-house, and the other the teacher's house. But the natives live in miserable huts, which are very untidy. At two o'clock p.m., I preached in the chapel to an attentive audience.

"I had here a very unpleasant duty to perform. For a long time it had been evident to us, from letters which

we received in Samoa from the teacher, that he had not been getting on well, and that he had in some matters acted very injudiciously. Just before I left Samoa, a letter had been received from a son of the principal chief of the island, asking us to remove him, and send another teacher in his place. I had a conversation with the teacher after the service on Sunday afternoon, during which I told him we had decided in Samoa, on the evidence of his own letters, that he should be removed from the island, and that I had brought his successor.

"There were forty candidates for

Church fellowship on the island, but I found them ignorant in comparison with those on other islands, and deemed it well not to form a church here at the present time. By another year Sapolo, the new teacher, will be accustomed to the people, and the missionary then visiting them will be better able to judge of their real condition. The population of the island is 202. My work being finished, we left in the afternoon, bringing the teacher, who will return by the *John Williams* to Manihiki, his native island."

8.—THE SAME. NUI.

In pleasing contrast to the island last visited the state of things existing on Nui is cause only for wonder and praise.

"Nui (*Netherland Island*). We reached this island the morning after leaving Nukufetau, Oct. 11th. It lies in lat. 7° 15' S. and long. 177° 7' E. It is a single island nearly circular, with a lagoon on one side of it partly open to the sea, but with no entrance for ships. Its productions are similar to those of Vaitupu and very abundant. The people are very different from those peopling the rest of the Ellice group. All the other islands have been peopled from Samoa. The Samoan language is the basis of theirs, and they have traditions of their forefathers being drifted from Samoa to Vaitupu, whence they spread to the other islands. On Nui the people trace their origin to the Gilbert Group, and they speak the language of that group, which is totally different from the Samoan. Here, for the first time, I had to speak entirely through an interpreter.

"The external benefits brought by the Gospel to this island are evident

as soon as one lands. The people, a few years ago naked savages, are now 'clothed and in their right minds.' Their chapel, without exception the neatest and most pleasant looking which I have seen in the South Seas, is a very prominent object. The teacher Kirisome met us in a canoe outside the reef, and a crowd of people met us on the beach. My work commenced at once. For several hours Kirisome kept me occupied giving reports of what had been done, asking me questions on various passages of Scripture which had puzzled him, and on matters relating to his work. Indeed, the long list of questions which he brought out of his box and which had been accumulating for years, was almost enough to frighten one. However, we got through them one by one, and I was much pleased with his forethought, the anxiety he manifested to understand the Scriptures, and regulate his work by them. He said he had often felt

perplexed to know what to do, but I was glad to find he had shown a large amount of common sense in some matters upon which he had been obliged to decide for himself. He and his wife are an excellent pair, and models of what our Polynesian pioneers should be. The report of the work was closed with what was to me a pleasant surprise. Kirisome handed me a bag of money; the contribution of the people for the present year to the London Missionary Society. When I counted it, I found \$202 25c. or £40 9s. This is the gift of 212 people, the entire population only amounting to that number!

"The number of candidates for church membership was 117. Kirisome and I examined them individually, and upon his recommendation I decided on uniting ninety of them in Christian fellowship. We accordingly held a meeting on the afternoon of October 12th, at which a church was formed of ninety members, and the new church then partook of the Lord's Supper. To me there was one great drawback to this service: I had to speak in a language which the people understood not; but Kirisome seemed at home in the Gilbert Islands' dialect, and readily translated my addresses from the Samoan into it."

9.—THE SAME. NIUTAO.

NUI was the last Christian island visited. In view of the work to be accomplished, KIRISOME, with the consent of his people, accompanied Mr. Whitmee as interpreter and pioneer. During his absence the work on Nui has been entrusted to four natives of the island, in whom he has the fullest confidence.

Niutao (*Speidan Island*.) This island is in lat. 6° 8' S. and long. 177° 22' E. It lies to windward of Nui, and we had light winds and calm on the way, so we were more than two days in reaching it. We landed on the morning of October 15th. The island is of similar formation to the others we had visited, but has, I was told, two lagoons.

The people are heathen. Mr. Murray called here at the time he visited the other islands, but they would not consent to receive a teacher. They are nearly naked. The men wear only an apology for a covering; the women wear a girdle about six inches deep. Boys and girls have no covering whatever. I was rejoiced on landing to meet seven or eight men and women who were clothed, and who have renounced heathenism. These have

been on visits to Christian islands, and have received a measure of Christian instruction from the teachers there. From these we received a warm welcome. Others congregated around us out of curiosity. We were conducted to the house where public assemblies are held, and I found the king of the island waiting, for once dressed in a shirt, ready to receive me. I explained the object of our visit, and asked permission to leave two teachers on the island, one to live permanently amongst them and teach them the Christian religion, the other to await an opening on Nanomaga. He replied that he would allow the teachers to live on the island, and he would see that they were taken care of, and supplied with all they needed. They were also at liberty to hold what services they chose in the houses which would be

given for them to live in, and he would not forbid any who wished to join in those services from doing so. But he could not promise that they would accept the lotu (religion) as a whole people, and do away with their own religion. He himself was favourable to it, but he wished to consult with the chief who is on a visit to Vaitupu, before accepting Christianity as their religion.

"The population on the island is at present about 360; but over 100 people are away at other islands, many of them at Vaitupu. I left Tapu, one of the Samoan teachers, to labour on the island, and Sione, a Native of Niue to live with him for one year, in the hope that by that time he may be received by Nanomaga, a heathen island which is still closed to the Gospel."

10.—THE SAME. NANOMEA.

As a visit to this island would have diverted the course of the vessel from the GILBERT ISLANDS, it was decided upon visiting the latter group first, and taking Nanomea on the return south. We, however, insert Mr. Whitmee's report in its proper place among the Ellice Group.

"We reached Nanomea on Sunday morning, October the 23rd. There are two islands within three or four miles of each other connected by a reef which is dry at low water. The westerly island is named Lakena. It is nearly round, two miles or more across, well stocked with cocoa-nut and other trees, and has a deep *fresh water* lagoon in its centre. The natives described it as being unfathomable; but by that they would only mean they cannot *dive* to the bottom. This and Quiros, are the only two islands where I have found fresh water lagoons. Lakena is not inhabited, but is used by the people on the other island which is about four miles long by one or two wide. It has a shallow salt water lagoon towards the east end, partially open to the sea.

"The inhabitants of the island are, taken altogether, the finest race of men, so far as muscular development goes, I have ever seen. They are almost a race of giants. I believe nine out of every ten would measure six feet or more in height. Their vigorous limbs were fully displayed: indeed, what they wore for clothing was only an excuse for nakedness.

"On our arrival off the island, we sent a boat to the edge of the reef with the four Christian natives, in order that they might prepare the way for my landing, if practicable.

"Early next morning (the 24th) our fellow passengers returned to the ship; and one of them, Tavita, brought me an invitation from the two kings to go ashore. This was accompanied by a message to the effect that I need not fear on account of what was done to Mr. Murray. The danger to which he was exposed arose entirely from a mistake. They had heard more of missionaries since then, and knew we would not harm them, and I should find they were "a quiet people." Of course I at once gladly decided on accepting so courteous an invitation, and Captain Fowler decided on accompanying me.

"When we went ashore, a few elderly men came to meet us. One, who is the chief orator, a kind of prime minister, took my hand, and led me to the place of assembly. Here the people sat on three sides of a square, and the other side was left for us. A mat was spread for us imme-

dially in front of two grave looking old men, who were pointed out as the kings. The old man who escorted me sat by my side, and he kept close to me the whole time we were ashore, only occasionally letting go his hold on my hand. This, I was informed, was a sign of respect; and those who accompanied us were specially appointed to be our guides while we were on the island.

"When we were seated, I addressed the two kings, and told them the object of our visit. We had no Samoan teacher to leave on the island, but I asked them that their own people, who had returned with us to their homes, and who were Christians, might have liberty to worship God without any hindrance; that they would allow any others who wished to become Christians to do so; and that they would consider what Tavita would tell them about Christianity, and allow a Samoan teacher to come and live amongst them next year. The oldest king, a man of great size and noble bearing, replied, that Tavita, and those accompanying him,

might worship God, and they would not injure them. The only objection they had to others joining them was, that then the island would be divided, and those who worshipped our God would live, while those who continued to worship their own gods would die, *because they knew our God was stronger than their gods are.* As to a Samoan teacher, they had no objection to foreigners coming and living amongst them; they also knew that Nui and Vaitupu were better since they have worshipped our God; 'but,' said the old man, with a grave shake of the head, 'I wish to worship the gods I have always worshipped.' Nothing further was to be gained, so I asked permission to look about the island, which was readily granted. We were then presented with a large quantity of cocoa-nuts to take off to the ship, and our interview terminated.

"I could not learn the number of the population, but I estimated those assembled at five or six hundred. The Englishman living on the island thinks they amount to about one thousand."

11.—FORMS OF WORSHIP, GOVERNMENT, &c. THE SAME.

The following particulars of the manners and customs of the people apply to the Ellice Group generally:—

"They worship (or, in most cases, *worshipped*) the spirits of their ancestors, mostly those who originally peopled the islands, but some of later generations have been deified in some of the islands. They have shrines in some places where they offer their devotions, and where the gods come to hear their prayers and accept their offerings. Some have tangible representatives of their gods in the shape of stones; but, as far as I could learn, they always had the idea of

spiritual beings taking up their abode in them, either for a time or permanently. They have also a number of sacred men through whom they communicate with their gods. In some of the southern islands, now Christianized, there was only one sacred man in each village. He was chosen by the people from one particular family. At his death, his successor was generally, but not necessarily, his brother or son. If one failed to satisfy the people, he was deposed, and another

chosen. This man was regarded as very holy. He dwelt with his family apart from the rest of the people. His house was generally built on piles over the shallow water in the lagoon. He never worked, but he and his family were fed by the community. He gained power over individuals, and abundance of food, by promising the favour of the gods to those who treated him well, and denouncing their anger upon those who were negligently, and brought him little food. The priest performed incantations before the people went out to fish; and to the anger or favour of the gods, the success or non-success of a fishing expedition was ascribed. Their dead are interred in the earth, and their graves are surrounded by a border of large stones, with a covering of small pieces of broken coral in the middle. These are generally very carefully kept in order. In the case of a chief, a mound is raised from two to four feet high over the grave, and all around is kept free from weeds.

"The forms of government vary in

the different islands; some have one king, exercising despotic authority. In one, there is a king and council of chiefs; in another there are two kings upon an equal footing; and in one, there is a king and a chief, the chief being nominally inferior to the king, but really possessing superior power, owing to his greater force of character.

"As a race the Ellice Islanders are very quiet and peaceable. Quarrels are rare, and ordinary disputes are settled by the authority of the king or chiefs. On some of the islands wars are unknown. An old man on Vaitupu brought me a hatchet, made out of the back of a turtle, and I asked if it had ever been used in war. He replied that he had never heard of war at Vaitupu.

"The people are very clean in their habits on most of the islands. Their houses are neatly spread with small stones and shells from the beach, and are kept free from litter or rubbish of any kind. The villages are very clean and tidy throughout."

12.—GILBERT, OR KINGSMILL GROUP. THE SAME.

This group of islands lies between the parallels of about 4° N. and 2° 36' S. lat. and 172°—178° E. long. There are sixteen islands in the group—nine to the north and seven to the south of the equator. The American missionaries of the Sandwich Islands' Mission have occupied some of the northern islands since 1857, and the work of translation [has been commenced. Making sail for the Gilbert Islands on Saturday, October 15th, at day-break on Monday, the vessel was within sight of

"Arorae (*Hurd Island*), in lat. 2° 36' S., and long. 177° E. This island is from three to four miles long. At one end it is not more than half a mile across, at the other end it appeared from the ship to be a mile and a half broad. I was told there is

a small lagoon at the wider end, but I had no time to visit it. From the number of houses, which are almost continuous for two and a half or three miles, one would suppose the population to be very great, but we only saw about four hundred, although

we walked nearly the whole length over which the villages extended. The small number of people in comparison with the number of houses was soon accounted for: they had been taken away by what the natives themselves described as 'the men-stealing vessels.' We could not find out the number who had been 'stolen,' but some said there were 'many taken, and few remaining.' When we landed, we found the people armed with knives and hatchets, while one man shouldered an old firelock, and had a revolver stuck in his belt. Our vessel was at first supposed to be a 'man-stealing ship,' and the poor creatures had determined to defend themselves against their *civilized* assailants. As we approached the shore in our boat a canoe met us, and we informed the men of the object of our visit. One of them had been to a

Christian island, and knew there was no harm to fear from a missionary ship—so the canoe preceded our boat to the shore, and carried the news of our peaceful and friendly intentions.

"It was settled that the teacher should live in a central position on the island, and that all the people should commence next day to build him a house. They also arranged a plan for supplying him regularly with food. The latter arrangement gave me great satisfaction, for the island was suffering from drought at the time of our visit, and consequent shortness of food. The cocoa-nuts and pandanus trees looked very dry and unproductive, and these are the staple articles of consumption. Everything was settled to my complete satisfaction, and the teacher and his wife entered hopefully upon their work."

13.—THE SAME. TAMANA.

Having satisfied the natives as to the peaceful intentions of their visitors, but little difficulty was experienced in landing on the next island.

"Tamana (*Rotch Island*) in lat. 2° 30' S. and long. 176° 7' E., was the next island at which we called. It is not more than two and a half or three miles long, and from one to two miles wide. There is no lagoon. The island is well supplied with cocoa-nut palms and pandanus; and although it was suffering from drought when we were there, there seemed to be no lack of food. Good water is procured in abundance by sinking wells in the centre of the island. Many of the people were away working at their plantations when we were there; but I estimated the number of those we saw at about six hundred. All the males were naked, as on Arorae. We found a very bitter feeling existing

against 'men-stealing vessels,' and especially against those from Tahiti.

"Soon after we went ashore a meeting was convened in the large house where all public assemblies are held. All appeared very glad to get a teacher, and one reason they gave for their joy was that they would be protected against 'men-stealing ships.' One man had been on board a whaling vessel some years ago: he was dressed, and spoke broken English.

"During the meeting this man put a great many highly amusing questions to me. One was what country I was from. When I replied, 'Britain,' he said, with evident satisfaction, 'Very good.' This he explained to the assembly, and all eyes were at

once fixed on me with an expression of pleasure. I felt on that little island, amidst those naked heathens, that there was a power in the very name of an Englishman; and my regret was that so many of our countrymen are so unworthy of the name they bear, and of the confidence which that name inspires in the breasts of these poor simple islanders. My interrogator then asked, 'Victoria your king?' On my replying, 'Yes,' he said, 'Very good, e lelei, e atau.' (These words are English, Samoan, and Tamana for the same thing) And a chorus of voices joined in 'E atau, e atau, e atau.' The principal priest asked whether they would die if they threw away their gods and worshipped Jehovah. When Kirisome told him that their gods were powerless and Jehovah was the only

true God, he said, 'Very well, we will throw away our gods; they are of no use.'

"I arranged that Kirisome should remain on the island for a few months and that he should return to Nui about next May in one of the trading vessels which are amongst the islands at that season. When he leaves, he will commit the work to the native Christians who came with him from Nui, who will carry it on till the arrival of a Samoan teacher by the *John Williams* on her next visit.

"As I wished to have the services of Kirisome as interpreter at the other islands, we took him with us in the vessel, but left his wife and family with the natives who had accompanied them from Nui."

14.—THE SAME. ONOATOA.

This island, also called Francis Island, in lat. 1° 56' S. and long. 175° 44' E., was sighted before dark on the same day, Oct. 19th.

"We had been warned not to venture too boldly into the power of the natives of this island. They were reported to be very treacherous to crews of vessels calling.

"When we approached the island, we saw a number of people watching us from the beach, but for some time no canoe came off, and we were afraid we should have some difficulty in communicating with them. While we were deliberating as to what we should do, a canoe was launched from the beach with three men in it, and we waited till they came up. As soon as they were within hailing distance, Kirisome began to talk to them in their own tongue, and told them the *John Williams* was neither a trader nor a man-stealer, but a missionary ship. This gave them a little confidence, and they ventured alongside.

It was a long time before we could induce our visitors to come on board, and when they did they trembled with fear. We at length convinced them of our good intentions, and proposed to go ashore with them. To this they consented, and one of the three came into our boat to pilot us over the reef.

"When we reached the reef a number of people came to meet us, and they all manifested the greatest joy. We were conducted to the large house of public assembly. Here our request to leave a teacher met with the approval of young and old, and the house in which we were assembled was given as his residence. They wished me to leave three teachers, as there are two other villages on the island, besides the one at which we landed. But I had only two left, and could only

leave one this year, with a promise of two more next year for the other villages.

"I found we had landed at the smallest village of the three, the one which had suffered most from the depredations of the 'men-stealing ships,' and the only village which was then professedly heathen. The number of people we saw would amount to from two hundred to three hundred, and they say more have been taken away than those who are left. The other two villages are reported to be much larger, and they had both left off the

worship of their old gods before our arrival, and were waiting for missionaries. I instructed Sumeo, the teacher whom I left here, to do what he can for the whole island for a year, and wait till the return of the *John Williams* for helpers in the work. Having seen the teacher, his wife, and children, safely ashore amongst the rejoicing people, and commended them to the care of God, we left Oncoatoa in the afternoon, and stood for the last island in the group at which we intended to call."

15.—STORY OF "SUNDAY." THE SAME.

Mr. Whitmee thus relates the circumstances which brought him into contact with a native of one of the Gilbert Islands, who, having been "a persecutor, and blasphemer, and injurious," became the means of introducing to his countrymen a knowledge of "the unsearchable riches of Christ":—

"Three days before we reached Quiros' Island, a French schooner from Tahiti called, and landed a native of Peru, an island in the Gilbert group. This man was taken from Peru three years ago, with other natives, to work on a plantation in Tahiti. As he was a man of great strength, and very brave, he proved a good tool in the hands of the unscrupulous men engaged in the nefarious work of decoying the islanders from their homes. 'Sunday'—the name given to him by those who took him away—landed with these kidnappers on several islands in these seas, and deliberately hunted down the poor creatures with whom they met, forcing them on board the vessels. On two islands they shot down some of the people when they were attempting to escape. In this way Sunday has been employed during two cruises; and he was brought away from Tahiti in August last to go on a third cruise,

and help in procuring men. On his way down from Tahiti he disagreed with the captain of the schooner, and refused to render him help. The cause of his refusal was, that none of the natives of Peru, whose term of labour had expired, were taken in the schooner to be returned to their home, according to a promise made to them. Sunday asked the captain to take him to Fiji, where he has some relatives, but, instead of this, he put him ashore at Quiros' Island. Such is the account which I received from Sunday himself, and which, I think, may be received as correct.

"While I was on the island, Sunday came and asked me to take him to Peru, and said he wanted a missionary to go with him to his land. This at once struck me as being a providential opening to a heathen island, and not to be lightly neglected. Knowing the advantage of an introduction to a heathen island through a native

who has seen something of mission work, and thinking, too, that we might do some good to Sunday while he remained on board, I decided on taking him. At the same time he was given to understand that, if we

could not get up to Peru, we would leave him on the nearest island to it which we could reach. To this he gladly assented, and we took him and his wife on board."

16.—PERU. THE SAME.

This island, which is several miles long, is formed of successive ridges of sand, broken coral, and shells. Its productions are, in every respect, similar to those of other islands in the group. It lies in lat. $1^{\circ} 18' 8''$ S. and long. 176° E.

"When we reached Peru," writes Mr. Whitmee, "we took the precaution to hide Sunday, and waited on board till a canoe came off to us. Two men were in the canoe, and they were evidently suspicious of our intention towards them. Kirisome, my interpreter, commenced a conversation with them, as soon as they were near enough to hear; and by telling them ours was a missionary ship, they were induced to come alongside. One man was perfectly naked, and the other had a small piece of cloth around his loins. After a little conversation with them, Kirisome asked them if they knew anything about Sunday. They replied that a ship from Tahiti had been there a few days before, and the people on board told them he was dead. He then told them that Sunday was not dead, but that he had been left by the Tahitian vessel at another island, where we had found him, and that we had taken compassion on him and brought him back to his home. Kirisome also took care to explain that Sunday wished to reform and had asked for a missionary. Noticing by their countenances, when they received this intelligence, that we had nothing to fear from them, I called Sunday to come out of his hiding-place and talk to his countrymen. He was warmly

embraced by them, and then we found they were his relatives. The hiding of Sunday was very much against his will. He is a bold man, and when I told him he must hide on approaching Peru he told me he was ashamed to do so, lest he should be thought a coward. He assured me there was nothing to fear, and he was quite willing to risk any danger rather than hide. But when it was explained that our vessel might be taken for a slaver, and the success of our mission to the island endangered, if he did not keep out of sight till we could communicate with the people, he submitted.

"We very soon went ashore with Sunday and the teacher, when we found out there was hope of a good reception. The canoe preceded us, and soon a number of people congregated on the reef to receive us. It was Sunday's village at which we landed, and nearly all the people rushed to embrace him, giving him quite an ovation. We were conducted to a house where we sat down in the midst of the naked islanders to the number of 200. Sunday gave an account of our kindness to him in bringing him home, when he had been cast off by the Tahitian vessel, and of all he had seen and heard of religion on board the religion ship, and at the islands we had visited. He also told

the people we had brought a teacher for them. He was listened to with breathless interest, and when he asked if they would receive the teacher they all gave a hearty assent. As Sunday was speaking, Kirisome interpreted his words to me, and I was delighted to find how much he had learned of the Gospel. He urged his countrymen to cast off the worship of their gods, who could neither do them good nor harm, and to worship the one true God who made them, and who preserves them, and bestows upon them all they possess, and who loves them and wishes to do them good.

"After this meeting at the village at which we landed, we were invited to go to another village, between two and three miles distant, in order to meet with more of the natives of the island and learn their will respecting the teacher. We accordingly went thither, accompanied by all those who had assembled on our landing.

"When we reached the village to which we had been invited, we found a large number of people assembled, and after a little conversation they appeared to be unanimous in their

wish to have Elisaia, the Samoan teacher, whom I had appointed to labour here, to teach them the religion of the ONE GOD. They wanted three teachers to be stationed in three principal villages, but I had only one left, and could only give them the promise of two more next year.

"When I said good-bye to Sunday, I asked him to take care of his teacher Elisaia, and help him all he could in his work. To this he replied in English, 'Yes; I be missionary too.' I fully believe he will, for he is evidently one of those men born to be a leader in whatever sphere he may move. In his heathen days he has been renowned throughout the southern part of the group as a warrior, and lately as a kidnapper; and if his heart is changed by Divine grace, I doubt not but he will be as zealous in the good cause as he has been active in works of wickedness. I left Peru with my heart full of gratitude to God for the way in which He had led us to the island, and for the success which had attended our visit."

17.—GENERAL REMARKS. THE SAME.

In concluding his report of the GILBERT GROUP, Mr. Whitmee gives the following brief summary of the facts which he learnt at the different islands respecting the heathen worship of the natives:—

"As soon as we landed at Arorae we saw evidence of the heathenism of the people. Nearly every house had either a small circle or a small square, fenced off with large stones stuck in the earth. In the centre of this square or circle a large stone was placed on end, and the floor of the enclosed space was neatly spread with broken coral and fine shells. Before the upright stone the remains of pandanus fruit, pieces of cocoa-nut, and cocoa-nut palm

leaves were lying. These were evidently offerings which had been made to the gods. In many cases these shrines were in the centre of the houses, in other cases they were on the outside. When walking in the bush we came across similar squares and circles, but these seemed all to be of larger dimensions. While taking a stroll in Peru, we entered a house in which was one of these shrines, and the upright stone was in this case

almost covered with necklaces made from cocoa-nut palm leaves. A sick man who was in the house had several of the same kind on his neck. Sunday, seeing me noticing these things, told me they were charms prepared on account of the sickness of the owner of the house; and he at once began telling the sick man that God alone was able to take away his disease, and these charms were useless.

"Notwithstanding the great abundance of shrines and the stones set up, apparently as gods, the gods really worshipped by the people appear to be purely spiritual beings. In fact, the spirits of their ancestors, men of note in their past history, are deified and worshipped. They have three principal gods, and one of the three is a great god, who is superior to the other two. These gods have their dwelling-places in the land of spirits, but they come to their shrines to receive the offerings and to listen to the prayers of their worshippers. In addition to these superior gods, there are many

inferior gods of families and individuals, and the shrines in private houses are the places where such gods are worshipped. My information was of course, very imperfect, as it was only collected during brief visits to the islands; but I believe the people regarded the stones which I have spoken of as the mere shrines where their gods come to meet with their worshippers, and not as the gods themselves.

"On some of the islands there appears to be no order of priesthood. On Peru, on the other hand, their chiefs are priests. I was told there were three principal chiefs on the island, of whom Sunday's brother was one. But when I inquired what authority they exercised, I was told they communicated the will of the gods to the people, and were leaders in all the rites performed in their honour. Degraded though the people were, I was glad to find they were not so grossly material as to worship blocks of stone as gods, without any idea of superior spiritual existences."

II.—Niue, or Savage Island.

NIUE is a low, flat, coral island, in S. lat. $19^{\circ} 1'$, and W. long. $169^{\circ} 5'$. It is about forty miles in circumference, with a population of about 5,000. It stands alone, belonging to no group, and having a language peculiar to the island. In 1846, Peniamina—a native of the Island—who had been educated in Samoa, returned to Niue, and became the first teacher of the Gospel to his fellow-natives. The missionaries at present residing on the island are the Rev. W. G. LAWES and the Rev. F. E. LAWES.

In the month of May, 1870, the Rev. W. G. LAWES, who has resided on the Island since 1861, availed himself of an opportunity which offered for visiting Samoa. Our brother had a two-fold object in view; first, the improvement of Mrs. Lawes's health; and, secondly, the printing of the Book of Genesis in the Niue dialect. We have much pleasure in giving extracts from a letter written by Mr. Lawes in October last, after his return to Niue.

1. REUNIONS. REV. W. G. LAWES.

At that time the civil war, which is now happily at an end, was raging in Samoa.

"We felt we were leaving *home* when we left Niue, the first time since we landed in 1861. After a six days' voyage we reached Apia. We were detained three days in sight of land by light winds and calms. The mountains of Samoa refreshed our eyes after so long a residence on our Niue tableland.

"We found Samoa in a terrible state, fighting had been resumed three days before our arrival, and all was excitement, both with natives and foreigners.

"We were rejoiced on the next day to meet with our old friends, Mr. and Mrs. King. Mr. King is a second brother to us. We were many years together in Reading. When I left he took my place at Bedford, and I had not seen him since. We have been within 400 miles of each other for the last seven years; but have not been able to meet before. Mr. Whitmee, too, was an old friend. Dr. Turner and Mr. Davies had both been our guests here. Mr. Pratt came with us to Niue when we came in 1861, spent six months with us, and

endeared himself to us by his invariable kindness. We found ourselves not only among brethren, but among well-known brethren, whose voices recalled many happy bygone times. I need not say that we had a warm greeting and most hearty welcome from them all. We spent the greater part of our time at Malua.

"We visited all the stations, except Mr. Drummond's. Especially did we enjoy our visit to Matautu; far away from the noise and din of war, in the congenial society of Mr. Pratt. With him I read through the whole of our translation of Genesis. In all our translations we are much indebted to him for his valuable hints and suggestions. We cannot speak more highly of Matautu than by saying that it is the next best place to Niue that we saw in Samoa. Most thoroughly did we enjoy social intercourse with our dear brethren and sisters—a treat we have often longed for, but never been permitted to enjoy since we came to Niue."

2. SAMOA AND NIUE. THE SAME.

Mr. Lawes thus contrasts the older with the younger mission:—

"The climate of Samoa is not so healthy as this. This is very evident from the appearance of both natives and foreigners. Elephantiasis, scrofula, and ophthalmia are far more common among the natives than with ours. The natives are very different, more polite and ceremonious than our rough, lively "savages." They have any quantity of chiefs, so many that it is no wonder that wars are frequent. It

is like a man all head—he must stagger, and every now and then be over-balanced.

"In the outward signs of civilization the Samoans are behind the Niueans. It is quite a treat now to see such a decently clothed people as ours. The Samoans do not patronise shirts and trousers much, while our people will not go without if they can help it. Men and women wear

their hair cropped short, and keep it well plastered with lime to make it stand up stiff and straight ! A man with decently long hair, oiled and parted, is said to be *a la Niue*. So you see the aristocratic Samoans pay a compliment to their more civilized Savage Island neighbours.

"Cocoa-nuts and bread-fruit abound everywhere. We have none of the latter, and comparatively few of the former, on Niue.

"As regards the religious aspect of Samoa, this is a time of trial for the church. I am not sorry that I saw the work there in this time of war and trouble. Though some have fallen, many remain steadfast. The students remain at their studies at Malua, though surrounded by the war camps. Even in the war camp itself there was none of that immorality and heathenism you would expect to find in such a place. Services were held every Sabbath in the camps, while many chiefs and others regularly attended the Sabbath service at Malua. I was much struck, too, with the number of Bibles in use among the people generally: little children all seem to

have a Bible of their own, and some are to be seen in every house, whether in the camp or not.

"I managed to preach in Samoan. Though similar to the Niuen, its idioms and construction are different. A Niuen can understand a Tongan or Maori better than a Samoan.

"We were disappointed with the printing of Genesis. Though we were nearly four months in Samoa, it was only half done when we left. We left the manuscript in the printer's hands, and also the manuscript of thirty new hymns. We hope to receive all before the end of this year.

"Our visit had been lengthened out much beyond our wishes, and there seemed no probability of a chance to return to Niue, when the *John Williams* arrived in August. The brethren therefore requested Captain Fowler to take us back if possible. He very kindly acceded to their request. We left Apia on the first of September, called at Matautu and Tutuila, and reached Niue on the 8th. Our visit has done us much good, I think, in every way."

III.—Hervey Islands, Titutaki.

A ITUTAKI is one of the Hervey—or Cook's—group of islands. It is situated in S. lat. 18° 54', W. long. 159° 32'. It is nine miles long from north-west to south-east and rises 360 feet. It presents rich and varied scenery, and is conjectured to support a population of about 2,000. The mission on this island was commenced in 1821, by the late Rev. John Williams, who located two native teachers there. The present missionary, the Rev. HENRY ROYLE, landed in June, 1840.

In this peculiarly isolated sphere, the Rev. HENRY ROYLE has for upwards of thirty years laboured single-handed, "in season and out of season," to raise the people around him from their former degradation, and to build them up in the Christian faith. From a review of his life-work, with which our brother has recently favoured us, we extract the following passages.

1. TYPE OF CHRISTIAN CHARACTER. REV. H. ROYLE.

To the question, "What type of Christian manhood and Christian womanhood do your Evangelical labours give to the Native Churches," Mr. Royle replies :

"The domestic relations with the Church are growing stronger. Our admissions to Church-fellowship, which take place every alternate month, are mostly ascribed to serious impressions made at home from parental solicitude; four of our most efficient deacons are sons of a like number, who held the first office of deacon here. All our teachers, superintendents, and secretaries of our schools have been trained from early childhood in these institutions, and are, moreover, with few exceptions, the children of the teachers and officers that have ceased by death from their labours, and have gone to their eternal reward. And although it takes a valuable portion of their time

from industrial pursuits, I never hear one regret expressed from year to year; but, on the contrary, at our quarterly meetings for prayer and fraternal consultation, I hear many expressions of devout gratitude for the honour put upon them as teachers of the young and rising race. They also advert in terms of love and veneration to their predecessors, who devoted so much time and labour on their behalf. The large female Bible classes and maternal associations, as conducted by Mrs. Royle and my daughter, have been of signal advantage to the people. The two branches of these make over two hundred in number, and, with our schools, are in steady operation the year round."

2. CHRISTIAN INSTRUCTION. THE SAME.

In daily intercourse with the people, the missionary finds the true key to their character.

"Bible teachings, to which they are day by day accustomed, give great force to the native character; they elaborate a higher type of manhood than that which nature gives to them. It is, moreover, the only safe line of hopeful effort for the native races. At the present time they have much to contend with, and tending to damp their energies. The white man, who is everywhere attempting to oust them from their original inheritance, forces them, against their wishes into a competitive race. The vehemence of the contest cannot be sustained long, from natural resources; but from supernatural love, they cling to Bible teachings. Faith in God, hope in His

promises, meekness under provocation, patience under injury, calm endurance in their situation, with a full reliance on a moral and retributive economy. The marriage contract seems, as years roll on, to acquire a higher sanctity, the thing itself is more respected, and they would revolt fiercely against its being considered a civil contract only. There is also more attention paid now to the moral culture of their offspring, a growth exceedingly valuable to the Church of the future; domestic virtue has made a large advance, and their homes indicate a greater amount of knowledge of the sanitary conditions of health."

VIII.—Contributions.

From 18th July to 17th August, 1871.

LONDON.		Glasgow Auxiliary.....		Pembroke.....	
A Friend	1 0 0	Friends, per Miss Lidstone, for Salem Mission School.....	1 5 0	Ditto Dock. Maryrick-street.....	2 2 0
A Friend for Africa	0 3 0	Ditto, for Madras Schools	1 4 0	Chapel.....	12 1 6
			51 17 2		
A. S. to aid in training Native Pastors in Madagascar.....	24 17 3	Helpringham. Missionary Boxes	2 17 5	SCOTLAND.	
G.S. V. (D)	10 0 0	Liverpool. Mrs. Carow	5 0 0	Burken. For Native Teacher, Adam Lind	10 0 0
Haldane, A., Esq., for Madagascar.....	10 0 0	Ludlow Auxiliary	35 2 9	For Indian Orphanage.....	2 0 0
Highgate. Auxiliary.....	13 10 9	Ma vera. P. C. M. Hoskyn, Esq., for Madagascar.....	1 1 0		12 0 0
Horbury. Chapel Auxiliary	10 0 0	Maidenhead. Legacy of late Mrs E. Wackrills.....	9 3 0	Glasgow. H. B. G.....	100 0 0
Hounslow. May collection and Sunday-school	8 11 0	Newrich. J. C. Billington, Esq.....	5 0 0	Helenburgh. J. Cuthbertson, Esq.....	10 0 0
Isleworth. Auxiliary	5 15 0	Newbury Auxiliary	2 0 0	Inverurie.....	4 10 0
Old Grown Pitts. Mrs T. T. Curwen, for Kuruman Institute.....	5 0 0	Northampton. A Friend	5 0 0	Oben. H. C. Otter, Esq. For Madagascar.....	2 0 0
Paddington. Chapel. T. Wright, Esq.....	10 10 0	Nottingham. Additional for Kuruman Institute	37 6 6	St. Bover's. A Friend. For Madagascar.....	1 0
Surrey Chapel Auxiliary	2 12 6	Orkirk. Annual Collection	5 14 6	Wick. Con. Ch.....	3 14 6
Tooting. Auxiliary	5 0 0	Oxford. R. B. Jackson, Esq. for New Station, Madagascar.....	35 2 6	FOREIGN AND COLONIAL.	
Paplar, Trinity Church.....	29 5 6	Plymouth. Miss Fox, for Girls' School, Travancore	1 0 0	Jamaica. Dorcyton. For Widows' Fund	4 5 6
Victoria Docks. Union Chapel	0 15 0	Poyle Auxiliary	17 1 4	Ridgemoat. Ditto.....	2 0 0
Wandsworth, Auxiliary.....	5 16 9	South Cheriton and Temple Coombe	2 8 8	AUSTRALIA.	
West Brompton. Collection, 14th May	7 0 0	Torquay. James Peck, Esq. (D.)	105 0 0	Per Rev J. F. Funderland.	
Westminster. Church Auxiliary	20 19 6	Trunbridge Wells Auxiliary	13 4 3	Richmond. Mr. T. Lake, Jun.	(D) 1 1 0
Woodford. Collection, 14th May.....	21 0 0	Venmor. Mrs. Hughes, for Rev. D. J. Helm	1 1 0	Robert Town. Mrs. Clarke, For New Guinea	3 0 0
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Yours truly
R. S. Ashton

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The Priesthood of the Christian.

OF all the errors which, like poison or pestilence, have been a curse to Christendom, none has been more baleful than the dogma of an official human priesthood. It has entirely perverted the religion of the Son of God. Not like a doctrine which may merely obfuscate the intellect, and remain there dead as a false opinion, it has become, so to speak, a living incarnation, and has shown itself in the deceptions of a priestcraft which, for the working of mischief, seems all powerful and ubiquitous. It has everywhere sought to insinuate, or insert itself between the souls of men and the Saviour, through whom alone "we have access by One Spirit unto the Father." It would be impossible to exaggerate the evils which have come to the world through this vain deceit. There is no folly of which it has not been guilty—no wrong which it has not perpetrated under the sacred name of religion. It is amazing how any one can read the New Testament with candour, and yet retain the notion that a sacrificing and official priesthood, acting for other men, is either a necessity of the Christian Church, or any part of the Christian religion. According to Scripture, there is now no priesthood apart from the one perfect priesthood of Christ and that which arises from it—the priesthood of all the saints. The Christian minister is a teacher, a preacher, a pastor; but in no sense a mediating priest—with no function or power such as belonged to the Levitical priesthood of old. In common with all Christians, ministers are made priests as well as kings unto God. Through the one perfect sacrifice of Christ, as the Great High Priest, all His disciples constitute a "royal priesthood." It is, of course, only in a metaphorical and spiritual sense that all saints can be called priests; yet there is deep meaning in the designation, which we do well to understand, especially as there must be some analogy by which the use of the

term can be fairly sustained. What is that analogy, or wherein does it lie? It appears, I think, chiefly in the ideas of the consecration, the character, and the functions of the ancient priesthood.

The first point of importance in connection with the Levitical priesthood was their *consecration*. The priests were, in a peculiar sense, God's property, and the objects of His election. A distinct provision was made for their maintenance; and the ceremonies connected with their consecration were solemn and impressive. Their bodies were washed with pure water, and anointed with perfumed oil; and the total surrender of their lives was represented by a burnt offering as "a sweet savour" to Jehôvah. So every true Christian is consecrated to God—consecrated "by the washing of regeneration and the renewing of the Holy Ghost." In him God has a special possession, and a peculiar property. "The Lord has set apart him that is godly for Himself." "He knoweth them that are His." Believers in Christ have all of them "an unction from the Holy One," for they are born from above, and, through the blood of atonement and the grace of the Divine Spirit, are consecrated as priests unto God.

Another important consideration in the Aaronic priesthood was *bodily soundness* or *personal perfection*. No deformed person could serve at the altar; freedom from physical imperfection represented that moral purity which is needed in those who draw nigh to God. The priestly character was guarded with uncommon care from everything that might seem to detract from its honour or stain it with the slightest outward defilement. No one in any way ceremonially defiled could officiate until he was purified. The very garments of the priesthood betokened their official purity. In the strictest sense they had to be clean whose duty was to "bear the vessels of the Lord." And is not character in the Christian an essential qualification of his position as a priest unto God? He is "a new creature" in Christ, and his highest fitness is seen in the beauties of holiness. The Saviour died to redeem His disciples "from all iniquity, and to purify unto Himself a peculiar people zealous of good works." All who have named His name are under the strongest obligations to depart from sin, and to show their true character, by steadfastly seeking to perfect holiness in the fear of the Lord. The priest has to enter into the Divine presence, and only the pure in heart can see God.

But the duties of the priesthood particularly distinguished them. Their *functions* were peculiar and sacred—especially in the offering of sacrifice, first for their own sins and then for the sins of the people. But since all sacrificing priesthood is consummated in the one perfect sacrifice of Christ as our High Priest, and is superseded by it, it is only in a figurative sense that it can be said of all Christians that as priests

they "must have somewhat also to offer." We find in the New Testament a threefold class of offerings which the Christian, in his character as priest unto God, is required to present. The brief consideration of these will help us more fully to understand the nature of his priestly character.

1. There is first the presentation of the body "as a living sacrifice,"—by which the Apostle doubtless means the surrender to God of the whole person with all its powers—the entire being—as an offering to the Divine Father. No part of our nature, no power of our souls, no energy or capacity of our life is to be held back. God is to receive the dedication of our manhood that it may be animated by His spirit and filled with His fulness. The body is but the tabernacle in which manhood here is enshrined, and the presentation of the body is the offering of the casket, and of all that it contains. God's truth is to irradiate the understanding, His love to possess the heart, His peace to regulate the conscience, and His will to rule the conduct. Thus will life assume the character of a supreme devotion and homage to God, who claims and deserves all that we can render. It will be as the voyage of a vessel whose sails are spread and filled with heaven's favouring breeze, to speed its course to the desired haven. It will be as the journey of a pilgrim over a dreary and unknown wilderness, whose steps are guided by the unfailing pole star, as night by night it twinkles forth its radiance to point out his path, even as the star of Bethlehem guided the magi of old to their destination. As a finely-tuned instrument responds in all its parts and tones to the slightest touch of the skilful musician, so will the Christian in all the forces of his mind and body seek ever to respond to the claim of God and the breath of the Divine Spirit. The whole man as a living sacrifice must be placed on the altar of devotion to the living God. It has been so in a sublime sense with the "noble army of martyrs;" and, without suffering martyrdom, there may be, in devotion to principle and duty amidst the customs of the world, a true personal sacrifice to God.

2. The "sacrifice of praise" is another form of offering which the Christian as a priest is to present to God. "By Him (Christ) let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks unto His name." The lip is referred to in this case just as the body was in the former, as simply the outward instrument or vehicle for the spiritual offering. How often in Scripture are men summoned to praise Jehovah. "Whoso offereth praise glorifieth God." "Praise is comely for the upright." The whole life of the Christian should be vocal with thanksgiving to God as the "Father of Lights from whom proceedeth every good and perfect gift." The "fruit of the lips" is a Biblical image. According to a favourite Old Testament idea

"thoughts are the branches and twigs, and words the flowers and fruit which, rooted in the mind and heart, and springing up thence, shoot forth and ripen from mouth and lips." Thus gratitude should ever be rooted in the heart so as to be springing up in the daily life of the child of God. Everything around is matter for praise. The varied beauties of nature, the manifold bounties of providence, the rich and marvellous gifts of the grace "which bringeth salvation," should all call forth our loudest praise. The highest duty and blessedness of the Christian calling are found in being thankful "for all things." We are constantly surrounded by mercy as by an atmosphere in which we have our being. Never are we left without a witness of the Divine goodness. Even the ministry of sorrow and the discipline of disappointment, so common in this life, issue in our highest advantage through the wisdom of Him who makes "all things work together" for our good. In His temple—the majestic and mighty temple of the universe—doth every one of His works speak of His glory. Justly, then, as creatures whose lives, though forfeited by sin, have been redeemed by God, does it become us to give "thanks always for all things." There were times, and seasons, and places for offering sacrifices under the Levitical law; but now the Christian, surrounded with holy obligation, and always breathing the air of Divine love, will find his true happiness and honour as the only intelligent priest unto God on earth, in continual praise.

3. Another form of offering which priests unto God have to present is expressed in the words: "To do good and to communicate forget not, for with such sacrifices God is well pleased." This may be called the sacrifice of the hand,—a most important part of the Christian's duty. Yet we are too prone to forget or neglect it. To seek to get good is our tendency more than to do good, though both are essentially bound up together. To go through this world of sin and suffering close-fisted, or with the hand outstretched and opened only to receive, is a selfishness of which the Christian ought to be ashamed. Want abounds on every side of us, and ignorance still covers the earth. There is misery which we may diminish, suffering which we may alleviate, woe which we may assuage, sorrow which we may solace, sin which we may help to subdue, and tears which we may wipe away. Instances of distress and darkness are at this moment near us to which we may minister light or relief, cases of affliction or suffering which we may visit with blessing and consolation. Such action on our part, such good-doing, such communication, forms a sacrifice with which God is well pleased. He is ever giving forth, ever enriching, blessing, and filling His creatures out of His own fulness, and for us to abound in such sacrifices is to be God-like. Christ went about doing good; and it is on record that He said, not merely from His Divine consciousness, but from His own human experience; "It is

more blessed to give than to receive." "Pure religion and undefiled is to visit the fatherless and the widow, and to keep ourselves unspotted from the world." Visit the fatherless and the widow! Much, doubtless, of this is done, but how few, comparatively, of those who profess and call themselves Christians do it? We are all too prone to look every man selfishly on his own things, and to ask, in the spirit of indifference, "Am I my brother's keeper?" "He that dwelleth in love dwelleth in God, and God in him." Beneficence is the bond of human society, and the highest evidence in us that we have been renewed after the image of our Maker. As truly as the sun communicates light and heat, so truly should every Christian be a means of blessing in this world of weakness, vanity, and sin. The sacrifices of benevolence and labours of love are as flowers which deck the wilderness through which we travel. More of beauty, by far, do deeds of self-denying kindness and self-sacrificing love contribute to the aspects of society, than the victories of the battle-field, or even the triumphs of science. They have more of God in them than the achievements of physical prowess, or the trophies of intellectual endowment. The mercy of the ambulances, and the ministry of the nurses to the wounded and the dying, have infinitely more to win the admiration of angels than the collision of marshalled hosts, or the clash of armed battalions. Even the feeblest and poorest among us may do something, to make this sin-burdened and sorrow-stricken world reflect more of the love and likeness of its Creator and King. With such sacrifices He is well pleased, and by offering them we show that we are His devout and intelligent priests in the spiritual temple which He is erecting to His glory.

Such is the function, and such the duties of the Christian as a priest unto God. The designation as applied to all believers, though used figuratively, has a true and a deep spiritual meaning; and the offerings, whether of heart, or lip, or hand, become an impressive reality.

Further, it is to be remembered that they are to be offered unto God by those who are made priests unto Him. Multitudes make sacrifices to please themselves. They will sacrifice time, property, and even health, to serve some object on which they have set their hearts—to accomplish some enterprise on which they have embarked—to accumulate to themselves riches which may vanish in an hour. They are priests to themselves, but not to God. "They sacrifice to their net, and burn incense unto their drag"—Hab. i. 16. Miserable, barren, and dreary is that life, how beautiful soever it may be as a piece of human workmanship or worldly virtue, in which there is no devout recognition of God. On the other hand, how full of blessing, how rich in holy beauty is that life which, as the workmanship of God created unto good works, has the seal of the Spirit and the earnest of blessedness everlasting. Such a life,

even here amidst the wails of woe and the shedding of tears and the ravages of sin, is in every case as a psalm of praise. Nor does the Christian's priesthood end with this life. Hereafter the praise will be ceaseless, and the service untiring, amidst the resplendence and the perfection of heaven.

EDITOR.

The Tenderness of Divine Providence.

I SUPPOSE every reflective person has felt a painful contrast between the declarations which are made in the Word of God in respect to the feeling of God toward us, and the apparent indifference of the Divine providence—the actual happenings of events. I presume that good men in every age have had their difficulties, their struggles, and their darkness, on that very spot. For it often seems as though God had forsaken us. That wail, beginning early in the record of the Old Testament, sounds through all the Psalms, and through all the prophets, clear down to the very last—“*Why hast Thou forsaken us?*” The hidings of God's face, His absence, and the darkness—these are familiar topics of Christian experience and mourning. And when you put them alongside of the declarations of God to His people of old, that He would never forget them; that Israel should be to Him as a picture graven on His hand; that they were dear to Him as the apple of the eye; that He would delight in them and dwell with them—and especially when they were by trouble overwhelmed, and were of “a broken heart and a contrite spirit,” in the language of the prophet—when you put together these declarations of the Word of God and the experiences of His providence, it brings a great many people to trouble of mind.

Take, for instance, that declaration of our Saviour, which is one of the most remarkable of His utterances—*If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him?* This is not simply a declaration that God is a Father; but it is a clear and distinct assumption that it is fair to reason from the feelings of men toward their children, to the feelings of God toward us. When we say that we love our children, and that God loves us in the same way; when we undertake to develop the Divine character on the parental side, people have said, “Ah! you must remember that we are men, and that God is not like us, and that we cannot reason from the infirmity of human life to the disposition of God.” And that is very true. It sometimes seems as though it stopped argument. But our Saviour distinctly recognizes the difference, and says, “If, with all your weakness and your sinfulness you do know enough, and are good enough, to have natural affection, how much more shall your Father in heaven? How

much shall He exceed and excel you in that direction?" It is of God's fidelity to love, it is of God's bounty to those who need it, that He is speaking. And He illustrates it by saying, if even imperfect creatures whose affections spring from a selfish basis, and are veined with selfishness all the way through—if even beings as low down as they are in the scale are able to love disinterestedly, how much more shall He be able to love disinterestedly who is at the other end of the scale, who differs from men, to be sure, but who is different from them in being infinitely better than they, even where men are best. He is greater than man, not in power alone, and not in wisdom alone, and not in purity alone, but in disinterestedness of benevolence—with real personal sympathy with those who are in trouble. God differs from you in this: that He is larger in the diameter of His heart, and not merely in the compass of His head. It is richness of soul in the Divine nature, as interpreted to us through the Lord Jesus Christ, that makes Him the counterpart and antithesis, as well as the type, of true manhood.

Now, as to the seeming contrariety of His dealings with us and these declarations, I do not suppose we can *know* all. It is not the Divine economy that there should be any such dependence upon God as should lead men to passivity—to the non-development of their own affairs. It is best for men that they be kept to such degrees of suffering and trouble that they shall find out everything that is in themselves. It is not intelligence in the parent that brings a child up so that he does not know trouble. That child is the best brought up who knows some care, who has felt some responsibility, and who has been trained and taught, as he has gone along, how to take trouble and overcome it. And our Father's disposition is to deal with us in the same general way. He does not take away the ground of care, nor the ground of trouble. He puts upon us pain and penalty, for the very sake of bringing us to behold that which is in us. But men are accustomed not merely to have self-reliance, but to let self-reliance run into self-conceit; they are accustomed not merely to have enterprise, but to have unwarrantable worldliness. And when troubles come, they are apt to abate their pride, and help their self-restraint. And when they have exerted themselves to the uttermost, and can go no further in thinking, nor in willing, nor in acting, then, at the end of all that they can do for themselves, we may believe there stands by them the Spirit of helpfulness in God.

When the child begins to walk, the mother looks upon the little creature standing balancing with one hand on the chair, and coaxes it away; and she does it by reaching her hands almost out to its hands. At last the child lets go the chair and runs toward her; and as it runs toward her, she steps a little back, and a little back, to tempt it on

But the mother's hand is not an inch removed from the child at any instant ; so that if it falls she can catch it. And I think it is very much so with God's providence in the treatment of men. It is best that the child should learn to walk ; it is best that he should be coaxed to make his own endeavours ; but it is not best for the mother to be too far off, so that she cannot lift him up again if he falls. And it is best that we should be put upon walking ourselves, and upon taking care of ourselves to the uttermost ; and yet, just at that point where our strength fails, there stands the Divine providence.

God says, "The very hairs of your head are numbered. Do not suppose that I think you are so insignificant that I do not think of you. I think of you to the degree that I have numbered the very hairs of your head."

Here see sparrows that are not worth a penny, and not one of them falls to the ground without God's notice. It makes no difference in the universe that there is one sparrow less ; and yet not a sparrow falls to the ground that God does not notice it. In the morning, when the little birds, almost fledged, are striving for their food, one of them is crowded out ; one bird drops to the ground ; and it is speedily devoured by the prowling cat. And we look on it and say, "Well, it is over : quick come and quicker gone !" But God says to every one of us, "Even so small a thing as that I recognize ; I notice it ; I observe it ; and are ye not of more value than many sparrows ?"

More than that, if you ask, "If God does abhor evil so, and does so much desire that which is good ; and if He be infinite in power, how is it that so many evils befall us ?" My reply is that I do not know that there are so many evils that befall us. For, *ill that God blesses is good*. It is very true that our purposes fail ; it is very true that those whom we would save from death die ; and it is very true that many things in life which we are vehemently desirous of are not given to us. But God stands by us and says, "*All things* [not good things, not bright things, but *all things*] *work together for good to them that love God.*" They *work together*. You must take one with the other—the good with the bad ; the present with the future, or with the past. And all of them, working together, complete, by and by, the circle. And when you come to look back upon your experience, taking in five years, or ten years of your past life, you will be able to say, at a little distance, "After all, it has been good for me that I have been afflicted."

This mode of dealing with men has made them humble ; it has limited their worldly ranges ; it has chastened them where they needed chastening most ; it has often gone into the secret and innermost parts of their soul.

God sometimes makes a man's heart a threshing-floor, where He

threshes him in order that the chaff and the straw may be taken away, and that the wheat may be left. And every stroke carries blessing with it; for the wheat rattles out, and all that is worthless is thrown aside and perishes.

It is a matter, not of speculation, but of observation, that when men have been brought through trials and troubles, and they have held out to the uttermost, then God interferes in their behalf. There is, I believe, a special Divine providence; but it does not take care of the careless and the lazy. It takes care of people that take care of themselves. It operates at that point where men have taken hold and done the best that they knew how, and failed. Just there the help of God comes in, as, where a little child strives to walk, and fails, the help of the mother comes in.

A man that never had any troubles, I was going to say, never had manhood. What clay is before it is baked, that, generally, men are before they have been baked. The potter takes the lump, and shapes it and gets it into a beautiful form. It resembles the vase of antiquity; it is fair; but what is it worth? It is only wet clay. It is not until it has gone into the furnace and been burned; it is not until it has had pictures wrought upon it and been glazed, and been put into the furnace again; it is not until it has gone into the fire three, four, five, six times, and been burnished by the hard steel tool of the workman, that it comes out, not only beautiful in look, but permanent in form, decorated, and with tints laid in upon it. And many persons can look back and see that the troubles which they have gone through have been God's fashioning or adorning hand—certainly, God's *gracious* hand.

H. W. BEECHER.

The Dew.

ONE of the pet weapons of the polished, supercilious unbelief of our day, in its desperate assault on the ancient supremacy of the Bible, is the assumption that the ancient Hebrews were a half barbarous people, whose rude notions of God and of spiritual truth, tinged with their own ferocity, though in some respects strangely in advance of their more civilized Egyptian neighbours, can have no value for us in this enlightened age. On this theory, how are we to account for the exquisite tenderness, gentleness, subtlety of loving kindness, which breathe in so many of the Old Testament promises? Take, for instance, that Divine promise in the last chapter of the prophet Hosea—"I WILL BE AS THE DEW unto Israel." How many even of devout Bible readers, to say

nothing of sceptics, have done justice to its fulness of suggestion, its intense beauty and tender graciousness?

"After all," responds the sceptic (somewhat hastily) "the explanation is not difficult. The religion of the Hebrew Scriptures is the reflection of the religion of nature. The Hebrew poets beheld God in nature; and so sometimes they give us the lightning and the tempest, sometimes the breeze and the dew." This is true, but not the truth; only half the truth. The religion of the Bible is the religion of nature, with this difference, that in nature you have the cipher without the key, the hieroglyphic with no interpreter; dumb symbols and sealed parables; a revelation of God, but in a tongue that no man can understand. Perhaps there is no Scripture truth—not even the doctrine of the Atonement, or of the Incarnation, or of the Trinity—but has its symbols richly scattered amongst the marvels of what we call "Nature." But who shall expound them? Who but God can teach us to read His handwriting on the walls of His great temple-palace of the Universe! Poets and philosophers might have looked for ages upon the daily marvel of the dew, its gentle ministry to the thirsty earth in the summer nights; its brief magnificence, fringing every blade and leaf with jewels in the summer mornings; but only an eye and heart touched by God's own Spirit could ever have distilled from all the dewdrops under Heaven such a quick and powerful word as this—"I will be as the dew."

If—dropping all reference to that unhappy race of sceptical critics, or critical sceptics, who can see nothing in a dewdrop but so much oxygen and hydrogen chemically combined and held in shape and place by cohesion, heat, and gravitation—we reverently seek and unfold for ourselves this rich and sweet image of the grace and power of God's Holy Spirit, our thoughts are drawn first to the GENTLENESS OF ITS WORKING. The greatest exercises of power in creation are not those that stun and oppress our senses with their violence, but those which elude observation by their gentleness and subtility. When, for instance, the thunderbolt falls from the clouds and splits an oak, or shatters a spire, or slays a man, we receive a grand and terrible impression of the force of electricity. Yet this violent momentary action is as nothing at all, compared with that hidden, silent, all-pervading power, of which they only whose lives are spent in studying electric phenomena and laws can form some faint idea, on which all life depends and to which every atom is subject. Again, our minds are vividly impressed with the irresistible power of gravitation, if the snapping of a chain allows some vast suspended mass to dash down from a height to the earth; or if some great tower is undermined and falls; or if a craggy mountain ridge, loosened by rain, slides down into the valley and buries a village. But what are these flashes and outbursts of power compared with the force

which is drawing the rivers to the ocean and the showers to the earth, holding us gently but firmly to the surface of the globe, as we walk or sail, or rush along our iron roads; holding the earth itself in its course round the sun? Or what, again, is the power of the hurricane, tearing up forest trees, and making the ocean rage, compared with that exerted in those gentle, ceaseless motions of the air which bring the rain, and minister to the life of both animals and plants? So, above all, it is with the mighty and mysterious force of life. Who ever saw a child grow? Or a tree? Or an ear of wheat? "For the earth bringeth forth fruit of herself; first the blade, then the ear, then the full corn in the ear."

So is it in the realm of spiritual life. When God selects *the dew* as the image of the working of His Spirit upon the spirit of man, He selects, perhaps, the gentlest as well as the most beautiful emblem which the whole range of nature supplies. Yet in the settling of the dew, at first as an invisible film of moisture, its gathering into dewdrops, its absorption by the plant, or exhalation in the morning sunshine, are involved the mighty forces by which the worlds are framed and guided in their orbits. Destructive forces are often noisy and violent. In the emotions, speech, and conduct of men, violence is often a sign rather of weakness than of strength. The Holy Spirit is so gentle in His working, just because He is almighty. So it was written of him to whom the Spirit was given not by measure: "He shall not strive nor cry, neither shall any man hear his voice in the streets." His doctrine dropped as the rain, and distilled as the dew, as the small rain upon the tender herb. Men's hard, haughty, flint-like hearts which the lightning could not melt nor the earthquake rend, were won and subdued, they knew not how, by the meekness and gentleness of Christ. He was as the dew unto Israel.

How often Christians rebel against this character of Divine grace! They want sudden, violent emotions; convictions of sin to make men weep and beat their breasts, and cry out, "What must I do?"—raptures to lift the soul into Paradise, uncertain whether in the body or out of the body; gifts to convert hundreds by a single sermon; love to Christ so warm that self-denial will be no trouble, and martyrdom be coveted as a luxury; impressions so irresistible that doubt shall be slain on the spot, never to rise again. We wish for Niagara, not "the dew." But God, who best knows how to carry on His own work, says, "*I will be as the dew unto Israel.*"

These words shadow forth the **SECRECY** of the working of the Divine grace. How silently, how secretly, the dew fulfils its gentle ministry! Everyone takes notice of it when it lies thick on the grass and drips from the trees and hedges in the morning sunshine, and each dewdrop sparkles like a diamond and is coloured like the rainbow. But who can tell when it began to fall? You were walking at sundown on the

greensward that had seemed all day dry as dust. A slight chill crept over you, scarce perceptible ; stooping, you swept your hand over the grass and found it damp. The dew was there, but you could not tell when its first cool, reviving breath stole out of the warm twilight upon the thirsty herbage. Through the dark night it gathers, obeying most fixed laws, yet with most delicate, incessant variety of operation, never two nights, two hours, quite the same ; until the morning light reveals its abundance and beauty, and in the unclouded sunshine it vanishes.

Even thus secretly, silently, mysteriously, does the Spirit of God often work. Not, indeed, always. Sometimes His visitation is like the rain of summer, heralded by thunder and lightning, every drop visible in the open sky, and the gathered torrent rushing down the streets and highways. There are times when His approach is announced by a noise as of a rushing, mighty wind, and tongues of fire sit on the heads of Christ's servants in the sight of all men ; times of public spiritual movement when souls are converted openly, many at a time, as when the sick were laid in the streets and healed by the Lord or by His apostles. Such times have been—may yet again be. We are not to prescribe laws to the Holy Spirit, but to rejoice in His presence and power, however manifested. But still less are we to think that Divine grace can work only thus, or is only desirable thus. Churches are not to suppose they can be revived only by Pentecostal showers. Christians are not to be discontented with themselves or with one another, because they cannot fix the day and hour of their conversion to God. The blessing may be just as real, possibly even more precious, if it comes " as the dew."

It is worthy of note that the real work of the dew is invisible. Not by the sparkling profusion which meets the eye, but by that unseen portion which is drunk in by the thirsty earth or grateful plants is the actual benefit of the dew measured. Hence, a very different use is made of this same image when transitory piety is compared to the morning cloud and the early dew. (Hos. vi. 4). The dew lies on the rock, on the sand, on the dead tree, but it does no good there. Supremely melancholy it is to think how the dew of God's Spirit often seems to rest on a soul drenched with feeling, sparkling rainbow—bright with promise, yet not truly penetrated or changed ; till when the sun waxes hot the dew vanishes, the heavenly manna melts, and the heart is left drier, harder, deader than before !

This image represents to us, moreover, what we may venture to term the HUMILITY of the Divine Spirit. It is written, that God humbleth Himself to behold the things done in Heaven and upon the earth. The disdainful pride of human greatness which scorns to pay attention to

what is little and lowly, is at the very furthest remove from the likeness of God. What a tiny thing is a dewdrop! Yet it is a vast globe compared with one of those minute particles, or molecules of water, of which it is made, and by means of which God carries on His work, in building up the plant-tissues, and providing food for man and for beast. Nowhere is Divine power so marvellously displayed as in the realm of the infinitely small. All the moving labyrinth of worlds disclosed by the telescope can tell us little of the wonders of His ways, compared with what we learn through the microscope, and by the study of the laws which regulate particles and atoms whose minuteness defies not only our senses but our imagination.

If in the natural world God works by what is least, we may infer by analogy that in the spiritual realm Christians are very wrong in despising what is least. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much." How many Christians remember that there is such a text as this in the New Testament? At the root of how much commercial immorality and failure, of how much worldly conformity and inconsistent profession, and consequently of how much scornful unbelief, lies the lack of conscientiousness, in Christian people, touching "*that which is least.*" Did ever a sudden, open, shameful fall from religious standing and Christian reputation into flagrant sin take place, save as the result of small, secret, nearly imperceptible steps and stages of decay and neglect in spiritual life? It is not enough that we keep open the eye, the ear, the hand, of our spirits; all the invisible pores of our spiritual nature need to be kept open likewise, if we would inherit the blessing which comes "as the dew."

The INEXHAUSTIBLE FULLNESS of Divine grace—but, also, the CONDITIONS under which it works, are forcibly presented under this image of the dew. Where did all this treasure of dew—these countless millions of purest water-drops come from? Even from the very air which seemed so arid, while the plants fainted in the scorching sun. It was all there, all through the summer day. What hindered it from falling? Only the sunshine. God had to withdraw one blessing to make room for the other. The spirit of God is ever near to us, in unexhausted fullness, illimitable power. But we are never to pray as though His visitation were capriciously withheld, or could be bestowed irrespective of all laws and conditions. How easily the dew may be hindered! The shadow of a cloud is enough to prevent its gracious ministry, and keep Gideon's fleece dry when the herbage all around is drenched. You have prayed, it may be, sincerely, earnestly, for the dew of God's grace to bathe your thirsty spirit, purifying, refreshing, fertilizing it. What hinders! Perhaps, while the hot sunshine of worldly prosperity (which also you

have prayed for) rests on you, it cannot descend. God may see the cold shade of trial, loss, disappointment, the dark night of weeping, to be the indispensable conditions of this prayer being fulfilled. Then, as all earthly scenes of beauty and familiar home-marks of joy grow dim, and the night-breeze blows chill, the stars of promise shall shine bright in the cold clear sky, and love beyond all earthly love, peace passing understanding, faith that overcomes the world, and even joy unspeakable and full of glory, shall descend and fill the heart which had no room for them before.

God only knows what this promise means, and how and when it can be fulfilled—"I WILL BE AS THE DEW."

EUSTACE R. CONDER.

Dr. Johnson and the Gospel.

"It is related of the great Dr. Clarke, that when in one of his leisure hours he was unbending himself with a few friends in the most playful and frolicsome manner, he observed Beau Nash approaching, upon which he suddenly stopped. 'My boys,' said he, 'let us be grave, here comes a fool.' The world, my friend, I have found to be a great fool as to that particular, on which it has become necessary to speak very plainly."

So wrote James Boswell in dedicating the Life of Johnson to Sir Joshua Reynolds eighty years ago. If Boswell found the world "a fool," criticism has not discovered that the author in any wise differed from the world. Yet, weak-minded and conceited as he undoubtedly was, he has probably done more to lionize Johnson than the total of that author's writings; and the Life of his hero has long ranked as a model work of the English language. What a lasting interest is attached to the lives of these two men, as they continue to live in our imagination, sitting together in Johnson's dusky parlour, or walking in company to St. Clement's Church; the great man rolling in his gait and touching every post, and the small one trying as much as possible to resemble him. It is not hard to determine with some degree of exactness what "the Goliath of literature" and his attendant appeared like each to the other. Johnson can have found no difficulty in reading the vain hero-worshipper who thought he aimed at life's highest object in seeking the countenance of distinguished men. On the other hand, Boswell never perfectly succeeded in reading Johnson's character. There were traits in that character, and many emotions to which his nature was subject, no more understood by the biographer than sciences he never studied. Hence many peculiarities of Johnson are wrongly interpreted because misapprehended. His gloomy forebodings of the future—gloomy because he had not learned to cast off the burden of sin—and constant strivings after doing what should set him right in the sight of God, to Boswell were but the evidences of a superabundant piety; he knew nothing of the sighings of a soul which, having built its only peace on the sands of self-righteousness, becomes

justly alarmed when the false foundation threatens to topple over the cherished work of years.

If we look into Johnson's religious life in his early days we shall find his home to have been far from what was desirable. His father, as an interesting specimen of the old booksellers, was a man of learning, and of sound understanding; but the chief things characteristic of his religion and politics were, strong prejudices for the extreme school in the church and a bigoted adherence to the Jacobitical faction in the nation. Intellectually, his wife was inferior to him, and was also deficient in culture; so that, being unequally yoked, the parents of the lexicographer were not a source of any great happiness one to the other. The father would have conversed on books and literary subjects, but though ready to accept his opinions, the good housewife, Mrs. Johnson, could ascend to nothing higher than home affairs, and the state of the family finances. Yet if simple in her habits, she probably appreciated the truths of Christianity quite as gratefully as did her husband. At any rate it was from his mother's lips that the future Goliath of literature, as Boswell is so fond of styling him, first learned of Christ and of eternal life. Till life's close, Johnson affectionately remembered his mother's first lessons, spoken as he lay in bed. Unfortunately his parents added superstition to many other weaknesses, though the age they lived in will partly excuse their failings. Samuel was but thirty months old when he was carried to court to be "touched" for the "evil;" and though Queen Anne did him no good, he turned out too warm a sympathiser with the Stuarts ever to forget her Majesty's silks and diamonds.

As he grew up from infancy, Johnson became subjected to a discipline which was probably none of the best; but indifferent as it may have been, it was better than the open irreligion so widely prevalent in those days. His parents required him at least to pay deference to the Sabbath, and to read solid works of the character of "The Whole Duty of Man." It is not surprising if, as a child, he reaped slender benefit from these forced studies, and even grew prejudiced against writings in practical divinity. In subsequent years, he held that youth should be introduced to books of the substantial class, and have their importance explained, and attractions pointed out, without being driven into reading them. Thus the period of Johnson's youth, till the time of his going to Oxford, was a time of religious indifference. At the University, he met with Law's "Serious Call," a work which greatly astonished him by the pathos of its pleading and the force of its reasoning. This book, which first occasioned his "thinking in earnest about religion," he afterwards pronounced "the finest piece of hortatory theology in any language."

Johnson may be said to have been trained in bigotry; and at three years old we find him a sympathetic auditor of Sacheverel in Lichfield Cathedral. Then it is probable that the old bookseller, his father, early sought the companionship of the son's quick intelligence, not forgetting to instil those religious and political principles which afterwards led him to designate the partizans of the Stuarts as fine Jacobite fellows. There can be no doubt that, humanly speaking, the home experience of Johnson was an unhappy conjunction of circumstances. The religion of his father being intensely

political, and a sort of compromise with Rome, included little beside the shell of Christianity, and though his mother may have expounded a more grateful creed, the religion learned by Johnson at the paternal hearth was one of works. All this was sufficiently unfortunate; for in the matter of producing peace of mind, few instances can be cited where a realization of the truth of justification by faith would have proved a richer blessing. As it transpired, trammelled by early education, the Doctor's powerful mind could never, until the last month of his life, become entirely disentangled from the prejudices of early education, and consequently, his experience affords a strange example of a noble spirit vainly struggling for freedom through half a century on the quicksands of self-righteousness.

Yet, if Johnson's early training sufficed not to ground him on the unyielding rock of Christ's merits, it left him a severe moralist, and bred in his mind a wholesome distaste for the immoral teachings of many then fashionable authors; and so far did he carry his censure of their offences against decency, that, while compiling his dictionary, he sternly refused to quote any author as a literary example whose works pandered to the licentious tendencies of the age. Nor did his writings belie his life; he scorned to sanction the gross sins then thought too lightly of; and when he transgressed in lesser matters, he always suffered the compunctions of conscience. Then, moreover, his religious and moral sentiments were oftentimes very nobly expressed—*e.g.*,

"Still raise for good the supplicating voice,
But leave to heaven the measure and the choice.
Safe in His hands, whose eye discerns afar
The secret ambush of a specious prayer.
Implore His aid, in His decisions rest
Secure, whate'er He gives He gives the best."

Then we have ample evidence that Johnson was not so impervious to the fine emotions of human nature as some have supposed. Mrs. Johnson, in whose judgment and taste he had great confidence, said to him, after a few numbers of the "Rambler" had come out, "I thought very well of you before; but I did not imagine you could have written anything equal to this!" "Distant praise, from whatever quarter (said Johnson), is not so delightful as that of a wife whom a man loves and esteems. Her approbation may be said to come home to his bosom; and being so near, its effect is most sensible and permanent."

All these emotions of the natural man Boswell well understood, and he has recorded them with a minuteness worthy of the gratitude of posterity; but with aught higher he was incompetent to deal. His hero's vain longings after a patched-up righteousness of his own, in the biographer's eyes, were evidences of a severe piety. Johnson ever kept the ideal in view of the virtues a Christian should exemplify, and often did he chide himself for making only feeble efforts after its realization. There were stated periods at which, more than at other times, conscience rose in accusation. Such were the anniversary of his birth, New Year's and Easter days. He would bewail his general remissness, and subscribe good resolutions for the future which

had they been kept, would doubtless have added both to his peace and usefulness.

While Johnson had a strong belief in the nearness of the spirit world, he bent low in ignorance before the Supreme Ruler, and, while praying for light, confessed his presumption. He loved to harbour an opinion many good people have entertained, that the departed are permitted to minister to the living; such sentiments finding vent in the affectionate utterances called forth by the death of his wife, for whom his love was remarkably strong and lasting.

If our author was a philosopher—and we suppose none will deny him this distinction—his experience shows how ineffectually, at the best, philosophy arms the soul against fears of death. If life, according to Johnson's confession, consisted in one long endeavour to escape from self, it was also, in a degree, a shutting out from the mind of thoughts about life's last hours. In comparison with this slavery, how enviable is a mean position if only joined to the lowliest faith. Nothing, Boswell once found to his cost, so soon irritated and excited the wrath of the sage as pressing a discussion on the question of man's dread penalty. He was a memorable illustration of the bondage into which life may lapse through excess of fleshly fear—fear for which the wisdom of the schools has never found an antidote.

There is one incident of Johnson's life not given by Boswell, which clearly brings out the manner of his misapprehending the gospel at this time. At certain seasons it was his custom to attend service at St. Paul's, and especially on the morning of Easter Day. During one of these visits he observed a man whose bearing naturally struck a beholder as particularly devout; and being a general admirer of piety, Johnson invited the man to walk with him to Fleet-street. This poor fellow, who soon appeared to his learned companion as a "kind of Methodist full of texts," was doubtless an artless believer whose borrowed wisdom of inspiration sufficed to gain say the wisdom of the sage. The great man, however, grew somewhat angry, apparently on mistaking assurance for presumption; and consequently dismissed his visitor without offering those civilities and refreshments by which he had intended showing a worthy condescension. This experience of Johnson was the old, old story of human pride thinking to supersede the work of Christ. It is incomprehensible to worldly wisdom how so much can be given and nothing taken in return. If human nature cannot provide the complete robe of pardon and purity, it will hardly be content without endeavouring at least to find a patch for Christ's wedding garment.

Thus lived Johnson until the closing months of 1784, when a remarkable change occurred. It was a change which Boswell has left unchronicled; but we suppose he could not have sufficiently comprehended its nature to record it worthily. The grief in London appears to have been widespread and sincere when it became known that the great author was sinking; and to none did sorrow come home more keenly than to the illustrious members of the Literary Club, among whom he lived as a sun among stars. These appear to have come with the customary consolations of the world;—you have lived a good life, done many admirable works; you may safely trust in the mercy of God. Time had been when Johnson himself would probably have carried

similar consolation to a friend in corresponding need to his own at this time. But now he was awakened. He saw his abject poverty ; realized that he had wandered far astray, and that his best actions, so far as they tended to clear his soul, ranked no higher than a prodigal's employments in a strange country. He saw that for a soul to build on the basis of its own righteousness is indeed laying a foundation of stubble. Thus did the far-reaching mercy of God provide something better for Samuel Johnson than a mere passing away amid the plaudits of the world. Though not awakening until the eleventh hour, he yet came to himself in time to testify that Christ is all and that man is vanity. He welcomed the new light by crying out : "There is no salvation but in the propitiation of the Son of God."

Of the origin of this change we possess no particulars. Doubtless the Spirit of God worked silently and surely in Johnson's soul, until doctrines he had read, but the truth of which he had never fathomed, came home to his conscience with resistless force. His old supports were dispensed with, the solace of visitors was rejected as delusion, and he desired that a minister should come whose tenets corresponded to those known as evangelical. Sir John Hawkins sent to a Dissenting minister, Mr. Winstanley, requesting his services, and though unable to attend, but understanding well enough the crisis, the pastor wrote Johnson a letter which proved grateful balm to his wounded spirit : *e.g.*, "Permit me to write what I would wish to say were I present ; I can easily conceive what would be the subject of your inquiry. I can conceive that the views of yourself have changed with your condition, and that, on the near approach of death, what you once conceived mere peccadilloes have arisen into mountains of guilt, while your best actions have dwindled into nothing. On whichever side you look you see nothing but positive transgression, or defective obedience ; and hence, in self-despair, are eagerly inquiring What shall I do to be saved ? I say to you, in the language of the Baptist, Behold the Lamb of God !" The last sentence was a familiar enough expression to a man like Johnson, who all his life had been conversant with the Greek Testament. Now it struck him as something new and momentous. "Does he say so ?" said he to Sir John Hawkins, who was reading the letter, "read it again." Sir John read it again, and the truth contained in the words went home to Johnson's heart. Mr. Winstanley wrote again to the grateful sage, and with another friend of Johnson, Mr. Latrobe, became the means of bringing him into "the glorious liberty of the children of God."

Such a story will not be improved by any comment of ours. The Strait Gate opening unto the Narrow Way is not too high for a child to open, nor too low for the greatest to pass under.

G. HOLDEN PIKE.

Up and Down a Glasgow Wynd.

It was just about twenty minutes to nine o'clock on the evening of the second day of June in this year that I turned into one of the wynds of Glasgow. I had come fresh from pleasant wanderings by the Jed and the Tweed, from being rowed across ferries betwixt green banks and over streams

renowned in song, from saunterings about Abbotsford, and musings by the grave of Michael Scott, the wizard who lies at rest beneath the window of the Abbey of Melrose, out of which its painted glass has fallen, and through which the fresh wind blows, and from the last resting place of a greater magician than all the rest, that of Sir Walter Scott, in the Abbey of Dryburgh, where in the silence that broods continually over the peaceful scene two splendid white-thorn trees were letting, now and then, a blossom fall like a snow-flake to the green earth. Yet, strange as it may seem, I was more interested in that dirty wynd, through which a foul and noisome gutter ran, or should have run, than in the fair valley through which the Tweed was at that moment flowing and making a drowsy music of its own across the white stones of its shore. I was more interested in those miserable houses, pent up in their foetid atmosphere, than in the grey ruins that the moonlight was then beginning to bathe in a soft silvery radiance; and there were some faces there which I shall remember when the pictured loveliness of Queen Mary, before which I had stood that day at Holyrood, has passed away from my recollection like a dissolving mist. And yet I am not indifferent to the poetry and romance that have cast a witchery so entrancing over those time-stained ruins and pebbled shores, upon the border tower that stands four-square to all the winds, or the palace chambers where tragedies were enacted that shall outlive the mouldering walls themselves.

But there was a human interest of the present hour about that disgusting wynd that made it more interesting to me than all the rest.

It lies not far from the Salt Market. It has no old historic house within its limits, with half-effaced inscription taken from Holy Writ, or sculptured pannel on which the arms of some noble family still linger, half-effaced, such as you may see sometimes upon an ancient wall. No worn step in it—and it has hundreds of them—has been hallowed by a martyr's footsteps, nor has any narrow window in it framed in the olden times the face of some proud historic beauty. It is throughout narrow and mean, and the gables, with the smoke stains of hundreds of years upon them, lean towards each other perilously overhead. Below, at the foot of the pedestrian, lies the foul water that breeds fevers that haunt these miserable places like the evil spirits of the locality, and the air is always unwholesome and stagnant, for the wind during this summer day on which the sun is setting in a golden mist over the Clyde, not five minutes' walk away, has not found any means to bring the pure breath of the forest or of the sea to the doors and windows of the wynd. The dwellings lie in ledges, flats, as they are called, and are entered by winding flights of worn and broken stairs leading from low, broad doorways. From most of the windows hang damp, torn clothing of various kinds, hung out either to dry or to sweeten. The doorways are crowded with children. Under the walls, their naked feet in the gutters, are women sitting and chatting noisily together, but their talk sinks into a whisper as we near them, and they stare at us with a sort of vexed curiosity in their eyes as if they resent the presence of strangers on their soil. There is not much laughter, nor any quizzing of passers-by, but just a sullen, sour regard in which there is a flavour of the contemptuous. There are little old women of five years of age staggering under the burden of babies

that laugh out of their blue eyes—the only bit of honest merriment that illumines the dreary place. Here and there, peeping out of the shadow of a stone doorway, is a pretty girlish face that seems strangely out of keeping with its vile setting, and old women, the colour of undusted bronzes, every inch of whose faces is wrinkled like the inside of a walnut, lean against the house walls, and are thinking, perhaps, of the far off times before they came to Glasgow from the Highlands, or more probably wondering where the next glass of gin is to come from. Great idle lads lounge about in groups, and men who are themselves thieves and professors of the art, stand with their hands in their pockets talking to their students. The gin palaces are very numerous, and like the eloquence of the late Mr. Cobden, are quite unadorned. There are no splendid gas-brackets, no sounds of music coming through the half open doors. No lavish gilding or mirrors, but mean low shops and bars, where the fiery poison is sold to squalid customers, who are as numerous as possible.

Some idea may be formed of the drunkenness in these low quarters when it is a fact, that these gin palaces have standing room within them for the population of the whole neighbourhood. There are plenty of mysterious rag shops and places where stolen property of any kind can be disposed of. The language of the inhabitants, as might be expected, is neither choice nor elegant, and such as pollutes the ears of those who listen to it. I went slowly and thoughtfully down this Glasgow wynd. Above, through the narrow slit that divides the tall houses, the light of a glorious sunset was flushing and fading away, and I knew how, in the distant valley of the Tweed, the black-birds were piping to the thrushes beneath the green leaves, and flowers were growing by cottage doors, and even where I stood, like the distant roar of the sea, came to my ear in the foul wynd the noise of carriages rolling along the splendid streets.

How could I feel anything but sad? And yet even then I was listening to something that made me feel hopeful and proud. I had for my companions two gentlemen, one of whom had laboured long, in the intervals of business, amongst this very sort of people. He told me that the time had been, and not more than five years ago either, when he would not have ventured to stroll down that very wynd at dusk—but that since the opening of a church at the top of it, it had gradually become safer until most of the danger of this kind had passed away. The explanation is not far to seek. These people are not indifferent to kindness, as he well knows.

They may not always be able to understand what they hear from the pulpit, but they can understand the feeling that brings a perfect stranger, upon whom they have no claim, into their squalid tenements to do them service. They warm gradually to the man who has sat for half an hour by Jamie's death-bed and talked to dying Jim of the Redeemer of the world who died for poor Jim—their Jim—upon the cross, and who has knelt down and prayed to God to make the *puir bairn* fit for heaven.

Who would, after that, of all their ragged host, insult the man who brought the lad an orange now and then, or a few grapes, and sang for him a tear-compelling song about rest for weary feet across the river? So, though they drink and quarrel and fight as they used to do, there is a sort of rough

tenderness and chivalry about them that when developed has softened their fierce and native savageness, and all in consequence of those visits to poor Jim and yet, notwithstanding, one almost becomes a convert to the theory sometimes advanced by a certain class of political philosophers that the state should take these children away from their parents, and feed, and clothe, and educate them. As you look at the little creatures who are in such horrid company, you know that it can't be so, that perhaps it would be worse if it could be so; but the imagination becomes alarmed at the picture of destiny that it paints for them. One of those perplexing problems that are always turning up during a stroll through the back streets of a large town is, what can be done to keep these innocent children from the apparently inevitable degradation and crime that await them? Would that it were as easy to solve as it has been to throw that fine new bridge across the Clyde which is to be opened in a few days by one of our princes!

Here in these wynds is the place for the philanthropist, the teacher, and the preacher of the gospel. I was glad as I wandered on with an eye to observe all around me to see one remarkable and unusual provision for the preaching of the gospel in this locality. In the side of a handsome church there was a recess, opening with a door into a balcony projecting into the street, and on the front of which, carved in stone, was a ledge for the Word of God. Here, from time to time, the gospel is preached to the crowds that loiter outside, but who never go into the interior of the church. It was as pleasant a sight to us as the expanding petals of his prison flower were to the captive in the Austrian cell, who saw it grow up through the crevice of the dungeon floor. It made one think kindly of the architect who had set in the side wall of the church this thoughtful manifestation of her care for the souls of men outside, for whom her Master died.

It preaches when it is empty as no empty pulpit does that we ever saw before. It was as delightful to see as one of those old windows in Venice that John Ruskin has climbed up to sketch, and has described in words as choice and fit as its own ordered stones, and in language as imperishable as the jasper or porphyry out of which its ornaments are carved. It is cheering to think that often on a summer's evening, a voice sounds from the church's wall that may carry conviction to hearts in the strange assembly, that has made its home amidst the undisguised squalor and misery of this Glasgow wynd.

The efforts of Christian men amidst such a population are of inestimable value.

If I were to give one case out of every hundred of the lads who have been taken and educated, and saved from such wretched wynds and squalid neighbourhoods, this sketch would be expanded to an enormous length. Just as the sun was setting behind the graceful masts and coasting pleasure-steamers that were waiting until morning to commence their voyages to places of interest and beauty along the Scottish coasts, I had pointed out to me the several well executed medallions of the late Prince Consort, and of the Queen, which are set in the side of the new bridge. They would not have disgraced the hand of an accomplished artist, and yet they were done by a lad—now some twenty years of age—who has slept scores of times on windy winter's nights upon stone stairs like those that lead into these miserable

houses, and who has trembled a hundred times as he has heard the unsteady steps of his father and mother climb them in a drunken passion. This lad was taken into an evening school, cared for by gentlemen who have made it the passion of their lives to rescue such as he was; and he now bids fair to leave a different mark upon his country's history than that to which he seemed destined, when he ran and tumbled and screamed like a wild creature in one of these slums. There is one very noble trait in this lad's character. Though he is now in a very different position to their own, he has never forsaken nor turned his back upon his parents. They are both drunken, dissipated, and unreasonable creatures, and yet he has helped them—striven hard but unavailingly to win them to a better life, endured daily misery for their sakes, and spent his earnings upon them with as much ungrudging kindness as if they were the tenderest parents with which ever boy was blessed.

It may be that in God's good time this noble self-denial will not miss its reward. As I have given an instance of inextinguishable affection in a class reckoned so low as this, and on the part of a son, let me conclude by the recital of a brief story of the affection of a mother for her son in the same poor, social rank of life. It was told me by one of my companions during that evening's ramble, who spends his leisure hours amongst the poor lads of the city. One of these boys bright, intelligent, and full of promise, was returning home in a steamer down the Clyde after an excursion with his classmates. The lad was sitting on a rail on the edge of the vessel, admiring the varied scenery of the coast past which they sailed, when suddenly he fell overboard into the water, from which, to the horror of all on board, he never rose again. His mother was informed. He was the last of seven. A short time after my friend went to see her to try and comfort her. She sat, the very picture of sorrow, before the fire. Her hands were clasped together, and her thin, worn fingers were tightly interlaced. She never raised her eyes, but as she rocked mechanically backwards and forwards in her chair she wailed in a low, sad, lingering tone, as sad as the voice of a broken-hearted woman can be, over the desolation that had befallen her. "He was my best, my brightest, my noblest. He was everybody's favourite. He was the pride of my grey hairs. But God has taken him." This was the perpetually recurring burden of her lamentation. My friend sat and listened to her sorrow until he was well nigh as much moved as she was for the loss of the lad who had dropped like a shining star—the only one remaining—from the widow's heaven. Now, just because there is such love as this blossoming amidst these stony places, betwixt sons and parents and parents and sons; just because here sickness and death come and open the heart's doors to refining and holy influences; just because these poor outcasts are our brethren and our sisters, afflicted with greater griefs, and bearing heavier sorrows, they must not be let alone. The Church must set her pulpit to face the open street, and into this blessed work of rescuing the fallen, the highest service that she can render must be pressed. In these dark wynds are all the varied passions of humanity daily at work.

Here are love and hate, joy and sorrow, bridal and burials. And here, too, are tragedies—tragedies as great as any that were enacted within the rooms at Holyrood in far off times.

If some of those who go to see the chamber in which Queen Mary supped—that night when Rizzio crouched behind her, white with horror, in a recess by the window, from the dagger of the assassin—would climb these staircases in the wynds, they might hear stories as full of all the highest elements of human interest as that is. They might meet women, young and old, who have had sorrows as great as those of Scotland's unhappy Queen. And what is best of all, they might be able to alleviate some of the woes that exist in these mean dwellings now.

They cannot be tempted to enter such houses by the expectation of seeing the picture of a face as lovely as that of Mary, under which many a bright eye has grown misty with tears; but if the love of Christ should draw them after Him into one of these sad human dwelling places, they may perhaps help to bring back into some poor woman's face the happy light of hope that shone across it in better times, and see in grateful eyes a heavenlier beauty than exists in the portrait of the Queen whose sins and sorrows will for ever lend an interest and a charm to Holyrood.

T. W. HOLMES.

The Ideas and Aims of the "Internationale."

THE address recently issued by the *Internationale* to the Swiss Democracy, in view of the approaching Congress at Geneva, is quite the most formidable document which it has yet put forth. The address is ably drawn, is very definite, and is not without that practicable element, if once the Swiss could be got to entertain it, which has hitherto happily been wanting in the plans which Communism has given to the world. It is well worth studying by those who wish to comprehend and to prepare for the coming conflict. It states succinctly and methodically the principles and aims of the party which thoughtful men look upon anxiously as the advancing power in Europe, and with which, unless it can turn it to a better mind, society, as at present constituted, will have to do battle for very life. We have hitherto been content to dismiss the Communistic theories as the dreams of an earnest but impracticable enthusiasm. And there has been some excuse, though no justification, for the indifference with which the classes which now rule society have regarded its operations. It has hardly assumed a tangible form and become a great public question until these quite recent years. Thoughtful and far seeing men have long had their eye upon it, and have foreseen "Whereunto it would grow." More than a generation ago Heine in Paris found nothing else worth studying, so absorbing appeared to him the interest attaching to its young struggles for life; and quite a generation ago another farnighted observer, the late A. J. Scott, delivered some masterly lectures on Socialism, in which he dealt with it as a power which sooner or later would shake society to its foundations, and compel the profound and anxious consideration of its claims on the part of all who cared for the welfare and progress of mankind.

That time, if it has not already come, is coming fast. It is difficult still to get the ordinary man of business, who appears to rest calmly on the conviction that the present methods and principles of commerce are part of the

divine order of the universe whose stability it is sacrilege to question, to give more than a flippant or contemptuous glance at the words and the deeds of the Communists. They are Communists, and in his judgment that is sufficient to dispense with all need of serious thought about them. It was the same class which, in Paris, believed with the same confidence in the innate supremacy of the French character and the French military genius, until the crash came and swept both for a time to wreck. But no statesman, no student of the history of his times, no large-minded man who has much to do with the working classes, for a moment affects to despise the movement; and its gravity is rapidly forcing itself on the conviction of the classes which are slowest to take in the impression of any great organic process outside their little private world. Whether we choose to receive it or not, there is a power abroad stirring vast masses of our fellow men, and spreading its influence through Europe, which will set the two great classes into which society, when deeply stirred, naturally and inevitably falls, in resolute opposition; and will organise a war against everything which we hold to be essential to the constitution of society and the higher fruitfulness of life, which promises to be the longest and the sternest which has ever been fought out in our world.

We may look forward to the future with calm confidence, inasmuch as we read in the history of the past, that in every dread crisis which has threatened the very existence of society, somehow, in ways that at the time were dark, society has been saved; while all that was dear to man has been borne in some sure ark above the deluge and landed on a safer and happier shore. And "the Lord's arm is not shortened that he cannot save;" nor, as the ages roll on, does heaven grow more careless of the destinies of the world. But it would be difficult to exaggerate the gravity of the crisis which is impending, and it is profoundly important that the classes should try to understand each other, and that those who will have to fight hard to maintain the institutions of society should be able to enter with some living interest, and even sympathy, into the mind of those by whom they will be assailed. For let us be sure that in every great organic movement of classes which aims at the reconstruction of society on a new basis, those who are its passionate champions are mostly moved by ideas, it may be mere dreams, with which thoughtful and earnest men of all classes need not be ashamed to sympathise. Every great revolution is conducted by men who believe, however vain may be their belief, that they are fighting for a principle of order; for something which, in their judgment, opens for humanity the vision of a fairer, happier, and more fruitful world. Unless we can detect this element and honour it with a true respect and sympathy, we can never gain the ear of the would-be revolutionists. It is the old tale over again; "I would do good, but how to do I find not." They mean something very good, very beautiful, very fruitful in blessing, at any rate to their own class, and, as they believe, to society at large. But those who have had larger experience of life, and who have read to profit the lessons of history, know well that these organic dissolutions and reconstructions end inevitably, through human passion and selfishness, in bitter and miserable failure. Still, the aim is not a base, nor truly a selfish one. The world is full enough

of wrong and wretchedness, and our Victorian civilisation is not morally or socially such a brilliant success, that we need refuse our charity to those who think that they can mend it, even by the rude shock of revolution. We may see quite clearly that they will mar more than they will mend ; and we may be sure that if they could succeed in reconstructing things after their model, their troubles and miseries would but begin. Still, it is well that we should understand their aims, and respect, if we cannot honour, the dream which haunts them, that they may be able to make our Christian society, our Kingdom of Heaven, more largely a kingdom of blessing to the poor than we have made it, who have had society under our rule for generations, and have constructed what we see in St. Giles', in Bethnal Green, in a Dorsetshire agricultural village, or in bleeding, blackened Paris, where the civilisation of this generation was supposed to have set up its throne.

And yet nothing is more difficult for us to understand than the reason of the kind of fascination which the ideas, developed in the programme of the *Internationale*, exercise over the imagination of the vast masses of certainly not the least intelligent and earnest of the working men of Europe. To us nothing could seem more utterly and hopelessly dreary than the kind of society which they would create if they could. Equality in the very diamallest sense of the word is the key note of the order of which the *Internationale* dreams. The State the sole capitalist, property taxed in an ever increasing ratio, until all but the labouring class is driven out of the community ; enterprise hopelessly crippled, through the equal division of the profits of industry among the labourers ; individual development utterly stunted through the destruction of every motive to original and intense activity of the powers ; the poor made the easy dependants of the State, and cared for of right at its charge : establish all this and what is there left that makes life worth the living or the world anything higher than that "happy family" of helpless animals, with claws cut and teeth drawn, which used to sadden us some years ago about London streets.

But dreary as it seems to us, the idea has a strange fascination for those who are gradually drawing to themselves the chief political power in Europe ; and we imagine that one of the chief sources of the fascination is the power. Those who have been long, we will not say held down, far less crushed down, but by the very necessities of things kept undermost in the social strata, find a great charm in the mere thought of being uppermost, and having their turn at the work of organising and managing society. We must not be hard on the working classes if this vision of power intoxicates them ; every class has been intoxicated by it in turn. Nor is it mere selfish ambition. Man is by nature an idealist. The purest idealists are to be found among the simple and uncultured. Men dream that, if they had but power, they could make this world a much fairer and happier world than they find it ; and it is much easier and more enchanting to begin the reformation on a grand scale in the great world, than where Christ tells us that it must be begun, if any good is to come of it, in our own consciences and hearts.

And then we must remember that this wide waste monotony of Socialism, which looks so dreadfully dreary to us who can survey it as it were from

above, wears a very different aspect to those who are struggling up to it from beneath. To them, at any rate, it is an elevation of level, and they have the charm of climbing to it; they can hardly realise yet how it will look to them when it is won. But above all, we imagine, there is the sense of an undeveloped power and possibility in humanity which is now lying quite latent, and which might, men think, get a new fair start if society could be turned up from the very foundations, and all which has long been buried could be brought to the light of day. Those acquainted at all with the French Romance writers of the Communistic School, will know how large a part some ideally pure and perfect Christian priest always plays on the theatre, and how the social heaven which is pictured is always a travestie of Christian ideas. Every class has its own kingdom of heaven which it tries to realise, instead of accepting the Lord's. It is now the turn of the workmen. They are bent on trying their hands at the work of construction, and unless we can come to a Christian understanding with them, they *will* try it, and a tremendous struggle and sharp suffering await us. We believe in the final triumph of the order of which the Lord laid the foundation and which His reign assures; but it seems far off, beyond a great sea of strife and agony. And we are tempted to echo the words of a friend who sings to old, old music—old as the Exodus from Eden—

"Ah me! but my soul is in sorrow till then, and the feet of the years are slow!"

J. BALDWIN BROWN.

Household Treasury.

A CHAPTER IN THE LIFE OF A GOVERNESS.

OWING to family sorrows, I was compelled to leave my home, where I had been tenderly brought up, where every earthly want had been supplied, and where I had not known what it was to have a wish ungratified. It was my lot to be the *first* to leave my dear home, and to seek to maintain myself, in "the wide wide world." So I left the dear old family mansion, the home of my childhood, and took *one* treasure only from under its roof—my Bible, my father's last gift to me.

Through the introduction of a friend I entered the family of Lady Proudfall as governess. I had six pupils, varying in age from nine to seventeen years—Gertrude, Jane, Marion, Ella, Emma, and Ida. It was considered a religious family; and so far as adhering strictly to the forms and ceremonies of the Church of England, it was so, but in spirit it was thoroughly worldly. I shall not attempt to describe the household. Sir Dominic was on the Continent. I will only say that Lady Proudfall was clever, talented, fascinating, accomplished, and amusing, beloved and courted by her circle of friends. At first when I went to reside with her she treated me most kindly, but when she found that the Bible was my guide and companion she gradually changed in her manner towards me.

The dispositions of the children varied, and I soon saw it would be no easy task to bring them under control; indeed I must have failed had I not been guided and strengthened by a Higher Power than my own.

Jane and Marion shared my sleeping apartment. The very first morning after my arrival, before leaving my room, as I opened my Bible, I immediately saw the two sisters exchange glances and a smile pass over their countenances. They lingered till I closed my Book. When they were ready, I told them to go down to the schoolroom, and have their Bibles by the time I came to them. I was glad to have a few moments alone before I entered upon this new, untried life. As I reached the schoolroom, I caught the words, "She reads the Bible," in reply to which Gertrude (the eldest) remarked, "Oh! does she? then I will try her, and see what her religion is worth." Hearing this, I judged what I had to expect, and truly Gertrude did her utmost to keep her threat. Her wilful disobedience, her resistance to authority, her influence over her younger sisters, was no light trial to bear. I determined to rule as much as possible by love mingled with firmness, and use gentle punishments when necessary instead of severity. My first object was to win the affections of the children, for I saw I should never manage them without their love. I cannot describe what my feelings were on finding myself entirely surrounded by strangers, no look of affection to welcome, no smile of approval to cheer me. The isolation, loneliness, desolation, and forlornness which I felt, words would fail to express. Still I determined, in God's strength, to do my duty. I looked upon my Bible as the only remnant of home that I possessed. I was truly as a stranger in a strange land, and amongst a strange people; but I will bear testimony that God, the God of my father and mother, kept me and helped me; and I can now look back and see how near He must have been to me, how His love and pity led me, and how His angels encamped round about my path though I knew it not, or rather realized it not.

All went on well for some little time. Whenever I saw in my pupils anything decidedly wrong, I would quietly open my Bible (which always remained on my desk) and say: "You are not acting right, God's word says so and so;" then I would read the verse, and close the book, never adding a word of my own.

One morning, when engaged in private prayer, Marion, a high-spirited girl, and who had shown some irritation of temper for two or three days, suddenly caught up her slipper and threw it across the room at me. My heart seemed ready to bound out of my body at this impropriety, but I remained a few moments on my knees to regain composure. I heard Jane say in an undertone, "Oh! Marion, you will be severely punished now; Miss Burdet will never pass that over lightly, I am sure," and they both prepared to leave the room. I arose, walked up to Marion, and, placing my hand gently on her shoulder, said, "Marion, I forgive you; but you must never repeat such conduct, you will know better bye and bye when you have learned to love your Saviour." This treatment seemed to take the sisters by surprise, for I found them talking about it during the day. Marion from that hour watched me narrowly, would offer to do any little act of kindness, and would often try to anticipate my wishes. I knew that I was gaining her affections, and I should have little difficulty with her, for she was a warm-hearted and affectionate child.

When I looked upon those young faces around me, the great responsibility

of training them seemed at times as if it would crush my already sore heart. I wrote to a near relative, saying it was more than I could bear the charge of so many, that I was not happy ; but in reply, I was told I must expect trials and difficulties, others as young as myself had to contend with them, and it was my duty to remain for the sake of those at home. This was the only letter of complaint I ever wrote, and I determined from this time that whatever I suffered through life I would lock it up in my own heart. A mother's love only could enter fully into her child's sorrow, and where was she?

One day, when preparing for a walk, Marion came to me with the request that she might walk alone by my side. It was a lovely morning, when the trees were bursting out in all the beauty and freshness of an early spring ; and on calling Marion's attention to the varied shapes and shades of the different kinds of trees, I led her on from nature to nature's God. I drew a picture of the natural heart, of death, and of the resurrection, as emblemized by winter and spring. At last she burst out in a flood of tears, "Oh ! dear Miss Burdet, I would like to be a Christian ; I wish I loved the Saviour—I want to know what the Bible teaches, I have been thinking about it for days. Will you talk to me ?" This was my first encouragement, and it inspired me with hope and resolve still to persevere. Of course my daily duty in attending to all their studies was duly discharged, as God gave me ability. Shortly after this, Jane, Emma, and Ida came to me with the question—"What shall we do to be saved?" These girls now evinced an eagerness for reading the Bible ; after the hours of study, in spare moments, they would often look into that sacred volume. After a time they could not keep silence, but would occasionally bring forward some text to Lady Proudfall to be discussed or explained. She looked disturbed, annoyed, and irritated, and on one occasion said, "Miss Burdet, you must not fill these children's heads with this sort of thing, you must remember their position will demand of them to mix in the gay and fashionable world. It is their father's ambition that his daughters should shine in society. I know not what Sir Dominic will say to hear them talk of these subjects. If they read their Bibles at church, and a few verses in the morning without comment, it is quite sufficient." I replied, "Lady Proudfall, I am responsible, in a measure, for the souls of these children ; whilst under my charge I cannot be silent to them on these all-important subjects, for I shall have to give an account to God how I have fulfilled my trust."

I still continued the same mode of instruction, but I saw Lady Proudfall avoided holding any lengthened conversation with me. At meal times she would frequently hold up religious people to ridicule, by telling some tales of their failings, of their apparent unhappiness and gloom, and often of their clouded deaths. These tales staggered the children, and many were the anxious questions put to me from time to time.

One morning, early, Lady Proudfall entered the sleeping apartment of Emma, and found her in prayer. "Get up, Emma," said she ; "none of this. You have family prayer, and you go to church, and you have a few moments after family prayer, that is all God requires of us, and to do our duty." When all were assembled in the school-room, Lady Proudfall entered

as they were about to commence Bible reading, which was our first exercise every day, and took her seat at the end of the table, saying that she wished to hear the children read herself. "Children," said she, "read a verse all round, and close your books." After they had done so, she added, "Now I forbid you to open your Bibles again until I give you permission; and, Miss Burdet, I must beg of you to punish severely any child who dares to disobey my command. I think what they have read is quite sufficient, without any allusion to these subjects during the day. Now, children, you perfectly understand: Miss Burdet will punish any child seen reading her Bible without my permission." No artist could portray the mingled expression of countenances that surrounded me, some with such a tearful anxious look, that I dared not be silent. "Lady Proudfall," I replied, "I cannot do it, I cannot punish a child for reading the Word of God. I must disobey you in this command, in anything else your wishes shall be strictly complied with; again I must repeat, the responsibility of their souls is too solemn a charge to be lightly thought of." "Yes, yes," replied she, "but they are so young; there is plenty of time; when they are older they can judge of these things for themselves. Their lives will be different from yours, you know; you have to earn your livelihood, they will have nothing of that kind. You must consider this!"

From this time I experienced unkindness, coldness, and neglect from Lady Proudfall, in various ways; not only in great things, but in the smaller things of life she tried me. She seldom lost an opportunity of holding up my religious opinions to her friends; and the ridicule, the bitter sarcasm, and the laughing (which to me was the most trying to bear) would sometimes oblige me to leave the room, that my bursting heart and tearful eyes might not be seen. Still I felt I could bear all for the sake of the dear children, for I loved them.

A few weeks after this Mrs. Wasing came on a visit to the house. She was one of the gayest, most frivolous, and fashionable persons I ever saw or knew. She had spent a great deal of her married life abroad. Many were the tales she would tell of young people losing their reason, and how little they were beloved and respected, by becoming absurdly-religious fanatics. "The Bible is very well in its proper place," she would say, "but I should soon drive it out of my girls. I only wish that those who seek to lead the young in this way were in Italy or Spain, they would soon be made to feel the stiletto; such fanaticism would never be tolerated there;" saying this she actually took from her belt a stiletto her husband had given her when abroad, and showed it to Lady Proudfall, who remarked, "Surely, dear Mrs. Wasing, you would never think of using such a thing yourself." "Indeed I should not hesitate, if I were in Italy or Spain." And at these words she gave me such a look of anger and bitter scorn that I arose and went to my own room, and did not appear again until the next morning. For days after, her expression of countenance haunted me.

The time drew near for me to have a few weeks' holiday, and I felt I needed rest. One July morning when I was to take my departure, Lady Proudfall was absent, but a letter was given me as I left the house, which, when I had opened, I found to be my dismissal, saying, "I need not return;

my infatuation and enthusiasm for my Bible was not what she wished—she had no other complaint to make ; she hoped I should soon see my folly and learn wisdom, for I might rest assured no family would care to have a governess of that description ; she had not mentioned her intention before, because she would rather have the children ignorant of the separation till after I left.” I submitted to this mode of dismissal, though it was contrary to the usual way. I took out my Bible, and looked at it. “ Ah ! ” I thought, as I pressed it to my heart, “ you and I shall pass through life hand in hand ; come what may I will never give you up.”

At the end of three months, one morning I received a letter from a friend in which was this sentence : “ Supposing Lady Proudfall should wish you to return to her, would you do so ? ” By return of post I replied : “ If Lady Proudfall should ask me to return, nothing should prevent my doing so ; I will return for the sake of the children.” Suffice it to say, I returned.

The delight, the scream of joy, as I entered the well-known schoolroom I shall never forget, those dear young faces beaming with pleasure and happiness to welcome me again. I soon found they had grown in their knowledge of the Scriptures, and some were still seeking their Saviour. Lady Proudfall met me with a kind welcome. All went on well for some little time, with no allusion to the past.

One day Emma came to me, looking very sad and dejected, and, throwing her arms around my neck, exclaimed, “ Dear Miss Burdet, I think papa and mamma wish me to be educated for earth and hell, and not for heaven and for glory. Papa said he would disinherit any child of his whom he found reading her Bible, if it ever prevented her from enjoying and entering into the gaieties and amusements of the world.” After a time, Lady Proudfall began to treat me in the same manner as before ; she shunned my society, and when she spoke to me it was in a tone of displeasure or annoyance. The last month I was with her she ceased to recognise me either morning or evening with anything more than just a cold distant bend of the head ; yet, notwithstanding all, I cared for her and prayed for her, and I believe I shall see her in glory. At last the time came for me to take my final departure. She said she had hoped I should have learnt wisdom by my former experience, but she found my Bible was my guide, that I clung to it more than ever, that it would never do ; she was sorry that she was mistaken in thinking it would soon pass off. She had thought that “ it was only transient enthusiasm, but if you would give it up, I do not mean leave it off altogether, you should never want a home, I will always be your friend, for I have felt an affection for you ; I would place you in a position where you would soon gain a sufficiency to live comfortable, without anxiety, for the rest of your life.” But I could not accept the offer. Give up my Bible ? no, I would rather beg my bread with Bible in hand, than fare sumptuously without this precious treasure, God’s Word, my father’s first and last and only gift to me. I was blamed by relations for not acceding to Lady Proudfall’s proposal.

When I was visiting a few years ago in a village near the scene of my first

experience as a governess, I went to the service at the village church ; I suddenly missed my Bible from before me, but, on looking behind, I saw Marion in the next pew eagerly examining and turning over its leaves, with a face gleaming with pleasure and joy. After the service she returned it, saying, "I could not resist looking once more into your dear old book. We heard you were in the neighbourhood. We are forbidden to hold any religious conversation with you, or even to talk to you, so I must go. Good-bye, Jane and myself are quite happy, yes, so happy."

I afterwards heard that Marion soon after died of hemorrhage from the lungs, rejoicing in Jesus as her only Saviour.

Jane died last year a few hours after undergoing a dangerous operation—her end was perfect peace and joy.

In the deaks of both there was a request, that a message and a book might be sent to me, which I now possess.

META ELDIN.

"BLESSED ARE THE DEAD WHO DIE IN THE LORD."

"To die is gain."—It is a universal statement universally disbelieved. I have searched the graves of twenty graveyards, and not a marble slab, or shaft, plainly wrought, or chisled in costly design, bore this immortal assertion. I have prayed above a hundred coffins, and watched the faces of the mourners anxiously ; not one betrayed a knowledge of this sentence. I have carried a bright face to the funeral chamber, and spoken the words of cheerful faith ; and men have marvelled, revealing the scepticism by their surprise. I have found it hard to persuade men that death is sunrise : but when I compare the conditions of this life with those of the next ; when I set the body sensual over against the body spiritual, the mind in bondage over against the mind emancipated ; when I have bowed myself over the white face, beautiful as it lay in deep, unruffled peace, and remembered how passionate and painful was the life ; when I have stood beside the dying, heard their murmured words of wonder, the exclamations of rapture, and seen a light, not of this world, fall upon their faces as they touched the margin of the great change,—I have said, "Death, thou art a gain."—*Rev. W. W. Murray.*

THE PRESENT AND FUTURE LIFE.

EARTH is only a lodging-place for the Christian ; his home is in heaven. So John Owen, the profound theologian and humble Christian, felt in his last hours, for it is related of him that when he was on his dying bed, awaiting his speedy dissolution, he dictated a short letter to a friend. The amanuensis had written, "I am yet in the land of the living." He at once arrested him, saying, "Stop, alter that : write, I am yet in the land of the *dying*, but I hope soon to be in the land of the *living*."

Poetry.

"And went and told Jesus."—*Matt. xiv. 12.*

THEY "went and told" the Saviour :
 Words these so sweet to hear !
 What comfort to the weary heart
 To know that He is near.
 They saw Him—heard his gentle voice ;
 We see not, yet our hearts rejoice.

For we have felt Him near us
 In many a battle-field ;
 And He has walked beside us,
 Our refuge and our shield ;
 We must have fainted in the fight,
 But telling Him, He gave us might.

And when the storms of life
 Swept o'er our summer sky,
 And flowers all faded from our path,
 And love stood weeping by,
 We told "the Master," and He gave
 Faith that could see beyond the grave.

And ah ! we know full well
 Our conflicts are not o'er ;
 But we are not afraid to go
 If Jesus walks before.
 For he has said that if we cry
 He will give strength and victory.

And when with shrinking hearts
 We stand by Jordan's wave,
 And the beloved of earth
 May weep, but cannot save—
 Then in that hour of mortal fear,
 We know our Saviour will be near.

So though we cannot see
 The Saviour that we love,
 Rejoicingly we travel on
 To our bright home above ;
 For well we know his listening ear
 And helping hand are ever near.

Obituary.

THE LATE REV. W. O'NEILL.

THIS devoted and energetic Home missionary and pastor departed this life on Thursday, June 8, 1871. His early manhood was consecrated to Christ and His service, as a town missionary and evangelist in his native country, Ireland, and for a short season as a city missionary in London. Possessing great aptitude for aggressive labour among the working rural population, he was accepted by the Home Missionary Society, and appointed to a spiritually dark and dreary district in Devonshire, in the year 1836. With-eridge, in that county, was the centre of his operations. Here he laboured with much energy, perseverance, and usefulness for nineteen years. In the course of that period he was the means of building five small chapels, forming day and Sunday-schools, and supplying, with the aid of lay helpers, that extensive district with abundant means of spiritual instruction. Exhausted by his self-denying labours, and withal seriously impaired in health, he left the country, and rested awhile in the metropolis. Invited by the Church and urged by Mr. Samuel Morley and others, he undertook the apparently hopeless task of raising a new congregation in the almost deserted chapel in New Broad-street, chiefly by domiciliary visitation among the working population of that vicinity. It was one thing, however, to be a successful home missionary in the country: it was quite another to succeed as a pastor in such a locality as New Broad-street. He continued at his post for about eight years, when it was found there was no hope of permanent success. The chapel was closed, and the congregation for the most part absorbed in the adjacent church worshipping in

Finsbury Chapel. Mr. O'Neill's health was now evidently giving way under the pressure of labour and anxiety, and a small country sphere was sought and obtained. In Leatherhead, a somewhat populous village in Surrey, he found a small congregation who cordially appreciated his services, and he was accepted as their pastor. For five years he discharged his ministerial duties, both public and private, with much diligence, and with manifest tokens of the Divine approbation. But his strength failed. Bronchitis, asthma, dropsy, and other ailments set in, and at length terminated his most active and energetic life. He died peacefully and calmly as a man of God and minister of Jesus Christ, in the sixty-second year of his age, amid the deep regrets of his numerous family, and of his small but affectionate congregation. His remains were interred at Ilford Cemetery, his friend Rev. E. Mannering officiating at the funeral: and his death was improved at Leatherhead, at his own request, by his friend Rev. R. Ashton on the following Sabbath evening. Mr. O'Neill published several works during the course of his ministry; by them, he, though "dead, still speaketh." Though possessed of only moderate natural abilities and had but little mental culture in early life, yet by prayer, perseverance, and diligent employment of time, both in study and labours, together with self-abnegation and kindness of heart and manner, he succeeded in effecting an amount of good both in Ireland and in England which was truly surprising. He was a good and useful man, and according to the powers which God had given him he served his generation faithfully and well.

Notices of Books.

The Holy Bible according to the Authorised Version. With an Explanatory and Critical Commentary, and a Revision of the Translation. By Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter. Vol. I., in two parts. (London: John Murray, Albemarle-street).

In these two goodly volumes we have the first instalment of what is popularly known as the Speaker's Commentary. The history of the undertaking may be given in a few words. At the time when Bishop Colenso's theories against the trustworthiness of the Pentateuch were exciting much interest and no little fear among the friends of the Bible, the Speaker of the House of Commons suggested that it would be of great service to intelligent religious faith, if a number of eminent Biblical scholars would unite, to produce a Commentary on Scripture which would present the latest results of sound criticism enriched with the illustrations and confirmations, which the recent discoveries of science and devout research can supply. The Speaker mentioned his idea to the Archbishop of York and some others; and a company of writers was organised who should carry it out, and fairly present to educated laymen the thought and learning of the Anglican Church. In the two volumes now before us we have the result, so far as the Pentateuch is concerned.

The book ought, of course, to be viewed in the light of its original design. It is not a theological Commentary intended directly to aid or nourish the spiritual life, but a Commentary to help intelligent readers to solve Biblical difficulties, and to understand more clearly the true authority, claims, and meaning of Holy Scripture. A general editor has been found in the Rev. F. C. Cook, Canon of Exeter, who has many ad-

mirable qualifications for the position. He has associated with him on this first instalment of the work Dr. Harold Browne, Bishop of Ely, Samuel Clark, M.A., Vicar of Bredwardine, Y. E. Espin, B.D., Rector of Wallasey, and J. F. Thrupp, M.A., late Vicar of Barrington. They are not all of equal merit, but their work thus far represents the best type of English scholarship. The arrangement adopted is excellent. We have first a general introduction to the Pentateuch, with separate introductions to the several books. The Commentary is full, though necessarily condensed, and always careful, while more important and difficult questions are reserved for more lengthened treatment in separate short dissertations. The text of the Authorised Version is preserved, but amended or improved where the commentator thinks the original Hebrew requires it. On passages which involve points of theological controversy little is said, sometimes nothing, so that the reader is disappointed; but taking the work for what it professes to be, we can speak of it in very high terms as a work that will be of great and lasting value, by making the Word of God clearer to many, and giving them an intelligent confidence in its authenticity and authority as a Divine Revelation.

Incidents in the Life of Edward Wright. By EDWARD LEACH, Author of "Sketches of Christian Work among the Lowly." (London: Hodder and Stoughton.)

These "incidents" are remarkable illustrations of the Divine power of Christianity. The candid reader will rise from their perusal with the conviction, not only that the Gospel is from Heaven, but that it is fitted to melt the stoniest heart, and cleanse the foulest defilement. The moral resurrection effected in the case of Ned Wright, as he

was commonly called, is perhaps more demonstrative of the truth and divinity of Christianity, than any physical miracle recorded. Let any one look on the wonderful contrast presented by the past and present "incidents" recorded in this volume, and they cannot but feel that, conclusive as the evidence is of the Divine mission of Christ furnished by the giving of sight to the blind, and hearing to the deaf, that yielded by the renovated life of Mr. Wright is still more conclusive. The book indeed strikingly illustrates a triumphant miracle of Divine grace and power, and is eminently fitted to encourage and stimulate all earnest workers in the most hopeless fields of Christian labour. No depth of misery and crime is beyond the power of the Gospel.

Lectures, Exegetical and Practical, on the Epistle of James, with a new translation of the Epistle and Notes on the Greek Text. By the Rev. ROBERT JOHNSTONE, LL.B., Arbroath. (Edinburgh: W. Oliphant and Co.)

An able, judicious, and scholarly exposition, which we accept as a valuable addition to the means of true Scriptural interpretation. The author is evidently well qualified for the task of exposition. His volume yields ample proof of intelligence, piety, and scholarship. The new translation of the Epistle and the notes on the Greek text evince exact and critical knowledge of the original; the disquisition on the identity of St. James and his relationship to our Lord is able and satisfactory; and the lectures, which cover the whole Epistle, are remarkable for their clearness, force, and comprehensiveness. They are, indeed, a thorough and beautiful vindication of practical Christianity, as well as of the harmony of the teaching of St. James with that of St. Paul. We heartily commend this volume to the notice of our readers, as one of the best and most useful commentaries it has been our fortune to meet with.

The Sunday-School World. An Encyclopædia of Facts and Principles, illustrated by anecdotes, incidents, and quotations from the works of the most eminent writers on Sunday-school matters. Edited by JAMES COMPER GRAY, Author of "Topics for Teachers," &c. (London: Elliot Stock.)

To Sunday-school teachers, and to all who take an interest in the establishment and management of Sunday-schools this volume will prove an immense boon. Everything relating to superintendents, secretaries, teachers, scholars, libraries, modes of teaching, visiting, and a variety of other matters, is illustrated by this marvellous collection of "Facts and opinions." It should be in the hands of all in any way connected with Sunday-schools.

Power in Weakness. Memorials of the Rev. W. Rhodes of Damerham. By CHARLES STANFORD, Author of "Central Truths," (London: Hodder and Stoughton.)

This sketch of the life and character of Mr. Rhodes cannot fail to be read with interest and profit. He was a man of great mental power, and eminent piety. Although the subject of much physical weakness, and straitened in circumstances, he was ever active in works of usefulness, and careful to economise for purposes of charity. He was a beautiful illustration of "power in weakness."

The Life of our Lord and Saviour Jesus Christ. Dedicated by permission to the Right Hon. the Earl of Shaftesbury, K.G. (London: The Book Society.)

In this admirable little book, published at the low price of twopence, all the facts and incidents of the life of our Lord are so classified and arranged as to present a connected whole, and to enable the reader to harmonize the Gospels.

St. Paul: His Life, Labours, and Epistles. A narrative and argument. By FELIX BUNGENER, Author of "Rome and the Council in the Nineteenth Century." Translated from the French under the sanction of the Author. (London: Religious Tract Society.)

M. Bungener is widely known as a historical and theological writer. His writings have appeared in several languages of Europe, and are highly valued by all who have read them. This volume is perhaps the best production of his pen. It not only throws a deep interest around the details of the life of the Great Apostle, but discusses with remarkable felicity not a few of the most perplexing questions of the day. As "a narrative and argument," it has special merits, and numerous as biographies of St. Paul have been, this occupies a place of its own, and will amply repay a careful perusal.

View of the State of Europe during the Middle Ages. By HENRY HALLAM, LL.D., F.R.A.S. Adapted to the Use of Students. By WILLIAM SMITH, LL.D. (London: John Murray.)

This work is now published as one of the series of Students' Manuals issued by Mr. Murray. It appears that injustice has been done to the literary character of Mr. Hallam, by a recent reprint of the obsolete edition of 1816, after it had been superseded by the Author's own careful revision, and enriched by many supplementary notes. Hence, by way of righteous self-defence, the work is published in its present form. The editor has incorporated in the text the corrections made by Mr. Hallam in notes, and has omitted very little of the original, so that the book remains as a whole, unabridged and unchanged. The work has stood the test of criticism, and may fairly be regarded as one of the standard works

in our language. It is now available for students, and within reach of many who could not afford to buy it in its original form.

Aunt Mabel's Prayer. By MRS. HENDERSON. (Edinburgh: W. Oliphant and Co.)

A touching story. Aunt Mabel's prayer was the urgent and unconditional petition that a sick child, her nephew, whose life was in danger, might be spared. The boy was spared but his eyesight was taken. We rather doubt the wisdom of making a story for children hinge upon a fact like this—as apt to give them wrong ideas of prayer. The tale itself is otherwise attractive and well-written.

The Epistle of St. Paul to the Galatians. A new translation with critical notes and doctrinal lessons. By JOHN H. GODWIN. (London: Hodder and Stoughton.)

Professor Godwin is doing good service to the Church by these translations with notes, of different books of the New Testament. On the whole we think this little volume on the Galatians is the best which has come from his pen. The Epistle itself has some peculiar difficulties, into the discussion of which Mr. Godwin fully enters; and whether the reader adopt his interpretations or not, he will find that the author always gives clear reasons for his view, and that his notes are thoughtful and suggestive.

Sowing the Good Seed. A Canadian Tale. By ALICIA. (Edinburgh: W. Oliphant and Co.)

The Messrs. Oliphant excel in producing good books for the young. The purpose of the present volume is to show the power possessed by all to influence others, and the good which may be done by the weakest, especially in the sphere of the home circle. We cordially recommend it.

Manual of Modern Geography.

Mathematical, physical, and political, on a new plan, embracing a complete development of the river systems of the globe. By Rev. ALEXANDER MACKAY, LL.D., F.R.G.S. New and greatly improved Edition, in two parts. (Edinburgh and London: W. Blackwood and Sons.)

The first edition of this manual was a wonderful compendium of geography, and this new edition, carefully revised, is a great improvement on the first. It is the best school-book on geography; that we have seen; but it would be a mistake to suppose that it is a school book only. As a cyclopedia of geographical information of all kinds it should be in every library as a book of reference. At the end of the second part, which is the necessary complement of the first, there is a copious index of more than forty pages, embracing all geographical names of importance, which greatly adds to the usefulness of the book. In the orderly arrangement of the vast multitude of facts contained in it, different characters of type do their part so as to strike the eye and aid the student. Dr. Mackay has given us the completest hand-book of geographical knowledge which we know, and we trust it will have a greatly increased circulation.

Three Score and Ten; a Memorial of the late Albert Barnes. (London: Hamilton, Adams, and Co.)

This little volume has an excellent portrait of Mr. Barnes on its outside cover, and contains a sketch of the commentator by Dr. Daniel March; a discourse entitled "Three Score and Ten," preached by Mr. Barnes two years before his death; the funeral service and memorial sermon preached on the occasion of his decease and interment. The work will be acceptable to many who know Mr. Barnes only through his writings.

Cicely Brown's Trials. How she got into them. How she got out of them. And what they did for her. By Mr. PROSSER. (London: Religious Tract Society.)

An excellent little book to put into the hands of a young girl going out to domestic service.

Darwinism Refuted. An Essay on Mr. Darwin's Theory of "The Descent of Man." By SIDNEY HERBERT LAING. (London: Elliot Stock.)

In this little volume Mr. Laing exposes very successfully the enormous assumptions and extravagant conceits put forth by Mr. Darwin in his work on "The Descent of Man." Those who are anxious to investigate the subject will find valuable help in these pages.

The Two Little Bruces. By the author of "Hungering and Thirsting," &c. (London: Religious Tract Society.)

We have adopted the best method of testing the character of this little book by putting it into the hands of two young children, who have read it with avidity, and pronounce it "interesting and excellent."

Autopaedia, or Instructions on Personal Education. Designed for Young Men. By JAMES MCCRIE, D.D., Author of "The Primal Dispensation," &c. Second Edition, greatly enlarged. (London: S. W. Partridge and Co.)

We can scarcely conceive a better book to be put into the hands of a young man than this, provided he will read it, and not be debarred by its somewhat forbidding title. It discusses the most momentous themes, and some of the greatest questions pertaining to the intellect, the conscience, and the life of man. Yet the book is not dry or uninteresting; its solid instruction is often relieved by anecdote and poetry. It

affords a vast amount of information, and will richly reward those who will make themselves masters of its contents. It ought to be in the library of every "Young Men's Mutual Improvement Society."

The Beauty of the Great King, and other Poems for the Heart and Home. By W. POOLE BALFERN. (London: James Clarke & Co.)

Mr. Balfern's qualifications as a writer of hymns and lyrics are above mediocrity. Here and there the descriptive power is finely brought out; but the chief features of the book are heart and tenderness. There are many pieces in which grateful Christians will find their own feelings happily expressed. The compositions are arranged under the following heads: The Beauty of the Great King; Songs

of Parable and Figure; Songs of Fact and Circumstances; Songs of Christian Life; Songs of the Temple; and Songs for the times.

Pollie and Winnie; or, the Story of the Good Samaritan. By F. F. G. (London: John F. Shaw & Co.)

This little book contains a very touching tale for children based on the parable of the Good Samaritan.

Dreams of Victory and Defeat, and other Poems. By ELLIS AINSLEY. (London: S. W. Partridge & Co.)

There are several pieces in the little book about the late French war, from which, we suppose, it gets its title. There are also compositions on a variety of other subjects. The poetic qualities of the book are not remarkable.

Our Chronicle.

A WORK OF FAITH AND LOVE.—LAFORCE, DORDOGNE, FRANCE.

THE work of M. John Bost, the devoted pastor of the Evangelical Church at Laforce, is not so well known in this country as it ought to be. A brief history of the "Church and Institutions of Laforce" has been lately published by M. Bost (Nisbet and Co.) which supplies full information as to the rise and progress of his undertaking. He was pursuing his studies for the ministry at Montauban, under the direction of MM. Adolphe Monod and De Félice, when a call came to him from the small church of Laforce to become its pastor in the year 1844. There was everything in the place itself, the ancient memories connected with it, and the circumstances of the Church at the time, to excite interest in the susceptible mind of the young minister. Laforce, situated on rising ground overlooking the plain of the Dordogne, and the near and more distant view of vineyards and fields is *riant* and beautiful. At the time of the Reforma-

tion its doctrines were embraced by the Dukes of Caumont-Laforce, who inhabited a fine château destroyed during the Revolution. Protestant churches arose at that time throughout the district. Then followed days of persecution and the "assemblies of the desert;" but when quieter times succeeded there was still a small Protestant church at Laforce, which was under the Consistory of the neighbouring town of Bergerac. In that body, however, the Socinian or Rationalistic element predominated, and a pastor was nominated for Laforce who openly denied many of the truths of the Bible. The people, among whom some spiritual life had discovered itself in connexion with the visits and preaching of the students of the college at Ste. Foy, declined to receive him, and as the Consistory refused to yield, constituted themselves an Independent Church, and invited M. Bost, who is the son of M. A. Bost, well known by his "*Mémoires du Réveil Religieux*," and other writings and labours, to be their minister. The spiri-

tual building being thus prepared, the material edifice followed. By the combined efforts of the people a church was shortly afterwards erected and paid for without foreign aid. Thus settled in his sphere of service, M. Bost soon directed his attention to works subsidiary to the main objects of his ministry. He first saw the necessity which existed for an institution for girls in that part of France, in which they might be both sheltered from moral exposure, and educated in the principles of the Protestant faith—many of the daughters of the scattered Protestants having been drawn to the convents for instruction, and thus imbued with the teachings of Rome. With the sanction and recommendation of the professors and ministers of Montauban, he resolved to build a house for fifty young girls. Furnished with a letter of introduction to the Hon. Arthur Kinnaid, he visited this country in 1846, and made applications first in Edinburgh, where objects connected with continental evangelization have long found such warm support, and afterwards in Dublin and London. He thus obtained the means for carrying out his purpose. In May, 1848, the "*Famille Evangélique*" was opened, into which more than four hundred young girls have since been admitted. One thing, however, suggested another. A poor girl, twelve years old, was sent to the institution who was soon found to be of weak intellect; her mother was an idiot. What was to be done in such a case? She was retained for the present because of the difficulty of the alternative of sending her back to her mother, but it was felt that it would be impossible to make the "*Famille Evangélique*" at once school and hospital. Another case soon presented itself. A letter came to announce that "a little monster," of five years of age, had been picked up on a dunghill in Paris, and needed an asylum. M. Bost had been enabled by the help of English friends to build a parsonage, and he resolved to find shelter for the poor child in his own house till

some more permanent provision could be made, his faithful servant willingly consenting to attend to her. The other idiot was also transferred to the parsonage, and for eighteen months they both continued there, and were taught to read and knit a little, and to sing hymns. Other applications came in. A house, lately built, was hired, and was called "*Béthesda*." The two idiots, a young girl suffering from scrofula, and another with a spinal complaint, became the first inmates. It was announced as an asylum "*for the incurable, the blind, and the idiot*." Sympathy was manifested, and money was contributed. The house was soon found too small, and was, moreover, claimed by the authorities, that it might be turned into a police-station. But on the evening of the day that the demand was made, the mayor of the place, who had heard of it, offered his own property for sale, as he wished to leave the neighbourhood. The price was £1,800. The house was not all that could be desired, but there were large meadows, vines, fruit trees, a perennial spring of water, and some live stock. M. Bost visited Paris to consult with friends, and a drawing-room meeting was held, at which the excellent Adolphe Monod, already smitten with mortal sickness, presided. He earnestly urged that the property should be secured, and the project carried out. He said that he was himself an incurable, but that he had God as his Father, and had also wife, children, and the sympathy of many friends, whereas these unhappy ones only possessed their misfortunes. The sum of 14,000 francs was subscribed in Paris, and an appeal addressed to the provinces. England and Scotland again largely helped, and in November, 1855, the asylum was dedicated amidst a vast gathering of friends who came from afar to be present on the occasion. *Béthesda* has still a large family of sufferers, and very many have gone from it to the world where suffering is no more. But *Béthesda* was for girls only. Many applications came in

for boys, but they could not be received. One poor boy, paralysed in his lower limbs, and a prey to scrofula, whose case was peculiarly pitiable, when told that he could not be admitted sobbed aloud, and said, "But why will not that gentleman, who is said to be so kind, receive me?" and when told that the asylum was only for girls, cried out indignantly, "Are not boys worth as much as girls?" The remonstrance carried so much conviction with it to the mind of M. Bost, that he resolved on a further effort. Two small houses, surrounded by meadows, were obtained, repaired, and adapted for the new use to which they were to be applied—and *Siloam* was founded. The poor boy was received, and the nurse of M. Adolphe Monod, now gone to his eternal repose, became his attendant. Other young patients were added. *Siloam* has now a large family. It has been removed to another place still more eligible, a mile and a-half from Laforce, where a brook flows in front of the house. There was yet one dreadful disease—as mysterious as dreadful—for which no provision had been made—*epilepsy*. Many piteous applications had been made on behalf of epileptic orphans in vain. But M. Bost was at length constrained also to embrace these in his plan, as before, by the pressure of circumstances. A poor little girl had been admitted into *Béthesda*, who was subject to epileptic fits, but this had not been made known by her relatives. One day she was prostrated by an attack, to the dismay of the other inmates. M. Bost, summoned to the spot, found her lying on the floor, with pallid countenance and dishevelled hair. It became necessary to separate her from the other sufferers. The applications from other epileptics were now read over again by M. Bost, and he resolved to try to found other asylum. He announced his intention at a large meeting in the *Eglise de la Rédemption* at Paris, François Delepert presiding. Many cried "Oh! oh!" M. Bost, intent on his purpose, exclaimed, with tears in

his eyes, "It is for the epileptics—for the epileptics—for the epileptics." The venerable chairman came to him, and taking both his hands, said, "I will give you a thousand francs, and if necessary, I will give you more." M. Bost described the scene at *Béthesda*. The cause was gained. One friend said, "When I heard you announce the formation of a fourth asylum, I said to myself, 'This time I will withdraw my subscription;' but when you uttered the dreadful word *epileptic*, you quite upset me. I will continue my subscription, and here are 500 francs for *Ebenezer*." *Ebenezer* was founded, and 2,000 persons were present at the dedication, Professor De Félice presiding. This institution was for girls, but it necessitated another for epileptic boys, to whom no establishment in France or Switzerland was open. This was called *Bethel*. It was very small at first. It is now removed to the neighbourhood of *Siloam*, and occupies a large building. Both of these are sufficiently remote from the asylums for girls. Most of the boys are able to walk in to Laforce to public worship. Those too weak to go on foot are conveyed in an omnibus belonging to the Institution. A new and larger church has also been built, and was opened in 1868. In it special provision has been made for the epileptics and invalids in a compartment protected by a lattice, and from which a door opens into a garden.

These five asylums present a spectacle of unusual interest. The writer of this notice visited Laforce in 1856, before the present completeness was attained, but saw then enough to leave a deep impression on his mind. The institutions, which have been established in a large measure by help from England, have still a strong claim on English sympathy, and especially in the present circumstances of France. Contributions may be sent to Messrs. Ransom, Bouvier, and Co., 1, Pall Mall East, or Messrs. Nisbet, Berners-street, London, or to Wm. Crossfield, Esq., Liverpool.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Kuruman.—The Moffat Institution.

DURING the progress of the Society, as Christian churches have multiplied in our various missions, and church members have increased, few things have gratified the Directors and the constituents of the Society more, than the establishment of INSTITUTIONS for the training of a NATIVE ministry. The increase of converts both produces the want, and supplies the means of satisfying it. As Christian men and women multiply, it is their duty to provide the teachers and pastors, who shall both care for the edification of their brethren, and shall proclaim the gospel to the sinful men around them. In the earliest stage of progress the attainments of such men may be but simple; as years go by education and training, continued for years, may raise their acquirements and elevate their character, so as to make them fit men for leading the churches to higher stages of knowledge, character, and usefulness. The mission stations thus pass through the same process which has been undergone by the ministry of the churches at home in the course of several generations.

Unhappily, it is not all our missions which have been alive to the importance of bringing forward these useful men, and systematically seeking them out and educating them. The presence of a large staff of English missionaries, who with pleasure undertook the pastoral care of the native churches, at the expense of the Society, tended both to hide the want, and to repress the zeal of men who might have been able and willing to do the same. And in some cases this influence was exerted with such power, and over so long a period, that the native ministry has been entirely lost sight of. In other Missions, however, the English mission-

aries fostered its growth; and in the course of time several Institutions were established to train the men who offered themselves for the holy service. In Polynesia, the Institutions at Raiatea, Rarotonga and Malua have long been known, and have been greatly blessed. In more recent years those in Maré and Lifu have supplied the native teachers needed by the churches of the Loyalty Islands. In India the seminary at Nagercoil has had a large and most useful career, and the Institutions at Bangalore, Madras, and Calcutta, have in recent days trained many faithful brethren who have been ordained as pastors or native missionaries. The Institution in Madagascar was opened only three years ago, and has promise of the highest usefulness.

The time has now arrived for the commencement of such an Institution among the Bechuana missions north of the Orange River. Three years ago the subject was suggested by the Directors to the missionary brethren for their consideration, and its importance was fully recognised. The departure to England of three of the missionaries—Messrs. Moffat, Ashton, and Mackenzie—naturally suspended the project for a while; but the return of the latter brethren has rendered it feasible, and the Directors anticipate that the judgment of the District Committee on the form it shall assume and the place where it shall be at present located, is now on its way to England.

It had already been settled that the first grant for commencing it should be made in the Warrant for the coming year, when the Directors were gratified to find that several friends of the Society were giving to the scheme a special attention, and were anxious to make it the means of manifesting the high regard in which they hold their honoured brother, Mr. MOFFAT. In the month of June, at the meeting of the Nottingham Auxiliary, on the proposal of the Rev. C. Clemance, it was resolved to raise for it the sum of £150, and that sum has since been exceeded. A few days after Mr. Moffat's friends at Warrington offered their contributions to the same object.

During the past month the friends in Birmingham entered most warmly into the project, and, on the proposal of Mr. Robert Hudson, resolved to raise for it £1,000. Six hundred pounds were contributed at once, on the morning of the well-known Annual Missionary Breakfast. Emulating the example of Birmingham, the friends of the Society in Bristol, on the proposal of Mr. H. O. Wills, in the course of their anniversary services, which have been distinguished by an unusual earnestness, have determined to contribute at least £500 more. And doubtless many other Auxiliaries and friends will follow their example.

The Directors cannot but be deeply gratified by the generous efforts thus being made to aid the Bechuana missions. The time has arrived for adding this new element to a mission which God is beginning greatly to bless. The original station and church at the Kuruman have long since grown into three churches, with sixteen out-stations. A church has been founded by Mr. Price, at Molepolole, among thirty thousand Bakwains. The station of Mr. Mackenzie, at Shoshong, among the Bamangwato, with thirty thousand people, has begun to feel as never before the power of the gospel. These churches contain together more than a thousand members, among some four thousand nominal Christians. A few faithful men have served them as teachers, and several promising young men are ready to offer themselves for training. At first but a small outlay will be required for buildings. The annual outlay may be but £150, increasing in time to £300 or £400. The Institution will be available for the education of schoolmasters as well as preachers and pastors; and whatever is contributed to it will be of course strictly devoted to its use. May the Holy Spirit grant a special blessing to this effort, put forth for the instruction and edification of His Church, and choose and endow many men from these once savage African tribes to preach His gospel of holiness and peace for their enlightenment and redemption.

II.—South Africa.—The Bamangwato Mission.

THE BAMANGWATO, the BAKWENA, and the BANGWAKETSE constituted one tribe in olden times. The population of the town of SHOSHONG and its suburbs is more than 30,000. The Mission was commenced here in 1865. The present missionaries are the Revds. JOHN MCKENZIE, and J. D. HEPBURN.

At the time of the commencement of the mission, SEKHOMI, then chief of the BAMANGWATO tribe, while professing friendship towards the missionaries personally, nevertheless opposed their work and persecuted those who attended church and school. In the year 1866, however, MACHENG, who had a prior claim to the chieftainship, was installed in the office; the two sons of his predecessor, KHAMÉ and KHAMANE, being allowed to reside in the town. The character of these young men affords much encouragement to our brethren, and the influence exercised by them in promoting the work of the mission, is very gratifying. The Rev. JOHN MCKENZIE, the senior missionary (after a short visit to his native land), returned to South Africa in March last. During his absence the

Rev. W. SYKES, of Inyati, proceeded to the station at SHOSHONG, and gives the following account of the mission as he found it:—

1.—A NATIVE CONGREGATION. REV. W. SYKES.

Writing from Shoshong, under date May 13th, 1871, Mr. Sykes observes:—

“Knowing that there had been no missionary at this place for some months past, I had it in my arrangements, when leaving home, to stop a week or a fortnight and offer them the everlasting gospel. I am enjoying my stay very much. I found the two young chiefs in the habit of keeping school during the week, and holding services on Sabbaths. I have helped them in school nearly every day since I came, and had two interesting services last Sabbath. In school some days there have been about 100—one day, about 50; an average, say, of 80, men, women, and children, manifesting such diligence and earnestness in their ‘studies’ as I have scarcely seen excelled by a ‘book-worm’ at home. Last Sabbath morning the church was literally packed. I calculated there must be at least 400; in the afternoon about two-thirds of that number. The attention was most gratifying. With the exception of a

few noisy babies, whose disturbance neither the people nor I seemed to care much about, the audience stared at me so, with all the whites of their eyes and open mouths, that I forgot all about being not quite free in Sechuana. I could not help pleading with them in my Master’s name; in fact, my difficulty was not to talk, but to ‘shut off the steam’ when the hour was past. During the week I have had many pleasing and cheering applications for more light and explanation upon truths which had been brought before them on Sabbath-day.

“The brethren in Bechuanaland have good reason to be thankful for so much encouragement from the people. I am feeling, while I am here, more than I have ever felt before, how arduous and patience-trying is our work in Matebeleland! There is no mistake about it; and people who have never been there can form no conception of it.”

2.—THE MATEBELE CHIEFTAINSHIP. THE SAME.

We have, on several occasions, referred to the civil war which followed the death of MOSELEKATSE, and resulted in the appointment of LUPENGULA to the chieftainship of the Matebele. From the following remarks of Mr. Sykes it is to be feared that that struggle is not yet at an end:—

“It is not quite certain, yet,” writes Mr. Sykes, “who is to rule the Amantebele. From accounts which I hear from different sources, the man at Natal is believed by nearly all the Amantebele (and they are not few) who have been to see him, to be the veritable Kurumane. I have heard, on

good authority, that his spies have been in the country and returned. I think it is probable others are there now, and in communication with him. What will be the end of it I cannot conjecture.

“I have spoken with several who profess to be Lupengula’s friends, and

through whom I have heard of others who have joined him because they could not help themselves, but would be ready to welcome Kurumane any day he should turn up.

"I am sorry to say Lupengula is reviving his father's bloody and cruel

practices. I cannot complain of his want of respect, or even of friendliness towards me; at the same time he does not show the same willingness to confide in, advise with, or sympathise with our work, that he did before and immediately after he was made chief."

3.—CONDUCT OF THE CHIEF MACHENG. THE SAME.

The present state of affairs between the tribes is thus set forth by Mr. Sykes:—

"The relations between this tribe and the Amantebele are threatening to be bloody again, I fear. You know the haughtiness of the Amantebele, people as well as chief; you know equally well the uselessness of these Bamangwato attempting to treat them with the same haughty spirit. I pity Macheng; yet I cannot help blaming him too. He seems to be thoroughly in the hands of a clique, who advise him to do the most inconsiderate things, and he does them. The young chiefs utterly disapprove, and have so strongly expressed their opinions in opposition that it has been intimated that they were in compact with the Amantebele. The substance is as follows: In two or three instances in which messengers from the Amantebele Government have been here, Macheng has not only refused to see them, but has threatened to turn them back, which of course the Amantebele took each time as an affront. But the most daring of all has occurred recently. Lupengula sent Umhlaba, the son of old Umncumbata, to Natal with a waggon. Macheng having heard of their being on the road, sent an army to meet them and turn them back at Serule; and they did so. I met Umhlaba at Tati. He gave me the account in full, which I told him I could not credit. He assured me, however, every word was true; so did the driver of the waggon. On my arrival

here I found Macheng's account precisely the same, and I told him how surprised and grieved I was, because he knew what must inevitably ensue. I could not see how the chief could prevent an army coming. The people had been awfully indignant on the previous occasions, but the chief had refused to send an army, partly from sympathy with Khame and Khamane, who, he knew, disapproved of what had been done, and whom he holds in high esteem from the way in which they have treated his messenger in spite of Macheng, and partly because he hoped Macheng would regret and learn better. Now, however, I expect the whole country will rise and tease him until he yields to their wishes to pay Macheng a visit. I think Macheng already regrets it, and would like to make it appear as if Umhlaba had been sent back by mistake. Whether he has taken steps to correct the mistake (?) with the Amantebele I do not know. Even if he has, I fear they will be hard of belief, but it might help Lupengula out of the difficulty. Khame was away at the time, but he and his brother utterly disapprove, and have told Macheng that in case the Amantabele come, they and their people shall not join in the fight, unless he and his advisers go forth with the people to fight side by side with them. If he flees into the mountain, they will too."

III.—China.—The Opium Traffic.

IN a recent number of the *Missionary Chronicle* we reported the action taken by the Directors with Her Majesty's Government on the important question of the Opium traffic. The Rev. John Macgowan, of Amoy, in a recent letter, while expressing his approval of the measures adopted in England for the removal of this serious obstacle to the success of missionary effort, states that the consumption of the drug is spreading very widely in the neighbourhood of his own station. He then gives the following account of a scene which had recently occurred in one of the city chapels, in which the views of the Chinese themselves on this question are strikingly brought out.

1. A CHINESE VISITOR. REV. J. MACGOWAN. MAY 9, 1871.

Mr. Macgowan thus relates the circumstances which led to his introduction to the stranger.

"My duties led me, on a certain morning not very long ago, to the missionary chapel, which it is my custom to open on the week days for the benefit of those who may be desirous of hearing the Gospel. I had scarcely entered and taken my seat, before a Chinaman came in and, with a cool and business-like air, took a seat on one of the empty benches. Usually, before the preaching has well commenced, those who do stroll in do so in a lounging, easy, indifferent kind of way, as though curiosity were the only possible motive that could have brought them in. This man, however, seemed as though he had come by special appointment, and it were a matter of supreme importance that the subject in hand should be finished off as quickly as possible.

"It would have been difficult to say, from the man's appearance, to what position in life he belonged. His

dress bordered on the shabby, and the style of the man seemed to indicate that he was more familiar with the artisan class than with any other. His face, however, had a peculiar look of sharpness and intelligence, such as one is more accustomed to meet with among the more educated. His conversation, too, was so interlarded with book phrases, and his general knowledge of his own literature was so very extensive, that it was evident his dress gave no proper clue to his status in society. The more I looked at the man, the more was I struck with his general appearance. There was intelligence, but there was combined with it a certain look of dissatisfaction. He seemed like a man whose ambition had once soared high, but whose projects had all failed, and consequently the disappointment that failure had produced had become stamped upon his expression.

2. A STRONG ARGUMENT. THE SAME.

A discussion ensued, at the close of which, as will be seen, the opium question was adroitly introduced.

"I agreed with him that if it was simply a question of differing sages there was no use in our coming to China to interfere with the systems they possessed. The case, however, was very different from that. The real question at issue was one between the doctrines of the Bible and those propounded by man—whether, in fact, God was to be the teacher of the world, or man. I, however, demurred to his statement that the doctrines of the sages, in their highest and finest aspects, had any appreciable influence at the present time in leading the nation to do what is right. I challenged him to produce me one instance either from among the literati or the mandarin class (who are the most thoroughly imbued of any of the Chinese in these doctrines) who were in any degree striving to carry out the principles they contain. He somewhat hesitatingly agreed that the instances were certainly very rare. Whilst in the very act of admitting this, the easy manner he had hitherto assumed in his conversation with me seemed to glide from the man, and like a flash of lightning a look of suppressed

hatred and bitterness spread instead. 'Oh, then,' he said, 'your object in coming here is to teach us charity and benevolence, and truth and uprightness, is it?' I said, 'Yes.' 'If this be your object, then why is it that you yourselves act in a spirit so directly the reverse of these, and force upon us instead your abominable opium? If your nation believes in these doctrines as divine, why has it imported this poisonous stuff to bring poverty and distress and ruin throughout our land?' And as he went on, he became excited and his eye flashed, and, as his eloquence grew, Chinaman-like, he rolled his head from side to side; whilst the congregation, which in the meantime had grown largely, looked on with approving sympathy. I was so utterly taken aback that I could do nothing but quietly sit still, until he had given full expression to his feelings. My surprise arose not so much from the matter as the manner of his accusation. It was given forth in the most offensive language, and with a force and keenness such as I had never met with on any previous occasion."

3. WHO IS TO BLAME?

Mr. Macgowan thus sums up the matter.

"After he had finished what he had to say, the congregation that was scattered about, some sitting on the forms, others leaning by the doorway, and others again bending on the backs of the seats, listening breathlessly to what the man was saying, with one consent turned their gaze upon me, waiting, without uttering a

sound, to hear what would be my reply. I must say that I never felt so uncomfortable in any public meeting in my life before. What the man had said I knew and felt to be the truth. I began, therefore, somewhat stammeringly to say something in self-defence, when the man at once stopped me by saying, 'There is no use in

your trying to get out of the matter by saying that you have nothing to do with this opium system: your country has. It is your nation, England, that is responsible for all the ruin caused by opium. It was the English guns that compelled our Emperor to sanction the trade, and it is through England that it may now be sold throughout the length and breadth of the land, without our Government being able to do anything effectual to prevent its spread throughout the kingdom.' The facts of the

case were all on his side. England's share in this opium question is one which no reasoning and no sophistry can turn to her honour; whatever of greatness or of glory there may be in her history to which she can point with satisfaction, there is at least one blot upon her escutcheon which will not be easily effaced, and that is that she was the direct means of stimulating and protecting a trade that involves a third of the human race in evils which no language can describe."

IV.—China.—Mission Itinerary.

† IN our August number extracts were given from the journals of the † Rev. Messrs. Muirhead and Owen, of Shanghai, describing their recent evangelistic work in the respective districts of Suchow and Putung. Our selections having been limited from want of space, we now append further extracts from these valuable documents.

1. A DAY'S PREACHING. REV. W. MUIRHEAD. MAY 5, 1871.

The journal of our brother goes on to state :—

"The next day (April 5th) we sailed for Mi-sih, about thirty miles distant. As we reached the city, we left the boat at the south gate, with a view to walk through the streets carrying on our work, and meet the boat at the opposite quarter. In doing this we had occasion to address the people many a time, and distributed a few books among those who appeared able to understand them. We laboured in this way till dark, and next morning shortly after seven, we resumed our preaching in a busy neighbourhood. At various points we stood up by the roadside, or in an open space, and soon assembled a crowd of several tens or hundreds, to whom we spoke for ten minutes or a

quarter of an hour, always encouraging them to ask questions or to state their difficulties about what we had said. No reserve or hesitation was felt by us in the matter, and no unkindness was shown by any of the people towards us. We persevered in this work for several hours, till we were thoroughly exhausted, during which time thousands heard the Word, and from the variety of forms in which it was brought before them, as well as the familiarity of many who had visited Shanghai with the subject, we were satisfied they had attained a considerable knowledge of it. On proceeding outside, we observed the Roman Catholic Chapel, with its spire gleaming in the sun, and hundreds of

fishing boats moored in front of it. We had often heard of the success of the Romanists in this quarter, and specially among the fishing people, but had no idea that it was so great as it appeared to be. A foreign priest

had arrived, and as the time coincided with the period of ancestral worship, we were told that the Catholics were called together for the services of their church."

2. CHANG-CHOW. THE SAME.

After visiting Kiang-yin, and preaching for several hours, both in the streets and from the front part of the boat, Mr. Muirhead proceeded to Chang-chow, a city situated on the grand canal, and surrounded by walls eight miles in circumference.

"A great battle was fought here between the imperialists and rebels, which ended in the complete destruction of the latter, who had assembled at Chang-chow as a kind of forlorn hope. On reaching it, we thought it best first to survey the place and accustom the people to the sight of us. We walked through the streets, which in some parts seemed well filled, and showed a great improvement over our former visit several years ago. On returning to the boat we moved towards the west gate, which was the busiest portion of the city, and early next morning commenced operations. As usual, numbers of the people gathered round us, eager for books or to listen to what we had to say. We preached at different places, and on the way to the above gate, crossed a bridge, of which we had heard in Shanghai that the sign of the cross had been made on it, out of a feeling of hatred to the Roman Catholics in the neighbourhood. True, there was the sign of the sacred emblem, and it was supposed that the Catholics, on passing along

to the city, would necessarily tread upon it, and so treat it with contempt. It was said that they went sideways, and avoided walking on the central parts of the stone cross. We heard nothing of the affair from the people, and made no inquiries on the subject. A little beyond it and in front of the west gate there was an open space, to which we went, and immediately a large crowd gathered round us. We preached to our hearts' content, and nothing was said of an offensive character, though idolatry was exhibited in all its colours, and the blessed but reviled name of Jesus was heralded in the fullest manner. The people going into and coming out of the city were attracted by what was going on, and we might have continued our work there with advantage until night. We stopped only to enter the city and resume our operations in a similar manner. In this way several hours were spent, and we rejoiced in the splendid opportunities thus given us of proclaiming unto the multitudes the tidings of salvation."

3. A CHINESE SCHOLAR. THE SAME.

Sailing in a south-westerly direction through a country which has been well-nigh depopulated by the rebels,

"Towards evening we anchored at a small town, where we were well received. When we thought our work

was done for the night, an invitation was sent us to come and see a gentleman in a neighbouring house. We

went, and found an intelligent native scholar waiting our arrival. After the usual compliments, he said that he had looked at the book we had given a friend of his. It was on ancestral worship. He thought it was well written, and showed a good acquaintance with the subject, only the practice in question was in his view supremely important, and was universally observed in China. I spoke to him of filial piety as most becoming according to our view, and that it was the sacrificing and praying to ancestors that we could not agree with. I then quoted a saying of Confucius, to the effect that we know nothing of life, what can we know of death? He replied by another quotation, that we were to worship the spirits as if they were present. I answered that we worshipped God alone, who had forbidden us worshipping any other being. This led on to a conversation

about God, of whom he seemed to have no idea as a personal existence, though his classic books were referred to in proof, and all nature besides. He insisted on the supremacy of heaven, and said that God, however great, was not equal to the creation of the universe. He was told that there was one sun in the heavens and one emperor in the country, and that there is and must be one Maker and Ruler over all things. He then spoke of Confucius, which opened the way for me to speak of Jesus Christ, and I was left at liberty to declare His person, character, and work. On retiring, I promised to send the native teacher with our sacred books as a present to him, which I begged him carefully to read. The teacher reported to me that he also had a long conversation with him, but he seemed very much like Gallio of old."

4. STREET PREACHING. REV. G. S. OWEN. MAY 1, 1871.

The different classes of hearers, and the impression produced upon them are thus described by Mr. Owen:—

"Curiosity to hear what the 'foreign devil' has to say and how he says it, soon draws a crowd. Old and young, rich and poor—chiefly the latter—come flocking together eager to see the 'devil,' and hear him speak. They come laughing and grinning all over their faces, evidently thinking the scene extremely ludicrous, and expecting some rare fun. An 'outer barbarian,' book in hand, preaching! Was anything half as absurd ever heard of? I begin speaking, and the first two or three sentences are generally followed by laughing, jabbering and nodding of heads among the crowd. One cries, 'Good, that is our brogue

exactly!' another, 'Why he talks like ourselves!' 'How comes he to know our dialect?' But I keep on speaking, and the talking, or rather the loud talking, soon ceases. All eyes are fixed on me, while I discourse on some prominent truth of Christianity. Mounted on a stool, a heap of rubbish or a broken-down wall, I can command a view of the whole crowd. Some are evidently greatly amused, and regard me and my sermon as equally comical. There is an incredulous smile playing on the countenance, which every now and then turns into a sneer. A few seem deeply interested, and listen eager to catch every word. Here and there a

scowling face may be seen, looking daggers at me—‘How dare that foreign devil come here with his barbarian books and doctrines?’ Before long, some having heard enough of my preaching, begin to talk in an undertone about my hair, eyes, beard, skin, and clothes. The majority, however, listen on to the end, and appear very much pleased. At different parts of the discourse parties may be seen nodding quite energetically at each other and

saying, ‘He is speaking very rationally;’ ‘what he says is unquestionably true.’ But by far the most common observation is, ‘Quite right, quite right.’ A witty remark, a droll proverb, or a bit of local slang, always raises a great shout of laughter, and puts everybody in humour. A quotation now and then from their classics pleases them immensely, and they think very much better of me afterwards.”

5. PREJUDICES OVERCOME. THE SAME.

“The foolishness of preaching” in China, as elsewhere, is made emphatically “the power of God”:—

“The declaration of some great moral truth has a visible effect—they had not expected *that* from a barbarian. Regarding us as altogether an inferior race, they are astonished to hear us even speak rationally; but that we should give expression to great moral and religious truths, is utterly bewildering. Though it is pretty generally known that we are clever mechanics, and that we are acquainted with one or two of the physical sciences. Morally, the Chinese consider us as far below themselves. In many circles our social and domestic life is believed to

be full of obscenities. Propriety and decency are unknown to us. A missionary sermon gives a rude shock to such notions. The barbarian is neither the brute nor the demon he has been represented. Our assumption of the position of instructors and guides is rather a turning of the tables on our conceited friends, and the effect is a very wholesome one. The Chinese have a far higher idea of foreigners after listening to a sermon than they ever had before; and the more public preaching there is, the more will their prejudices against us be dispelled.”

6. THREATENING THE GODS. THE SAME.

In proof of the assertion that the Chinese, though full of superstitious fears, have very little faith in their gods, Mr. Owen writes:

“Let the following story, for the truth of which I can vouch, serve as a specimen. The wife of a man living at Ohuen-sha, a city near Shanghai, had a severe attack of madness. At night she became especially wild, foaming and raging terribly. The

husband went at once to the temple of the city god, presented various offerings, and made vows; but his wife remained mad as ever. He went again and again, but to no purpose; the woman grew worse. The man got furious; he had half beggared himself

by making offerings to the city god, yet his wife was no better. He would have his revenge. Away he went to the temple, and thus addressed the city god: 'You call yourself the city god, while in reality you are an evil, money-loving, and unjust demon. It was my ancestors who built you this fine temple, and I have been most regular and devout in my worship; in

return you have made my wife mad, and refuse to cure her. Well, now, mark what I say: if she is not better within three days, I will pull you down from that pedestal and throw you into the first ditch I can find, and there you shall rot.' The woman got better within the prescribed time, and thus the god escaped the threatened punishment."

7. THE GOSPEL MESSAGE. THE SAME.

The peculiar difficulty which a Chinaman feels in accepting the doctrine that "grace and truth came by Jesus Christ" is thus described:

"When Christ is mentioned they change countenance. Some smile, others frown. 'Jesus' and 'Christ' are foreign terms, and *He* is a foreigner—one of the best of foreigners, it may be, but still a foreigner—and however pure and ennobling His teaching, it cannot possibly equal that of Confucius, and however important the work He accomplished may have been to mankind, it cannot compare with that of the great sage. Whatever is foreign must be inferior. Then, too, the Chinese have no adequate conception of the heinousness of sin, and seem in no way troubled with a consciousness of guilt. They think that to lead a decently moral life is all that is required of ordinary people. Of course they are not perfect; they have their faults—who has not? But they are not 'sinners,' and have done nothing to deserve any special punishment, either here or hereafter. Having no deep sense of their own sinfulness, the Chinese offer no sacrifice for sin; and they can neither understand the necessity of Christ's death, nor appreciate His love. 'Christ and Him crucified' is a most unintelligible doc-

trine to them. To men who have never felt their need of a Saviour, the Gospel does not bring 'glad tidings of great joy.' Our preaching on this great theme calls forth very little response.

"The fact is, the Chinese do not care whether the gospel is true or not. Their very religion is mainly concerned with the present, very little with the future. If a Chinese prays, it is sure to be for some earthly good, such as wealth, fame, power, or children; if he presents offerings to the gods, it is in thanks for having escaped some present calamity, or that he may escape it; if he performs mass for a deceased relative, it is more for the welfare of the living than for the repose of the dead; if he takes particular care in the burial of his parents and others, it is that he may secure 'good luck' to his family; if he is devout and regular in worshipping his ancestors, it is because he believes it will bring him some worldly advantage, as long life, wealth, or a numerous and prosperous posterity. 'Of the earth, earthy,' may be written on his highest aspirations."

V.—A Visit to Pooree.

[*From the Friend of India.*]

POOREE is the religious capital of the province of ORISSA. It is the seat of the temple of Juggonath; and at the time of the annual festival of that heathen god, thousands of pilgrims proceed thither. For an account of a visit paid to this festival in the year 1849, by the Rev. Messrs. LACROIX and MULLENS, see the *Missionary Chronicle* for January and February, 1850. Mission work is carried on in the province by the General Baptist Society, which sustains six English missionaries.

1. A MISSIONARY JOURNEY. REV. G. KERRY.

“Accompanied by two Bengali preachers, I this year went to the great festival of Juggonath held at Pooree in Orissa. The Baptist missionaries in that province have been accustomed for nearly fifty years to take advantage of the occurrence of a large annual gathering of pilgrims, by preaching and distributing tracts and portions of the Scriptures to them. They have rarely been joined in their labours by missionaries from other parts of India. Some twenty-two years ago Messrs. Lacroix and Mullens, of the London Missionary Society, visited Pooree at the time of the festival, and spent some days in the pursuit of their most Christian work. Since that time great changes have taken place in Orissa, as well as in other parts of the Empire. Among other things the facilities for travelling have been greatly increased. Oolaberiah can easily be reached by river from Calcutta, and thence to Pooree, a distance of between two and three hundred miles, there is now a direct road as good as the best in India, instead of a miserable and often all but impassable cutcha road. It is true the rivers are still unbridged, and the means of crossing them are somewhat rude and slow, but even in this respect there is a vast improvement on former times, when the rivers being swollen by the rains could hardly be crossed with safety in the miserable ferry-boats provided. There is, however, another route less toilsome, and in every respect easier and cheaper, at least for Europeans—that is, by the British India Steam Navigation Company’s ships to False Point, thence by river and canal to Cuttack, and afterwards by Palki Dák to Pooree. It was by this latter route I travelled. On Wednesday afternoon, the 30th May, I went on board the steamer “Rangoon,” which, however, only moved that evening just outside the limits of the port. Starting at daylight the next morning, by ten o’clock at night we had left the Sand Heads, having dismissed the pilot, and

were steaming across the head of the bay for False Point, which was reached by 10 A.M. on Thursday. Anchor was dropped in a naturally formed harbour, a few miles north of the lighthouse. The land here consists of alluvial deposits formed by the Mahanuddy, which here falls into the sea, and is entirely destitute of inhabitants, being covered by dense jungle; the only residents within many miles are a man and his wife in charge of the lighthouse. A small Government steamer awaits the arrival of passengers, who are accommodated on it in a somewhat rough way, but at an exceedingly moderate cost for mess only. This steamer also takes charge of the cargo boats which await the arrival of the sea-going steamers, and tows them up to the first lock of the canal which goes to Cuttack. By the middle of the afternoon the cargo boats were all laden and were then taken in tow up one of the branches of the Mahanuddy for a distance of forty miles. There were four passengers from Calcutta who were pilgrims, and three bitterly repented their temerity in taking this route to the sacred shrine, for as soon as they reached the mouth of the Hooghly, and felt a little of the motion of the waves, they were sick and overwhelmed with fear. One of these was an aged Brahmini widow, evidently devout and sincere in the motive which took her to Pooree. I was much interested in her, for I learnt that she was the mother of a good Christian young man, and distinguished graduate of the Calcutta University; with her was an elderly and respectable man, and a Brahmin relative. The other pilgrim was a very queer-looking character, as I understood, a Punjab Boiragi of some kind. His style of dress was nearly as simple as on the day of his birth; his luggage was nearly as limited as his dress: the most valuable article I saw in his possession was a common English black cotton umbrella, under which he sat for many hours in the harbour at False Point, on the top of a cargo boat in the sun, for he seemed to have been very summarily turned out of the "Rangoon" directly it stopped. There he must have passed the night with no further shelter than his umbrella supplied, for at sundown the little steamer anchored in the midst of jungle and swamp, with its fleet of cargo boats."

2. DESCRIPTION OF POOREE.

"After a few days' stay at Cuttack I proceeded by Palki Dák to Pooree, a distance of fifty miles. On the way, I passed many pilgrims, but was told the stream of pilgrims was much less than had ever been known before, with the exception of the famine year. Pooree is at a distance of

about half a mile from the seaside, the few Europeans living there, who are all Government officials, have their bungalows and offices on the sands between the town and the sea. It is one of the most wretched towns I have ever seen, though it is said to have undergone in one respect, *i.e.*, cleanliness, a vast improvement. Still it is a filthy place. The town consists of one large and very wide street two miles in length, with numerous very narrow dirty lanes and gullies running from it at right angles on each side. The houses in the main street are mostly built of stone, but none have any claim to architectural beauty. The one object of interest is the great temple, and in that there is disappointment, for there is little of it to be seen from the outside, as it is enclosed by four walls thirty feet high, which form nearly a square, about 650 feet each way. There is an entrance on each side, only one of which seems to be used, that which opens on to the main street. Far above the wall rises the grand tower, to the height of 200 feet, serving as a landmark to passing ships at sea, and visible to incoming pilgrims, some miles before they reach the town."

3. ARRIVAL OF PILGRIMS.

"On going into the town on the first day of my arrival, I found that comparatively few pilgrims had yet come in; still there was an appearance of a good deal more life and activity than would ordinarily be seen in such a town. The middle of the street was occupied by a number of shops of a temporary kind, for the sale of sundry small articles such as pilgrims might be tempted to buy as mementos of their visit. These shops have to be removed before the day of the 'Ruth,' to leave space for the progress of the cars. Not far from the temple and in the open street, scores of carpenters were busy building the cars, of which there are three, and newly made every year. They are very light and poor-looking structures, are quite as rude as the car near Serampore, and not nearly so massive, and are consequently more easily drawn. Day by day pilgrims arrived in increasing numbers, the greater part of them Bengalis, and chiefly women, and these women were mostly widows, the majority of them under thirty years of age. Beside the great shrine of Juggonath there are many more sacred places and temples both within the enclosure of Juggonath's temple and within a circuit of two or three miles around Pooree; all these places are devoutly visited, the sacred tanks are bathed in, and the temples entered.

"The guardians of the temples at Pooree are much more careful to prevent the intrusion of the unclean, that is of all who are not Hindoos,

than are the guardians of similar places in the neighbourhood of Calcutta, or even at Benares. No European, I believe, has ever been permitted to enter within the precincts of Juggonath, though I am told that on one occasion, some years ago, one of the European officers attached to a Native Regiment, ventured in, in disguise, guarded by some of his Hindoo Sepoys, with whom he was a favourite. He went in at night when there was a special rush of pilgrims, and the examination at the door could not be so strict as usual. His visit was not known by the priests till it was too late; but as the young man died within a year after, they said his death was a judgment on him for profaning the holy place."

4. THE GREAT FESTIVAL.

"This year a tax has been imposed, which the pilgrims will in future have to pay indirectly. The tax is in the first instance levied on the lodging house keepers, who must pay at fixed rates per head for the largest number of pilgrims lodged at any one time. The money thus raised is to be expended in the sanitation of the town, and will doubtless be the means of saving many lives. Every lodging-house keeper has to take out a license for receiving a certain number of lodgers, which number he must not exceed without an additional license, and that will not be given unless the licensing officer is satisfied that the space available for the accommodation of lodgers is sufficient, without detriment to health. As the first licenses were applied for on and after the fifteenth of June, it was easy to tell the number of pilgrims coming this year to the Ruth festival. The return did not show more than 25,000, which is certainly a great falling off from former years. The concourse of people was very much less than that which I have been accustomed to see at the same festival as celebrated in the vicinity of Serampore. It would be impossible for me to judge from one visit, but the testimony of the missionaries accustomed to visit Poree during a number of years past is that the falling off of pilgrims is great, and apparently permanent. This is the more noticeable as being contemporaneous with the improved means of travelling and greater safety of the journey. At the moment of the greatest interest to the people, when the idols are brought out from the temple and placed on the car, there could not have been more than forty or fifty thousand persons present. This ceremony was performed in the evening, June 21st, between eight and nine o'clock, in darkness and rain, with a paltry display of torchlights and tomtoms, accompanied by the shoutings of men and women. I could only feel a sad interest in the

senseless ceremony, in honour of an unsightly painted block of wood, which the pilgrims, at least most of them, regard as their God, the Lord of the Universe. I was particularly struck with the apparent sincerity of belief of numbers of the people, that the image which was to be placed on the car was really God. Ordinarily it has seemed to me that priests and people alike in Bengal have little reverential faith in idols, but here it was different. I cannot say much for the priests on this score; they did little which was calculated to awaken faith and reverence, but large numbers of the people, in answer to our questionings, said with seriousness, and with an accent of conviction such as I have rarely seen among this people, that their God was really in the image which they soon expected to see on the car. They knew indeed quite well that the image was made of the wood of a Neemtrees, but, God was in it, and when they saw it they believed they saw God, and 'therein found salvation.' For the sake of obtaining this sight the multitudes had left their distant homes and undertaken the long and toilsome journey of hundreds of miles; some had come from the far Punjab, and others from Sylhet. A large number of the pilgrims to Pooree consist of devotees, some of whom make a prolonged stay in the town; for their accommodation, there are richly endowed muths, something like monasteries, but some of the Boiragies seem to take up their abode in the open air. They are horribly disgusting in their appearance, going about in all directions almost in a state of nudity, with body and face smeared with ashes, or some more filthy substance."

5. HOPEFUL SIGNS.

"Formerly almost every year there was great mortality among the pilgrims, fever, dysentery, and cholera would break out, and hundreds and thousands would perish, unpitied and forlorn. The roadside would be strewn with the dead and dying. The horrors of the pilgrimage have been greatly lessened of late years, and what remains is quickly removed from sight. This year there was no outbreak of sickness in the vicinity of Pooree or for fifty miles beyond it. The weather was for the most part dry and the number of pilgrims being less, of course, the causes of sickness were not so many. I did not see much of the grosser forms of grovelling superstition such as one has read of. Whether these things are really growing 'small by degrees, and beautifully less,' perhaps it would be premature to say. On one occasion only I saw a party of three or four women measuring the length round the temple by their own bodies, and a short distance from Pooree I saw a man measuring the way along the road.

"Among the pilgrims there seemed to be only a few of the wealthy and educated; there were a few Baboos from Calcutta, but they were glad to make me understand, they were no believers in the idol, and were only present for the purpose of taking care of the women of their families who had come.

"I cannot resist the thought that the devout and sincere worship of Juggonath is drying up; this may be the reason that the idol festival in many places takes more than formerly the character and appearance of a season of pleasure and business. Whilst inclined to rejoice at the apparent gradual passing away of a cruel and bloody superstition, it makes many of us sad to see up to the present time that the devotion formerly lavished upon the false is not yet given to Him that is true. But though sad and disappointed, we are not hopeless, as we are sure the day of the mercy of our God is not far distant."

VI.—Madagascar.

YOUR readers will peruse with interest the following translation of a letter addressed to a generous friend of the Society in this country by ANDRIAMBELO, the native pastor of the church at Amparibe, under the superintendence of the Rev. W. E. Cousins.

"ANTANANARIVO, April, 1871.

"To ———.

"Madam,—

"I visit you. How are you? And how are your relations? I am most happy to write to you with joyful and loving thoughts, having heard your kind wishes that my life may be lengthened, and the church of which I am pastor may prosper and become a light of the world. Yes, may God bless us to know His will, through the mediation of Jesus Christ, who is the Expression of His love to us.

"And I thank you, madam, for the one hundred dollars which you have given me, and which I have received from Rev. W. E. Cousins. I am indeed pleased. May Jehovah-God bless you with much grace, that your spirit,

your days, and your property may all abide in peace, and that you may be one of those who help forward the kingdom of Jesus. May your deeds meet the Lord's approval, so that at the last you may hear the joyful voice (words), 'Come, thou blessed one.' When I thought of my poverty and the smallness of my house, which was both bad and difficult of access, so that people who came to see me were much inconvenienced, I wrote to the Rev. W. Ellis to tell him about it; for I do not receive nor ask any money from the church I superintend, nor from my friends, although I am in want of money; but on account of the state of the people I forbear. For that has seemed to me the right thing to do, because the hearts of some of

the people in the congregation are still weak, and we have also spent much money in sending evangelists to distant places; and for these reasons I have not thought it right to take money from the Church. And in doing so I have thought of the words of Nehemiah, 'I have not eaten the rulers' bread,' and the words used by Paul in the Epistle, 'I have learnt, in whatsoever state I am, therewith to be content.' But, in addition to these considerations, I have thought of the state of some in Antananarivo who were notorious for their love of money and had a bad name in consequence before the world. And sometimes even Christians have borne a similar character; and it was this that led me to abstain from taking money and to think of these words of the apostle and the prophet. My wife and I have maintained ourselves, therefore, by selling a little medicine. And also when I think of the trouble I have borne, but from which, nevertheless, God saved me, and of the many great dangers through which I have passed, and yet now I am able to preach the salvation of Jesus Christ before the queen and the people; this, again, has led me to fix my heart firmly to bear bravely whatever may be my lot in this life; and I have desired earnestly of God that I may bear the name of Jesus Christ before the world without incurring blame, as He is my Lord, whom I constantly preach, and whose word I wish to obey. And when I was pressed with difficulties and perplexing thoughts about the smallness of my house, I determined to hide my troubles because of some of the Malagasy, who would in their ignorance be ready to blame me unjustly; and at the same time I thought I might tell my necessities to you, my

friends across the sea, who would not put me to shame, nor blame me unjustly, as you are accustomed to help friends whom you have never seen face to face, because the grace of Jesus Christ our Lord is powerful in your hearts. So I wrote to Mr. Ellis, and abstained entirely from taking anything from the Malagasy—not even food and clothing. So I am like a shepherd, or a vine dresser, or a soldier, but I do not live on what they give me.

"And I hope what I am doing now may lead many to do good, and I thank Jehovah-God that he has looked upon me and by His blessing I continue to live, and He too has led you to help me. May God and His Son, whom you love, and for whose sake you seek to do good to His servants, bless you. I have begun to build my house, and hope to make four rooms, if God will bless me to finish it. Every Sunday I preach at the palace, and in the hospital, and at Amparibe. And often, in the presence of the Queen and Prime Minister, I talk about what will advance the kingdom of Jesus Christ. Every day I or some of my companions go to the palace to pray with the Queen and Prime Minister, and to converse with them; and the officers, too, are pleased when I visit them.

"Will you excuse me, madam, but if you would not be much troubled, I should like your portrait, and your sister's too. There are other people, too, at Amparibe who much want to see them.

"And now I say 'Veloma' (may you live) to you, madam. May God bless you. My wife thanks you very much for your very great love to us.

"Saith your friend,

"(Signed) "ANDRIAMBELO."

VII.—Notes of the Month.

1.—ARRIVALS IN ENGLAND.—The REV. G. O. NEWPORT, Mrs. NEWPORT, and infant, from NAGERCOIL, South Travancore, August 26th.

2.—ORDINATION OF MISSIONARIES.—On Monday, July 24, Mr. SAMUEL EVANS MEECH, appointed to the North China Mission, was ordained at Carr's Lane Chapel, Birmingham. The Rev. William Fairbrother, one of the home secretaries of the society, delivered the introductory discourse; the Rev. Henry Simon, of London, offered the ordination prayer; and the charge was delivered by the Rev. R. W. Dale, M.A., of Birmingham. On Thursday, September 7th, an Ordination Service was held at Lee Chapel, Blackheath, at which Mr. ARNOLD FOSTER, B.A., of St John's College, Cambridge, was set apart as a missionary in connection with this Society. The following ministers took part in the service:—The Rev. Joseph Beazley, minister of Blackheath Congregational Church; the Rev. H. H. Marten, B.A., minister of Lee Chapel; the Rev. Samuel Martin, of Westminster; and the Rev. Joseph Mullens, D.D., Foreign Secretary to the Society. At the close of the service, the sacrament of the Lord's Supper was observed. Mr. FOSTER will sail early in October for Hankow, China, the station to which he has been appointed.

3.—SNAKE BITES.—Such is the ease with which scientific intelligence is now propagated, that the experiments of Dr. Fayrer in India on snake bites have attracted attention in the *Panama Herald*. It is there stated that an efficacious native Indian remedy for snake bites has long been employed in many parts of the interior, and more successfully than ammonia, codron, cuasco, or other substances. The composition referred to is made by adding to a bottle of alcohol, as strong as can be got, and of at least 35°, the contents of the gall-bladders of every poisonous snake that can be found. The dose is a thimble-full internally and the same externally.—*The Friend of India*.

4.—SINGROWLEE.—The Southern part of the Mirzapore district is chiefly known for its vast jungles, and for the multitudes of wild animals with which it is infested. In the winter of every year it is customary for a few officials, incited generally by their love of sport, to traverse this wild and inhospitable tract, returning heavily laden with the skins of the tiger, the leopard, and the bear. The Soane river flows through its upper or northern division, cutting its way between the high hills crowded with vegetation rising from both banks, and displaying an infinite

variety of scenery of exquisite loveliness and beauty. Beyond the Soane the jungle extends to the limits of the Mirzapore district, or about fifty miles, and thence continues for many miles further into Sirgoojah and Rewah. For the first thirty miles, no village, and scarcely a hut is to be seen. Water is only found in two or three spots. Few birds or insects are visible, and the entire country seems abandoned to wild beasts and jungle. Passing over a long succession of hills, the last, some twelve hundred feet in height, is at length reached, on turning

the brow of which the magnificent valley of Doodhee is seen extending for many miles below, covered with a vast forest here and there tinged with the fresh green of cultivated land encompassing small and scattered villages.

This is the country to which the Lieutenant-Governor of the North-Western Provinces has lately, with the sagacity and promptness which alike mark the act, granted a Revenue Settlement. In the course of last winter His Honour, in company with a few selected officials, visited this lovely valley, and enquired personally into the condition of its scattered aboriginal inhabitants, and into the resources of the country. He has lost no time in putting into practice the views he then formed of the importance of imparting a stimulus to the cultivation of the soil of that fertile region by conferring upon the native population the boon of a settlement which will not only be a benefit to them, but which will also prove, in many ways, of great profit to the Government. For several years past, Doodhee, the chief village, has been a considerable place of trade, to which the natives from far-distant places southward have resorted, in order to send on their products to Mirzapore and other commercial towns farther north. In this manner Doodhee has become a small trading emporium, and already contains a good number of substantial buildings. Under wise regulations and generous influences proceeding from the Government, there is no reason why, in a few years, the

entire Doodhee valley should not be inhabited by an abundant and thriving population. The Majhwar and Khairwar tribes found there are an industrious people, but, till very recently, have been ill-treated and oppressed. We trust that the provisions of the new settlement will be explained to this simple people by native officials, not only of ability but of unimpeachable integrity; for it is a fact, well known to all acquainted with the past history of the Singrowlee pergunnah, of which Doodhee is the principal village, that the greatest hindrances to progress, and the most annoying obstacles to the happiness of the people, have proceeded from the iniquitous practices of native officials. The late Rev. William Jones, Missionary of the London Missionary Society, who resided for several years in Doodhee, and nobly sacrificed his life in his self-denying efforts to reclaim the aboriginal races of the village and district, was the chief instrument in breaking the yoke of oppression which those officials had placed around the necks of the people. In the absence of Europeans during the greater part of the year, the temptation among Hindoo officials to act unjustly, and even tyrannically, is very great, and we sincerely hope that every care will be taken that the wise and statesman-like provision for the welfare of these tribes, made by the Lieutenant-Governor of the North-Western Provinces, will not be rendered nugatory by trickery and fraud.—*The Friend of India.*

VIII.—Contributions.

From 18th August to 20th September, 1871.

LONDON.	COUNTRY.	Titchfield. Contributions
Collected by Miss Whitehouse, for Yesudian, in Nagawooti Seminary	Bedford. Collected by Mrs. Ewerit and Miss Smith, for Mrs Corbold's School, Madras	10 0 0
W.	Birmingham Auxiliary ..	0 10 0
B. Hutt, Esq.	Braintree. Mr Carter	16 2 7
Mr. J. K. Philip, for Kuruman Institute	Miss Carter and Pupils	Walsall. Collected by Mrs Armfield, for China
Miss E. M. Scannell. First Fruits	Brent Mills. Miss Northmore ..	4 0 0
Mrs. W. H. Sheppard	Brighton. Mrs W. C. Dyer, for Widows' and Orphan's Fund ..	Ware. Mrs Culling, Hambury (A.)
Gamma, per Illustrated Missionary News, for Kuruman Institute	Bruton. Mr and Mrs T. E. S. Jalley	Whitby Auxiliary
Mr J. Saunders, for Madagascar ..	Cumberland Auxiliary	Witham Auxiliary
Rev. E. C. Cook	Eastwood, Notts. For Widows' Fund	Amelia Pease, a Thank-Offering
A Friend	Essex Auxiliary, on account ..	Windsor. K. J. H., for Sunday School, Faravohitra, Madagascar
A Voice from the "Duff"	Exeter Auxiliary	
Do., for the Ship	Fosmire. Contributions	WALES.
A. B.	Great Marlow. Contributions ..	Haverfordwest. St. John's Chapel
Legacy of the late Mrs Susannah Langford	Hastings Auxiliary, for Rev. C. Jukes's Chapel, Madagascar ..	SCOTLAND.
Craven Chapel. Collections ..	Hebham Auxiliary. Contributions	Edinburgh Auxiliary. A. C. Stuart, Esq.
Greenwich. Malze Hill Chapel ..	Onevery. Legacy of the late John Foulkes, Esq., of Aberdovey, per Rev. T. E. Foulkes, duty free	Froserburgh. Free Church Collection
Lee Chapel. Communion Collection at Rev. A. Foster's Ordination, for China Mission ..	Pickering. Contributions	Humbly Auxiliary
Mariborough Chapel. Auxiliary ..	Rochdale Auxiliary	Kilmarnock. Mr James Thomson (3 years)
Offord Road Chapel. Auxiliary ..	Scarborough Auxiliary	Motherwell. James Black, Esq.
Plaistow Congregational Ch... ..	Slough Auxiliary	Stromness. A Friend, for Madagascar
St. John's Wood Congregational Church. Collections	South Hayling. Contributions ..	
Sydenham, Christ Church, Rev. Samuel March. Collections after Sermons	Suffolk Auxiliary	FOREIGN.
	Tavistock. Collected by Miss Windcott	Peru. H. S. Eldings, Esq. (A) ..
		Rotterdam. Ladies' Auxiliary ..

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ransom, Bouverie and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.





Yrs faithfully
Samuel Beaman

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

NOVEMBER, 1871.

Science and Religion.

THERE is a true science, and there is a true religion; and both being true, they will thus be found not only correlated, but in perfect harmony. Truth is one. It may have its many sides and its various phases, but it is a sublime unity. Whatever be the path of enquiry on which we enter, we ought to have but one end in view; for he who has two goals will either run uncertainly, or will not run at all. The prize is worth the race. To sloth and supineness—to self-indulgence and inglorious ease, there is no promise of reward. We must run if we would obtain, and the race may call for toil, and sacrifice, and suffering. If it be that truth lies in a well, then we must let down our pitcher to get the living water; or, if it lies in a mine, we must work the shaft to obtain the precious ore. Our task demands the application and the energy of all our faculties; nor can we labour in vain. The end will crown the effort; and in the possession of something more and something better than hid treasure, we shall press forward till we come into the sphere of unclouded light and perfect discovery.

“We see through a glass darkly,” and therefore we know but in part. Our knowledge in every department of human enquiry is necessarily limited and imperfect. Notwithstanding the progress which has been made in later years, there is not one single science which can be said to be complete. New facts are ever coming into light, while the inductions drawn from these facts lead to the abandonment of former positions and the giving up of doctrine and dogma tenaciously held through many years of time. Nor can it be otherwise so long as there is a single fact to be discovered, or a single mind to investigate and determine. As believers in Divine Revelation, we can

afford to wait for these final results. Our Christian Faith is not dependent on science ; still, the truths of science are not to be divorced from the truths of religion, as if they were utterly and for ever irreconcilable. The man of science may be wanting in religious faith, but there is nothing to prevent the existence of such faith in connection with the highest attainments in science. To assert, as some men now do, that the progress of science is necessarily associated with the decline of religious thought and belief, is to offer dishonour to both the one and the other. It is true that scientific discovery and information can never be substituted for religious teaching ; but does it follow as a sequence, that religious teaching cannot exist in the light of science? We are far from denying that scientific discoveries and facts may have their bearing, immediate or remote, on our religious belief, but no one will dare to affirm that science can exert the same influence on our moral and spiritual nature as religious thought. If science affects our belief, it is our faith in the higher verities of the Christian Revelation which improves our character. Now, in dealing with this interesting branch of the subject, let it be borne in mind—

That the distinction is ever to be made between science and such statements as are put forth in her name :—

That the same distinction is to be preserved between the actual discovery of new truths, and those assertions which rest on mere authority :—

That science is based on facts, that facts depend on evidence, and, therefore, true science can never acknowledge any mere authority, however venerable or influential :—

That scientific demonstration is one thing, while the facts said to be demonstrated by investigation are another and altogether a different thing.

Nothing is more common, even in this age of restless enquiry, than for men to accept certain statements on the authority of great names without ever examining the grounds on which these statements rest, or determining the weight and the worth of the evidence which is adduced in their favour. They overlook the difference between a statement and a fact. They need to be informed that it is only when the statement has been supported by proof which amounts to certitude that it takes on the character of a fact, and furnishes a sufficient basis for belief. On this principle we are prepared to accept the facts of science without hesitation or reserve. We regard their light as no mere *ignis fatuus* to seduce us from the way of truth, but rather as a lamp to our feet to guide us along the path of a higher and more serious enquiry. We are in pursuit of truth, and whatever can aid us to the attainment of this end, we hail its advent with delight. Our religion has never shunned

the light, or taken shelter in secrecy and darkness. Having come from the eternal Source of light, in light only can it live. Can this be said of our modern science? While it professes to rest solely on evidence, has not mere statement taken the place of proof—assertion been put in the room of demonstration, and authority been substituted for legitimate and logical induction? Have the teachers and the students of science never turned away from the light of Revelation in the prosecution of their enquiries? Are they conscious of having come to the examination of our Christian evidence without prejudice or prepossession? Like science, the Bible rests on facts, and these facts are subject to investigation. Having ascertained the facts, have they examined the doctrines founded on them? Have they never willingly substituted the interpretation which has been put upon Scripture for Scripture itself? Have they had an ear to hear the voice of the Divine Oracle, and a heart susceptible of the impression to be derived from supernatural truth? The religious life is not a thing unknown in the walks of science. If “an un-devout astronomer is mad,” there is no conceivable reason why an astronomer who is not mad may not also be devout. Men of high moral character may be found in every circle and in every sphere, who have no difficulty in reconciling the truths of religion with the claims of science; and it would be but wisdom on the part of others if, instead of seeking to exalt science above religion, or to make it appear that they are in irreconcilable antagonism, they would set themselves to find out that link of connection with which they are wedded in a bond that cannot be broken. Such a union does exist, and he that would divorce the truths of science from the truths of religion is ignorant of the nature and design of both alike.

We claim an advantage over the men of science. Not only does our Christianity rest on facts, and not only do we submit these facts to the most searching and sifting examination, but the facts are final and the evidence is incontrovertible. As no new facts can be adduced, there are no new truths to be discovered. Biblical students may gain a clearer, fuller, and more perfect idea of the truth revealed, and this may have to them all the freshness and all the force of an immediate inspiration, but there the same truth lay for ages, like some precious gem beneath the surface which had only to be brought into the light to reveal its beauty and its worth. From the first year of grace down to the present time, not a single moral or spiritual truth has been enunciated to the world of which we have not at least the germ (and in a far more perfect form) in the Christian Volume. With the most scientific men of our day and with the most enthusiastic students of science, we rejoice in the progress which has been made of late in the path of discovery, but till science has reached her ultimate facts, and derived from these her ulti-

mate inductions, she is not to be put side by side with the Bible. Statements which were said to be founded on facts have more than once, and in more than one department of human inquiry, been refuted and abandoned. Phenomena which were proclaimed with trumpet-tongue as nothing short of facts have either melted away or been exposed as the merest fallacies in the light of increased evidence. A single fact has swept away the belief of ages, while that belief often put a halt on the step of the more ardent and earnest student. Men were swayed by names and authorities, and it was deemed nothing short of revolt or treason even to call in question their dictum. But the age of a blind credulity is past, and we live in a day when faith refuses to set her foot on other than solid rock.

Granted that science rests wholly on evidence, that this evidence is sifted, that arguments are weighed, that results are perceived, and that on the principle of inductive philosophy, conclusions are reached,—where is the moral effect? Far be it from us to brand any branch of science as either godless or irreligious, or even to seem to affirm that those who are engaged in scientific pursuits take no interest in religious thought; but we triumphantly ask—What results has Science to place side by side with those of the Christian Faith? Has it ever in any single instance given birth to the life of God in the soul? What radical change has it wrought in the moral condition of humanity? In whom has it so acted as to change the man into the likeness of the Holy One? Where are we to look for its demonstration and its power in renewed and sanctified character? We shall be told that it is unreasonable to demand or expect such results, since it is not the office of science to produce such effects. Exactly so. But does not this single fact reveal the infinite superiority of Religion to Science? They occupy different spheres, and aim at different ends; and to reject Christianity because it does not lead to scientific results would be as unnatural and senseless a thing as to reject all science because it does not produce spiritual regeneration and moral consciousness. If there be theologians and preachers who have done all but irreparable injury to the interests of Christian truth by their loose and ignorant speech on the facts and the phenomena of science, there are men of science who have done equal injustice to themselves and their favourite pursuits by giving that place to science which belongs to revelation, or setting the Bible aside with its sublimer discoveries rather than admit the possibility of their science being in error. Others may smile at our incredulity, but we think that we can find in the Old Book—and we can find it nowhere else—that which meets our moral necessities and our spiritual aspirations. We are free to admit that “no link in the chain of supernatural facts can be lost without taking away its significance as a whole;” but let it

be borne in mind that "Christianity rests upon these facts—stands or falls with them;" that "by faith in them has the Divine life been generated from the beginning; that by faith in them has that life in all ages regenerated mankind, raised them above the limits of earthly life, changed them from *glebæ adscriptis* to citizens of heaven, and formed the stage of transition from an existence chained to nature, to a free, celestial life far raised above it." We are not altogether ignorant of the influence of scientific facts and phenomena on religious thought and belief, but it can never be compared with the power put forth by Christianity on our inner and spiritual nature. The one may affect such thought; but the other produces, nourishes, and strengthens it. There are thousands of Christian believers who are profoundly ignorant of every scientific truth, who are yet unmistakably conscious of a work within themselves, to which, apart from Christian truth, there is nothing like in this world. Here is an effect which can be resolved into no merely human cause. Neither philosophy nor science, nor both combined, have ever produced it, and let the advancement of the human mind be what it may in future investigation, it will be as true then as now, that the conversion or regeneration of the soul, and its assimilation to God, is not to be effected by the discovery of a new star in the heavens, or of a new fact in geology, or of a new element in chemistry, or of a new law in physics, but simply and alone by spiritual and supernatural power. Let science patiently wait till she has reached her ultimate facts and final inductions, and then it will be seen whether there is not a perfect correspondence between the facts and phenomena of Nature, and the facts and phenomena of Revelation, or, whether there is anything in our modern discoveries to disturb the old foundations of our Christian Faith. Nature has yet much to reveal, but we must wait for the light in which it can be seen and appreciated.

ROBERT FERGUSON.

The Beauty and Uses of Fruit.

THE wisdom and beneficence of God have surrounded us with many forms of loveliness. These "ways of pleasantness" should lead us up to Him of whom the prophet speaks with rapture, and exclaims, "How great is His goodness, and how great is His beauty." There is a more equal distribution of the beautiful through the world than is generally imagined. The most northern regions have leagues of snow, tracts of ice, and a stunted vegetation; but the heavens often glow and flash with the splendour of the Aurora Borealis. The Tropics have their measure of beauty, which Mr. Wallace, an able judge, considers as prevalently overrated, since the vast masses of foliage which abound there are dark

in tint and sombre in effect. The temperate regions possess extraordinary advantages in the silent changes of the seasons, the brilliance and profusion of flowers, and the rich variety of their fruits. Upon these last we propose to make a few remarks which, though obvious to many, may revive or define our impressions of the Divine Goodness, which aims to reach and influence our hearts through an immense diversity of methods.

Observe, then, the *pleasant forms in which it is presented for our enjoyment*. There are few more charming conditions than to walk amid the trees of the garden when they are, as in summer, dressed in their beautiful garments—when the branches are bending with their grateful produce—the sun is bright and unclouded, the air is calm, and beyond stands the ripening corn with its rich promise of future and sufficient supply. When fruit is grouped and arranged, it strikes and captivates the beholder by its variety of form and colour; and it is scarcely wonderful that some artists, like the late William Hunt, have endeavoured with patient skill to represent its exquisite curve and fascinating tint and bloom. Among fruits we see the globe of the melon, the fair form and streak of the apple, the purple of the plum, the ruddy complexion of the peach and nectarine, the ruby berries of the currant, the swelling shape of pear and quince, the gloss of the fig—the clusters of the vine which range in colour from dense purple to transparent green, the pomegranate with its sweet outline and treasury of gem-like seeds, and the pine with its chequered gold and spreading crown. There are some obvious resemblances between these forms of the Divine goodness and those ways in which God approaches us for our everlasting good. It must be confessed that some of the methods of the Divine action are occasionally stern and severe, which are indicated by the terms “scourging” and “chastisement;” yet He more frequently appeals to us by the most winning agencies, and “speaks the truth in love.” In early life many hear of the “Shepherd of Israel,” who stands, as the tender Doddridge expresses it, “with all engaging charms,” from a dear mother whose sweet tones, affectionate looks, and sacred form, aid and illustrate her theme. The same principle is observable in the loving efforts of Christians to win men to faith in our Lord Jesus Christ. “The fruit of the righteous is a tree of life; and he that winneth souls is wise.” The gracious attitude of entreaty is that which is required in our labour, for we are to beseech men to be “reconciled to God.” Probably the finest and most exalted condition of the human form ever realized below has been found in such men as Whitfield, who, with unutterable love, burning zeal, and melting compassion, have in their ardour and pity best represented the love of the Saviour, and have had their countenances changed, like Stephen’s, into

the beauty of the "face of an angel." In Raphael's cartoon of Paul preaching at Athens, the Apostle's figure reveals the adamantine solidity of his conviction, blended with a pathetic earnestness to save men from the "wrath to come." In many comely forms the fruits of grace are offered to our enjoyment, which may be discerned in the poetry of Scripture, and in the fair and gracious imagery which our Lord employs to convey and enshrine most precious truths. These are "like apples of gold in baskets of silver." Blessings come to us through the kind words and pleasant aspect of Christian friends. Grace refines and exalts amid the melody of sacred song, and the soul is raised above the dust and din of earthy conflict to glimpses of a higher life, and foretastes of joys beyond the grave. Nor should we forget that our Redeemer has chosen the bread which is the staff of life and the "fruit of the vine" to remind us of a love which passeth knowledge; and of a fact in the past which is to affect and influence the sublime events of the future.

The subject reminds of *the analogies which exist between fruit and Christian graces*. It is often felt that the inspired words, "God giveth us richly all things to enjoy," are true, when we note the abundance of His favours—and are equally true when we consider that He offers us so many pleasant flavours and varied refreshment in the attractive forms of fruit. He presents the bounties of His Providence in shapes which gratify sight, smell, and taste at once. The Apostle was aware of the beauty of fruit, and chose the image to convey the idea of the choice effects of the operation of the Divine Spirit. These effects are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Here comeliness and moral worth walk hand in hand; and where they are found form an ornament of grace for the neck and a crown of glory for the head. Corrupt and malignant passions deface the human temple and lift up "the hammer upon the carved work," and the sullen look, the sinister glance, the furrowed brow, the flushed cheek, and harsh accents bespeak the unholy origin of the feelings which they express. Contrariwise the fruits of the Spirit have a charm and gloss all their own. Praise beatifies the human countenance, prayer throws over the form a pleasing dignity, and suffuses the features with a sacred reverence. Attention to Scripture, and the sermon in which light and love unite their powers, make the face resemble a mirror before which the images of beauty and holiness pass in tranquil succession. Friendship speaks with music in the voice, and welcomes its object with that gracious expansion of feeling which gives a foretaste of the more enduring fellowship of heaven. Sympathy bends over the sufferer, breathes its gentle accents, and offers the touching tribute of a tear. All the graces of the spirit are lovely, and make "the wilderness rejoice and blossom as the rose." This truth has been perceived by artists

who have reserved their loveliest forms for the personification of moral virtues and Christian graces. "The Pilgrim's Progress," illustrated by Stothard, contains a charming example of this thought—where the Pilgrim reaches the Beautiful House, which structure is only partially indicated, and has nothing to recommend it, either by the height, breadth, or splendour of its architecture; but Discretion, Piety, Prudence, and Charity, the damsels who receive Christian, form a group of almost angelic sweetness and grace.

The diversified uses of fruit are worth our consideration. If we regard this question in an industrial point of view it opens many avenues of interest to thoughtful minds. Apart from those broader aspects which are offered by the activities of commerce and the employment of ships, which bring to our shores the wealth of other regions, and the myriads engaged in the culture of fruit through Spain, Portugal, Greece, and the West Indies, it is well to consider how many of our own population are occupied in its production and distribution. The growing of fruit affords a fine sphere for wisdom, diligence, and constant observation. The capabilities of plants and trees are at present undetermined. Improvement in flowers and produce is at present unlimited, and progress in past years seems to predict greater success in time to come. The massive, luscious peach and the gleaming nectarine have, through the skill of man, advanced far beyond the almond with its green and fleshy coat, and through the ameliorating influences of nutritious soil, fair aspect, and judicious training have attained surprising perfection. Fruit helps to brighten the life of the poor, and it is pleasant to see them enjoy the transient luxury. It varies their simple fare, and seems to give them a small portion of the feast at which the wealthy sit habitually, and enjoy its immense abundance. In the social intercourse of life it is customary frequently to express kindly interest in neighbours and acquaintances by elegant and acceptable presents of fruit; and it must be confessed that it is a fair and lovely form in which to express friendly sentiment and goodwill. It betokens kindness, and gratifies the recipient without a sense of too weighty obligation, and supplies those links of civility which often unite the otherwise scattered elements of a neighbourhood. There are other and tenderer offices which fruit may fulfil. It has often been our happiness to notice it in the chamber of the wearied and anxious sufferer. In sickness there are times of languor, conditions of thirst, and fastidious choice, when a present of fruit is most valuable and refreshing. Perhaps some who have had a hard, rough life, and have occasionally thought that men were harsh and Christians cold, have found that their worth has at length been acknowledged, and their last look at the world has been brightened with signs of sympathy and kindness. "At eventime it shall be light."

Fruits *instruct us by their revelations of inner nature*. All the qualities of the most delicious growths which enrich our gardens and crown our feasts, show the real character of the tree which produces them. The sap of the vine, the pear, and the peach, flows into the fruit to be elaborated and matured for our enjoyment. The flavour, though crude, is in the stem, branch, and leaf. The fairest and most conclusive test of the nature of the tree is its fruit, though it is possible to form some idea from blossom and foliage, and chemistry with its prying processes may detect some characteristics of its juices. Fruit is the revelation of hidden power. The nature of the tree then stands clearly confessed, and all doubt respecting its excellence or worthlessness instantly disappears. Our Lord applies the same test to moral character and spiritual guides, "Ye shall know them by their fruits," "Do men gather grapes of thorns or figs of thistles?" "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." "Wherefore by their fruits ye shall know them." (Matthew vii., 16, 17, 20.) Both men and systems have been tried by this touchstone, and the nature of both has been plainly discovered. The true believer has appeared fruitful in good works; and the deceiver has brought forth the apples of Sodom and the clusters of Gomorrah. John stands by the cross and seems to say "Who shall separate us from the love of Christ?" while Judas vanishes, after his deed of treachery, into outer darkness, and leaves behind him the traces of indelible infamy. Systems of faith have been tried by the same test. Paul remonstrates with the Galatians, and in substance inquires if they gathered the precious fruits of salvation on the stony slopes and rocky heights of Sinai, or in the fair gardens of Gospel grace. The early Apologists, like the fiery and eloquent Tertullian, used the argument to evince the supernatural powers and effects of our faith. This kind of proof has never been abandoned, and can never be entirely discontinued; and one of the latest and most valuable applications of the test is found in Andrew Fuller's "*Calvinistic and Socinian Systems Compared*," in which he confronts his opponents with singular courage, and never allows himself to be diverted from his pursuit.

Fruits *are the only satisfying recompense of toil and care*. Some growths are reared for fragrance and beauty of bloom, and some trees are planted solely for the ornamentation of the lawn, shrubbery, and park. If these latter by their height, density of foliage, symmetry and balance of form, and occasionally by the rich colour of their autumnal decay, please and satisfy, they answer the purpose for which they were designed. It is otherwise with fruit-trees. All else may be there, but if the expected produce is wanting, the result is one of vexation and regret. As in the example of the unfruitful fig-tree, there may be found

excellent soil for the roots, abundant dews and seasonable rains, and sun-light to bathe its leaves with gentle stimulus; there may be strength of stem, reach of bough, and gloss of foliage, and yet no fruit may gladden the eye and repay the toil of the owner. The Redeemer smote such a tree with an irremediable curse; for it may have disappointed many a hungry wayfarer, who in his hot and dusty travel may have sought refreshment from its fruit. It was useless and unprofitable; and the miracle of its withering stands a solemn parable for all time. Jehovah said to His ancient people, "My soul desired the first ripe fruit;" but instead of the fulfilment of His desire, He complains, "The best of them is a briar, the most upright is sharper than a thorn hedge (Micah vii. 1-4). When there are "fruits meet for repentance," and the life begins to be rich in Christian graces, the recompense is Divine and satisfying. It gladdens the human labourer with proofs of the co-operation of the Divine Spirit with his work, and gives the prospect of eternal fruitfulness in the upper house of the Lord for ever. Paul said to his dear Philippians, that he rejoiced that their care of him flourished again; and adds, "Not because I desire a gift; but I desire fruit that may abound to your account." It gives a sacred joy to our Heavenly Father, "Who of His own will begat us that we should be a kind of first fruits of His creatures," and it satisfies Him who endured tremendous travail of soul, that we might have our "fruit unto holiness, and the end everlasting life."

Fruit guides our thought to the sum-total of our life. The tree has through the months of the past year been shaping the buds both of leaf and bloom, for its activity in the previous summer and autumn has prepared it for a new start in the following spring, when the blossoms unfold and the foliage begins its useful and necessary work. Through seasonable rains and days of golden sunshine the produce of the garden and orchard attains its finest form, and acquires its fairest tint and most mellow flavour. There is the fruit of the year. There is the sum-total of the processes which the Providence of God has constantly watched and maintained, and the care of man has variously aided by the application of his knowledge, skill, and experience. If the fruit is abundant there is cause for congratulation and thankfulness; if deficient and inferior, no intensity of desire and no loud lamentations can alter the results of the past. "The summer is ended." It awakens grave and mighty reflections to look at something which Omnipotence will not modify, and to change which no miracle will ever be wrought. There are acts and results which will remain so for ever, in no state of inertia; and which will give rise to new movements both in the soul of the agent, the experience of others, and the affecting conditions of the future. If at the close of life it be our blessedness to look

upon the fair fruitage which is the united result of our work and divine grace, it will help us to realise, though in a humbler degree, the joy of one who said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." He "turned many from darkness to light." He guided the Churches by his wisdom, and inspired them by the self-denial of his example. He beheld the magnificent results of his labour, and saw the precious fruits of his toil, prayer, and solicitude, and said, "I laboured more abundantly than they all, yet not I, but the grace of God that was with me." Many fail of this success, and at the close of life see nothing to inspire thankfulness for the past or supply hope for the future. They have cultivated something which, like Dead Sea fruit, was glossy to the eye, dust to the lips, and poison to the frame. "They have sown to the flesh, and of the flesh they reap corruption." Here we conclude our reflections, with the remark that the subject of our paper appears at the extreme points of the Bible with special prominence: Genesis presents the fruit

"Of that forbidden tree whose mortal taste
Brought death into the world and all our woe,
With loss of Eden,"

and Revelation presents the bright image of "the tree of life which brought forth its fruit every month, and the leaves of the tree were for the healing of the nations."

J. S. BRIGHT.

The Use and Abuse of the Bible.

FEW books have been treated so unfairly as the Bible, and strangely enough its foes have often been they of its own household. In the time of Christ those best acquainted with the letter of Scripture were those who most frequently misconstrued its spirit, and thus it has often been since the completion of the Canon. The scribes searched the scriptures, believing that they found in them the principles of a higher life, and yet they failed to see the central truth contained in the writings which they scrutinized, namely, that they testified of Christ. And the scribes of modern days have too often busied themselves with the antiquarian, geographical, or scientific questions raised by the contents of the Bible, and have failed to hear in its utterances the voice of their Heavenly Father. Thus religious people in particular need a special caution against a careless and unintelligent handling of this torch of truth, lest they scorch or consume themselves with what was intended only to enlighten.

Minds that are formal or sceptical abuse all God's spiritual gifts ; and from such the Bible can never receive impartial treatment. God's truth opens itself only to the sincere soul. We must charge much of the abuse of the Scriptures upon the perversity of men's hearts, not upon any difficulties inherent in the Scriptures themselves. The pure light apparently changes its colour to the jaundiced vision, and in the spiritual sphere the principle ever asserts itself, " To the froward Thou wilt shew Thyself froward."

Yet there are certain landmarks of thought which ought to be regarded by us all if we would safely navigate the channels where the currents of truth and error contend for the mastery. It may assist us in the right use of the Bible and warn us to avoid its abuse if we reflect upon the following simple but important propositions :

I. *The Scriptures are many books but one Bible.* One of the significant marks of God's works is unity in diversity. In the hemisphere of moral truth each orb of light moves along its ordained path without clashing or confusion, having a beauty all its own. The Divine Father does not speak to a human mind in the same terms in every stage of its growth. Amid the endless changes and developments of humanity God adapted His revelation to the needs of the souls that He had made. He spoke in history. He bade the messenger of truth point back to the first speck of time, when worlds of beauty emerged from dark confusion at the Divine behest. He expounded and enforced the moral law, by writing its more prominent characters on the tables of stone. His nature was revealed now by the smile with which He looked on good rulers, and now by the anger which He uttered forth against the evil. Sometimes it was in the rebuke administered to a sinning monarch, and sometimes in the rebuke administered to a sinning people, that His mind was declared. Or again, it was in the struggle between good and evil, the mixture of piety and passion in some striving mortal, or in the upward sighing of a holy Psalm that the cadences of " the still small voice " fell on the listening spirit. And last, and chief of all, it was through the Life and written biographies of Jesus Christ that God revealed His mind—a revelation which was authoritatively explained by inspired Apostles. " Holy men spake as they were moved by the Holy Ghost."

Nor is the diversity of holy Scripture the only singular feature about it. We cannot fail to perceive the chain of unity which binds its separate parts together. When we circulate different portions, or separate the books according to their respective characteristics, we feel that they are but limbs of one body. We could make few more serious errors about the Bible, than to suppose that this remarkable unity between its very various and varied volumes is merely accidental. The

law of continuity obtains here with conspicuous force, and all the history and revelation cohere to a remarkable degree. The pious Jews who settled the Canon of the Old Testament, who drew a very sharp line between the "holy writings" and those which they deemed did not merit this epithet, were doubtless guided in their important work by a spiritual instinct and insight. And the gradual accretion and collation of the books of the New Testament in the early Church took place on the same principle. It was not by the exercise of pure reason, or through the action of logical or forensic inquiry that the Canon of the Bible was formed. We must be blind indeed to spiritual facts, if we do not see that a gracious Providence watched over and guided the formative process. If we may trust spiritual intuitions on such a subject, they assuredly testify that the collected volumes which we call "The Bible" form one indivisible revelation. The temple of truth is one, though aisle and transept, tower and spire, roof and arch, may be the work of different hands.

II. *These books were written by inspired men.* The Apostles claimed to speak on religious matters with an authority not their own, and the prophets confronted their fellow men with a "thus saith the Lord." And what these claimed belonged more or less to all the writers. In order to produce these books they received a special power from the Holy Spirit sufficient for the purpose which God had in view. It conduces to clearness of thought if we speak of the men as being inspired rather than the books. For in certain departments of their work they needed no supernatural help. If they were relating the history of their own time, or recording facts stored up in some public chronicle relating to past times, they needed in most cases only the honesty, the accuracy, and the skill of ordinary writers; and it would be only a confusion of terms to call this part of their power by the name of inspiration. It may be objected that it is very dangerous to distinguish between what is natural and what supernatural, what human and what Divine. To which our only reply is, that it is much more dangerous, and much less honest, to hide away our difficulties in ambiguous language. To claim for a genealogy or a long list of Hebrew names the same authority as for the Sermon on the Mount, or as for one of the Epistles, is a practice so dangerous that it has led to an increase of scepticism of a most serious character.

The term inspiration is used in such a loose, undefined manner that it is necessary to remember that its only legitimate meaning in theological science is, that supernatural help breathed into the sacred writers by God's Spirit to enable them to convey revealed truth to the minds of their fellow-men. How far removed such inspiration must ever be from the intensest outbreathing of the poet, or the most impassioned utter-

ances of the orator, it is not hard to feel, though it may be difficult to define. Milton possessed the genius of sublimity, Dante could fathom all the depths of sorrow, Homer could chant in measured song the doubtful praises of military heroism, and Shakespeare could draw the subtle lines which rounded off the varied characters that peopled the world of his imagination ; but none of these men were possessed of inspiration. No line of theirs has gone home as a Divine message to the conscience wounded with sin ; nor have their words ever lightened the heavy sorrows which hang round the pilgrim as he passes out into the untravelled night of another world. We do the Bible wrong, grievous wrong, when we place it on a level even with the most exalted of human books ; and we wrong and rob ourselves of our most precious heritage when we fail to see the lineaments of our Father's face in its pages, and hear the undertone of His loving voice in its precious words.

III. *The Bible contains a supernatural revelation of Divine and infallible truth.* The revelation is supernatural because it is given by direct and special inspiration of the Holy Spirit, and is the result of a movement of the Spirit unlike any other in the region of mental activity. The truth is Divine because it communicates the mind of God and His will concerning man ; and it is infallible because coming from God it must be true as its Source, and may therefore be relied upon with the utmost confidence. How to distinguish this truth from the setting in which it is evidently and wisely placed, how, in other words, to separate the Divine truth from the human medium through which it is necessarily conveyed—this is part of the great business of the spiritual life, and will not be accomplished without much thought and prayer, for the subject is beset with difficulties. If men would remember that the Bible is not a guide about every conceivable subject they would not only save themselves from a world of perplexity, but also take away many of the plausible excuses which are urged on behalf of a shallow scepticism. We do not consult a treatise on chemistry for information about botany, or a code of laws for hints on practical surgery. Nor should we have recourse to the Bible in order to learn the age of the earth's crust, or to seek directions in reference to political government, or to read minute maxims and precepts about all the details of our daily duty. Whitfield used to open the Bible at hazard, taking the first text on which his eye lighted as an indication of the Divine will in the seasons of his perplexity. It was a childish and superstitious way in which to use the sacred Scriptures, and it may be hoped that religious men have now a more intelligent understanding of the great ends of the Bible. This wonderful book, though dealing necessarily with many extraneous subjects, and interweaving its truth with history, biography, and with references to Eastern customs, manners, and imagery, contains

the words of eternal life. That which specially and primarily concerns us is the Testament of our Lord Jesus Christ. As the Old Testament was God's message to the Jewish people, so the New is the Evangel to Christendom. We must work our way backwards from the New to the Old, accepting the later revelation as especially addressed to ourselves, and then looking at the former in its purer and brighter light. The revelation will then come out as distinctly to view as when invisible ink is warmed by heat, and we shall discern Divine characters written on what at first appeared to us to be only a common piece of Jewish history. We shall not think that the Book of Genesis contains a scientific description of the various ages through which the earth has passed; yet its narrative of the creation will be none the less Divine. We shall not imagine that the political arrangements of the Jewish people three thousand years ago are applicable to our own time and country; yet we shall discern God's rule amongst that remarkable people. We shall not admire David's bitter imprecations on his enemies; yet we shall detect a heaven-born element in the quivering of that passion by which he denounced the enemies of the Lord. And without mistaking the sometimes false and momentary conclusions of the writer of the Book of Ecclesiastes for the direct teachings of the Divine Spirit, we shall regard them as the way-marks by which God was leading a sorrowful soul through the tangled perplexities of life to the grand certitude of revealed truth. Each page of Scripture will bestow Divine light on us, even while we confess that one star differeth from another in glory.

IV. *The great end of the Bible is to lead the soul to love and serve God by faith in His Son Christ Jesus.*

In order to use the Bible aright we must start with a clear conception of its chief purpose. Its appeal is to the individual heart. And though it has a message to society, yet its first teaching is to man, and through man to the world of men. No one can be said to have read the Bible aright, who has not been brought by it into filial contact with the living God. It will avail us nothing to know that Abraham had a call of God, unless we hear a similar one in our own history; or to read that the Israelites were led by a pillar of cloud through the wilderness, unless we discern a Divine presence in our own wanderings. Christ Jesus became the Brother of men, and has ascended to heaven in the might of a Divine immortality, that He might bring us into personal relationship with God. We cannot live on a creed, and the Gospel is not a creed. We cannot extract comfort from a compacted system of dogmatic truth, and the Bible presents no such system. If the Scriptures only teach us that God was manifested to other generations, then our own souls will weep themselves away in a dreary wilderness where no Divine voice is heard.

"My tears have been my meat day and night, while they say continually unto me 'Where is thy God?'"

But let us answer with alacrity that ours is the living God. Christ, risen from the dead and alive for evermore, is always with us showing us the Father. The unwearied ministry of the Spirit is carried on amongst us as of old, and never are we without our God. He has revealed His mind in this Book of books, so that we may, looking long and steadfastly at the glory, learn to love Him with the deepest intensity. The early Christians, though without a written New Testament, had the Divine Presence with them. Virtually they had the whole Bible, for its truths and facts were proclaimed to them in other ways than by the written word. They knew many of the particulars of Christ's life which have long since been forgotten; and the Gospel of God, apart from a Bible, was their property as well as ours. Peter preached it, Paul set it forth, James, the Lord's brother, declared it, John told out its love, Apollos waxed eloquent over its mingled grandeur and tenderness, and all of them gloried in nothing save in Christ Jesus and Him crucified. Christ was to them, as He should be to us, the sun, the centre, the essence of Christianity. While our danger is often that of worshipping the book instead of Him whose nature it unfolds, theirs was frequently that of allowing the preacher to stand between their minds and God, of regarding the messenger rather than the Divine message which was brought. While we darken our minds with theories of inspiration, they often obscured theirs by saying "I am of Paul, I of Cephas, and I of Apollos."

V. *The Scriptures are to be interpreted by the use of private judgment, in dependence upon the teaching of God's Spirit, and aided by the expressed mind of the Church and the criticisms of godly scholars.* The truth of God is in the Bible, offering the alternatives of life and death. It is impossible to conceive of a higher authority than that which pronounces the words salvation and condemnation. The authority is in the truth, external to us; and the recognition of the authority is with ourselves. We may build on the stone; or touching it with critical fingers make it fall and grind us to powder. Yet none can escape the responsibility which the right of private judgment implies. Every man is bound to search honestly and earnestly into the meaning of holy Scripture, and without fear of ecclesiastical anathemas to declare his convictions. The right to judge involves the duty.

Yet it is becoming increasingly clear that such a doctrine needs to be qualified and guarded by other considerations. The "free handling" of the Bible which has marked the "progress" of the rationalistic school has been the result of this principle pushed to its extreme limits. In seasons of theological strife men take up the first weapon that comes

to hand, and have neither time nor inclination to look closely at more than one principle at the time. Hence the Protestants taking for their motto "The Bible and the Bible only is our religion," fought for the right of private judgment as though there were no other rights to fight for; and it might be said of them that they were determined not only to believe the Bible but to believe nothing but the Bible.

If we believe in the Holy Ghost, we must hold that without His "inward light" we cannot truly understand the Divine word. The student of the Bible should be humble, prayerful, devout; not hasty in his conclusions, not rash in his utterances, not rushing in on sacred mysteries "where angels fear to tread." Here we need the special help of God; for Paul wrote no transcendental, unmeaning sentence, but only sober, common sense when he said, "spiritual things are spiritually discerned." Unless we are the subjects of this innerprocess—this teaching of God—we shall read the Bible with as little profit as a blind man would turn his sightless eyeballs to the sunrise. "Open Thumine eyes, that I may behold wondrous things out of Thy law," needs ever to be our prayer.

If we believe in the holy Catholic Church, we shall see that God has been teaching others in former times, answering the cries of many that sat in darkness and fed on tears, and leading them to His holy hill; and we shall consequently respect the conclusions to which these men have come, and temper our own interpretations by theirs. Our library shelves will be both Catholic and eclectic, giving a hearty welcome to all "masters in Israel," regardless of the schools of thought to which they belong. It is not our part to cast away the result of long and laborious study with the contemptuous exclamation that it is only tradition, or to despise the annotations of scholars because they are the conclusions of "mere human learning." We must use our liberty of interpretation as of prophesying with trembling, being careful not to turn it into intellectual license. The most corrupt church may teach us some truth that we had well nigh forgotten; the most mischievous creed probably contains some kernel of sound doctrine which it would be well for us to extract.

The principles of interpretation here hinted at involve in their working much spiritual labour; but for that reason we commend them to the reader, with the final assurance that if he will use the Bible as a means of educating the senses of his soul, he will not fail, after many toils, to become mighty through the Scriptures.

SAMUEL PEARSON.

Scenes in the Life of Luther.—V.

IN our last paper we left Tetzel, the indulgence-monger, in full blast. Though in his 63rd year, his native vigour and audacity seemed in no respect abated. The revolt of the general conscience against his turpitude was as prompt as it was inevitable. The traffic speedily became insufferable. Two earnest young students left one of Tetzel's exhibitions in unutterable disgust to become afterwards distinguished lights of the Reformation. One of these was Camerarius, afterwards the intimate friend and the biographer of Melancthon; the other was Myconius, afterwards the historian of the Reformation. His father had told him that Christ had died for the whole world, that it was "an insult to the Saviour's blood to doubt that He can save," and that pardon was a thing to pray for, not to buy. Men of less spiritual mood dealt with Tetzel in their own way. A Saxon gentleman went up to him and asked if he was right in understanding him to say that he had power to pardon the sins that one intended to commit. "Certainly," was the reply. "Then," said the knight, "there is an enemy of mine on whom I want to take a slight revenge. I pledge myself that I will do him no deadly injury. If you will give me a letter of indulgence, securing me against consequences, I will give you ten crowns." Tetzel demurred; but after some haggling a bargain was struck for thirty crowns. The gentleman, taking note of the monk's departure, was ready for him, with some of his servants, in a wood through which he knew Tetzel must pass on his way to Treblin. Sallying out upon him as he came up, he gave him a sound cudgelling and carried away the great chest containing the proceeds of his sales. Tetzel, in great wrath, arraigned the gentleman before Duke George, who was about to adjudge severe punishment, when the gentleman showed him the document securing him against consequences, which Tetzel had signed with his own hand, and he was at once acquitted.

Luther first heard of Tetzel in the year 1516. On being told of some of his audacities he quaintly remarked, "If God permit, I will make a hole in his drum." The Saxon princes, indignant, refused to allow Tetzel to enter their territories. Wittenberg, however, being near the confines of Saxony, Tetzel set up his sale within four miles of it, and multitudes flocked from Wittenberg to procure indulgences. Luther at this time was attached both to the Romish Church and the Pope. Sitting at his confessional, however, he was surprised to find that many who asked absolution for their various immoralities refused to engage to abandon their sins. Luther, in consequence, refused to absolve them. They produced their indulgences for which they had paid down their money to Tetzel; but Luther was inflexible, warned them against these indulgences, and exclaimed, "Except ye repent, ye shall all likewise perish." They returned in trepidation and alarm to Tetzel, who stormed with rage, lighted fires in the market-place once or twice to frighten the people, and threatened to burn as heretics all who should venture to oppose him.

Luther, in his turn, ascended his own pulpit at Wittenberg, and though his prince, the excellent Frederick of Saxony, whose palace was only six

miles distant, had accepted on a past occasion an indulgence from the Pope, Luther, planting his feet on the foundation of eternal truth, boldly denounced the entire system of bought indulgences for sin as an inversion of the Gospel. "No one can prove," says he, "by Scripture that the righteousness of God requires a penalty or satisfaction from the sinner. The only duty it imposes is a true repentance, a sincere conversion, a resolution to bear the cross of Christ, and to perform good works. It is a great error to pretend of one's self to make satisfaction for our sins to God's righteousness; God pardons them gratuitously by His inestimable grace." "Should any cry out that I am a heretic (for the truth I preach is very prejudicial to their strong box), I care but little for their clamours. They are gloomy and sick brains, men who have never tasted the Bible, never read the Christian doctrine, never comprehended their own doctors, and who lie rotting in the rags and tatters of their own vain opinions." The people listened with deep emotion to the holy daring of the preacher. The sermon was put in print. Sometime after Tetzel replied to it, which drew forth a rejoinder from Luther; and the discussion, and along with it the Reformation movement, went on.

The second great step in the Reformation movement was the theses which were drawn up by Luther, and affixed by him to the church door at Wittenberg. Notwithstanding his previous protests against indulgences, Tetzel continued to prosecute his rapacious and blustering career. The festival of All Saints, meanwhile, was at hand—a great day at Wittenberg, owing to the relics that were there, and the special virtue supposed to attach to confessions made on that anniversary. Hence, pilgrims from all parts flocked that day to Wittenberg. On the day preceding the festival, that is, the 31st of October, 1517, while crowds were already repairing to the church, on that day at noon, without having previously mentioned his purpose to any of his friends, Luther walked to the church and posted up on the door ninety-five theses, or propositions, condemnatory of indulgences, and declared his readiness to defend his theses on the morrow, in the university, against all opponents. These were widely read, and the excitement was deep and intense. Luther sent a copy of his thesis to his bishop and archbishop, accompanied in the latter case with an address, of which it is hard to say whether the humility or the solemn fidelity were the more beautiful. But they remained unnoticed. Next day no one appeared in the university to dispute them. Meanwhile the pilgrims dispersed in all directions for their several homes, bearing with them, not indulgences, but Luther's theses; the effect of which was that, in a fortnight, they were through all Germany, and in another fortnight they were through all Christendom, having reached even Rome. Some time after, they were translated into Dutch and Spanish, and were found to have travelled as far as to Jerusalem. Many of the Romish priesthood of the better sort exclaimed, "This is the man we have been waiting for;" and some of the rising sons of the Church at once enlisted under his banner. Reuchlin, Erasmus, and other literati rejoiced in the movement. Even in the great ones of the earth, the first emotion was admiration at the intrepidity of Luther. The Emperor Maximilian expressed himself to this effect; and the very Pope, Leo X., referred

to him, after reading his theses, in complimentary terms. Meanwhile, to many who urged prudence, calmness, and moderation of tone, Luther nobly replied : " If the work be of God, who shall stop it ? If it be not, who can forward it ? Not my will, not theirs, not ours ; but Thy will, O Holy Father, which art in Heaven." Ere long, Tetzel, the great indulgence-monger, took up his pen against the theses of Luther, who promptly and spiritedly replied. Tetzel himself published counter theses, and blustered forth his readiness to defend them ; but ignominiously backed out of the conflict, and yielded the palm of victory to a young and earnest student of not more than twenty years of age. The disputants on such occasions were not over scrupulously refined or polite. In the course of that discussion Luther called Dr. Eck an ass—an epithet which, considering his great learning and abilities, Eck did not deserve. And in a subsequent controversy, when English royalty—in the presence of Henry VIII.—entered the lists with him, Luther did that bluff and uncereceremonious " Defender of the Faith" the honour to pronounce him a hog.

The next important step in the Reformation movement was the appearance of Luther before Cajetan, the legate of the Pope. Luther had written in the most deferential manner to the Pope, explaining his theses. The Pope, however, was by this time aroused ; and responded by dispatching Cajetan to demand that Luther should retract, or stand his trial at Rome. In three successive interviews with this legate Luther stood firm, and repelled every assault by proofs drawn from the armoury of the Word. Cajetan's constant cry was *Retract, Retract*. At the close of the third interview he haughtily and peremptorily exclaimed : " Retract—or return no more." Luther responded in a manner that confounded the legate and his attendant group of Italians. He simply bowed and retired, followed by his German friends—the councillors of Frederick. Cajetan straightway demanded of Frederick that he should deliver up Luther to be tried at Rome. The friends of the Reformer were in the utmost alarm, but to their great joy, the excellent Elector replied that Luther stood as yet unconvicted of any departure from the Word of God and the universal faith ; and refused, accordingly, either to give him up to Rome, or to expel him from his dominions.

The result of this legation was in many respects important. It loosed very thoroughly Luther's attachment to the Pope ; and it is interesting to add that on the mind of Cajetan himself it left a deep and indelible impression—so much so, that in one of his works on the Epistle to the Romans, published at a subsequent period, he was actually accused by his fellow dignitaries at Rome of bringing out something very like the Lutheran doctrine of justification by faith.

Another important step in the Reformation movement was the Leipsic discussion—the great adversary here being the able and formidable Dr. Eck. This was arranged and commenced with all the formalities usual in the public disputations of that period. It lasted for several days, and embraced a considerable variety of topics, included in the Romish controversy. Its results were great and important. The invincibility of Luther, and the righteousness of his cause became increasingly apparent ; and his ministrations in that same place produced a deep and wide impression. It had the

effect, moreover, of still further widening the rupture between him and Rome, and to crown all, it drew forth into active service that brilliant light of the Reformation, and most learned of the Reformers, Philip Melancthon. There he sat, a young man wed to literature, but not yet decided to consecrate it to the Church. In the Leipsic discussion he took little or no part. Calmly and thoughtfully he sat, a profoundly intellectual but modest listener, and Luther's smiting arguments and burning words were carefully caught and weighed. At the close of the discussion Melancthon stood pledged to the Reformation, which gained in him its most distinguished theologian—the compiler of the Common Places and the Augsburg Confession—and the bosom friend and fellow-worker of Luther.

The next important step in the Reformation movement was the *Papal Bull* which was launched from the Vatican against the doctrine of Luther. It contained forty-one propositions, extracted from the writings of Luther, which it condemned as pernicious, scandalous, and poisonous. This was dispatched to Germany by the Pope's Nuncio; and fires were lighted in various places for the public burning of Luther's works. It may here be observed, once for all, that Luther from first to last continued to preach and publish his great Evangelical doctrines in forms adapted to the understanding of the people. Never was there a man of the people to be compared to Luther; for his words touched a chord that vibrated in every heart. A great German writer says, "Luther's words were half battles." Some of these works of Luther were publicly burnt—a proceeding which at last aroused him, like a lion wide-awake, and led to a blow which shook Rome to its centre. On the 17th of November, 1520, by the help of a notary, and in the presence of five witnesses, Luther drew up a solemn protest and appeal from the Pope to a general Christian council, on the ground, first, that the Pope was "an unjust, rash, and tyrannical judge, who condemned him without a hearing, and without giving any reasons for his judgment; secondly, that he was a heretic and an apostate, misled, hardened, and condemned by the Holy Scriptures, who commands me to deny that faith is necessary in the use of the sacraments; and thirdly, as an enemy, an antichrist, an adversary, an oppressor of Holy Scripture who dares set his own words in opposition to the Word of God; fourthly, as a despiser, a calumniator, a blasphemer of the Holy Christian Church and of a free council, who maintains that a council is nothing of itself."

This was sufficiently decisive as a bill of divorcement to Rome; but it was followed up by an act still more eloquent and emphatic. On the 10th December, a placard was posted on the walls of the Wittenberg University inviting professors and students to be present next morning at nine o'clock, at the Eastern Gate, near the Holy Cross. A large number were in motion, with Luther heading the procession, towards the appointed place. A scaffold had been prepared and a fire kindled. When the flames rose into the air Luther advanced, with the canon law, the decretals, and other papal documents in his hand, and having first thrown in these, and seen them consumed, he next held up the Pope's Bull in his hand, and apostrophizing it, exclaimed: "Since thou hast vexed the Holy One of the Lord, may everlasting fire vex and consume thee!" He then threw it into the flames amid the plau-

dits of the surrounding multitude ; and professors, and students, and Luther, re-entered the city with great joy. "I have burned the decretals," said he, next day, "but this is only child's play. It is time, and more than time, to burn the Pope. I mean," he instantly resumed, "the see of Rome, with all its doctrines and abominations." On being taxed with undue severity against the Papacy, he energetically replied, "On the contrary, I complain that I am, alas ! too mild ; I wish that I could breathe out thunderclaps against Pope and popedom, and that every word were a thunderbolt." The Pope's Bull, like the Pope's Legate, had but the one mandate—retract ; to which the Reformer's response was : "In honour of the holy and learned Bull, I retract all that I have ever taught in favour of indulgences. If my books have been justly burned, it must certainly be because I conceded something to the Pope in the doctrine of indulgences ; wherefore, I myself condemn them to the fire." He then makes similar satisfaction in regard to Huss, declaring that "in condemning Huss, the Pope condemned the Gospel." "Were St. Peter himself," he emphatically adds, "sitting at Rome to day, I would deny that he was Pope by the appointment of God."

The last and crowning incident of the Reformation battle was the famous Diet of Worms. Luther had humbled the Papacy ; he was now to face the Imperial power. A more august assembly, perhaps, never met, and Luther's bearing during his trial there, yields to nothing in the region of the morally sublime. That Diet was convened on January 6, 1521, to settle high matters of State. But it was also to take up the growing convulsion against Rome, and Luther was summoned to appear under promise of a safe-conduct. Remembering how Sigismund broke that promise with Huss, Luther's friends remonstrated with him, especially as he was at any rate in bad health ; but his instant reply was, "If I cannot go to Worms, let me be carried. Expect anything of me but flight and retraction." The Emperor himself was urged to re-enact the treachery done to Huss ; but to his credit he replied, "No ; I will not blush with my predecessor Sigismund." Luther took his journey, in the course of which he met further remonstrance with the memorable reply : "To Worms I am lawfully summoned, and thither will I go and defend the truth in the name of the Lord, though there were as many devils combined against me in Worms as there are tiles on the roofs of the houses." While all this is passing Rome is not idle. With all formalities of terror, with bell, and candle, and brandished torches, to represent the fires of hell, Luther is excommunicated—an act, which, when he got the document in his hand, he travesties in his broadest vein of defiant humour.

The several appearances at the Diet, with its electors (ancestors of kings), with its twenty-four dukes, thirty archbishops or other prelates, and many magnates more, amounting in all to upwards of two hundred, some of whom threw at him as he passed these and other kindly words in season : "Fear not them who can kill the body, but cannot kill the soul ;" his marvellous prayer in his own retirement, when at the crisis of his agony ; his bold avowal next day before the Diet, of Scripture as his only standard of appeal, and his final reply to the call to retract : "I cannot subject my faith to Pope or Council, for each has erred, so that if not convicted by Scripture, I

neither can nor will retract, for it is not safe for a Christian to speak against his conscience ; here I stand, I cannot do otherwise ; God help me, Amen !"—these and other incidents of that stirring scene are among the best known and most dearly prized treasures of history. The impression on the Diet may be imagined : it was as if a thunderbrand had fallen in their midst. Luther is ordered to quit Worms ; but is directly after put under the ban of the Empire. The faithful elector, however, snatches him off by stratagem to the seclusion of the Wartburg, where, under the name of Farmer George, he remains in safe keeping, and does that most important of all his life-acts, translates the Bible into German.

The battle of the Reformation was now virtually fought, and the backbone of Romish tyranny broken ; and therefore on the Diet of Augsburg and other events that followed we forbear to enter. Luther lived to see and guide (not always wisely) these subsequent fortunes of the movement till his death at Eisleben, February 18, 1546. He had hoped for the honours of martyrdom, quoting the saying of Tertullian, "The Church is watered with the blood of the saints," and the psalm, "We are accounted as sheep for the slaughter," Luther adds, "Truly it would grieve me sorely if I should carry my blood into the grave." But he *did* "carry his blood into the grave." He died among his friends, and it is almost superfluous to add, in a spirit of prayer and manly resignation. His will, which is preserved at Wittenberg, is an interesting and characteristic document, in which its author fails not to introduce "the Pope, the Emperor, kings, princes, parsons, and all the devils." He makes humble reference to his own writings as hasty and crude, but exultingly appeals from them to the writings of Melancthon as a precious treasure for the rising Protestant Church. As his end approached he exclaimed three times, "Father, into Thy hand I give up my spirit." He then uttered an impressive prayer. As death's ghastly ensigns gathered over his face his friend Jonas asked him, "Reverend father, do you die in Christ and in the doctrine you have preached ?" To which he answered with a loud and energetic "Yes," and soon after expired.

Little space remains to summarise the characteristics of Luther. His grand characteristic was strength and lion-like courage. His thick-set, robust form, large, strong jaws, and rugged frontal bones, projecting over eyes whose honest, fiery glance was more than some could afford to meet, were all significant of this. As has been remarked, no truer, braver man is to be found even among that Teutonic race, whose characteristic is valour. The same writer says : "Luther was great as an Alpine mountain is great—massive, stern, gigantic ; yet in the clefts of it beautiful fountains and flowers," referring to his love of music, gentle affections, playful domesticities, and ever warm and overflowing genialities. There were, however, spots in the sun ; and some of these needed no glass to detect them ; they were visible to the naked eye. But they were failings that leant to virtue's side, or, at least, were the natural exaggeration of his characteristic virtues. His firmness often took the form of obstinacy. His self-reliance sometimes bordered on self-infallibility. His courage easily kindled itself into ferocity. His very prayers and prayerful confidence sometimes approached the

confines of audacity. In his later years, Melancthon and his other friends had not a little to stand from his fiercer moods. His treatment of Zwingle and general conduct in that Sacramentarian Controversy it is impossible to contemplate without pain. But, with all these abatements, where in modern times shall we find a truer, nobler, better, braver man? His rediscovery and firm grasp of the great doctrine of justification by faith are without a parallel among uninspired men. Taking him all in all, we cordially concur in the numerous testimonies that pronounce him the greatest man for moral and spiritual strength that has appeared on the earth, since the days of holy apostles and prophets. His name is still a watchword, and his works follow him. The Reformation is still in progress, and the final act seems rapidly making way. The thundergloom of judgment is deepening and darkening over the mother of lies. Soon will the bolt descend and the shout be heard, "Babylon the Great is fallen." Emperors and hierarchs may plot and plan what they may, the word has gone forth, and the event is sure.

"Yes, speed or pass the tempest as it will,
The hour is fixed when the resplendent One
Seen by the prophet in the Patmos isle,
The Seraph from whose forehead flamed the Sun,
Shall bid the Evil City be undone ;
And with one fiery foot upon the shore,
And one upon the ocean's shrinking zone,
With lifted hand and thunder's sevenfold roar,
Give forth the awful words that Time shall be no more."

Glasgow.

JOHN GUTHRIE.

On Prayer for the Conversion of Individuals.

THE instructive and interesting paper on "The Prayer of Faith" in the July number of this Magazine suggests one important question which was not directly touched upon by the writer. It is this: "May we offer the prayer of faith for the conversion of an individual whom we select as the subject of our prayers? If so, at what times, under what circumstances, and within what limits may such prayers be offered?" This is to many Christians a most perplexing question. Many a godly father or mother, yearning for the salvation of a child more precious than life itself, would esteem it a priceless privilege to be able to pray, not only with fervour and with hope, as they do already, but with faith, for the true conversion and consecration of the beloved young soul. But may they, dare they believe that their prayers will be answered in this particular case? Here is the knot which many feel unable either to untie or to cut.

¶ We accept the definition of the writer whose paper we have alluded to, referring our readers to it for a discussion of the general question of the Prayer of Faith. "By the phrase 'prayer of faith' is meant prayer offered in the confidence that the particular blessing asked will be bestowed." Such a prayer must rest upon certain promises expressed or at least implied in the

Word of God. Now we can have no doubt that we may offer such prayer for the spread of God's kingdom to an indefinite extent, for we have been taught to pray, "Thy kingdom come; Thy will be done on earth as it is in heaven." A consistent minister, too, may pray with faith for the conversion of souls by his public and private labours, for he has such a promise as this to rest upon: "Take heed unto thyself and to the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." But the question before us is this: Is it possible in our intercessory prayers to fix our desires on some one soul; as it were to lay hold of that one soul by the prayer of faith, so as to be able to apply to such prayer our Lord's precept, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them?" To this question we do not think there is any direct answer in the Scriptures. We cannot find any precise promise on which to found our faith. But we must not rush to the conclusion that no answer whatever to the question can be found. Let us see how much light we can gain on this intensely interesting subject.

The great difficulty is the terrible fact of the freedom of the sinful soul for which we intercede. This is what is called a *factor* in the problem. It has an important part to play in every conversion. And it is what in mathematics is called, "an unknown quantity." The resisting power in a sinner's heart is one of those mysterious agencies which sometimes baffle all our calculations, and put to flight our most sanguine hopes. The rich young ruler, of whom we read in the Gospels, was able to resist the tenderest appeals and most solemn motives urged on him by the lips of Jesus Christ Himself. Might we not fear then, that no prayers of our own could ensure the turning of the sinner's wayward will? Or at least, might we not say that since God alone has access to the secret springs of that mystery of iniquity, a depraved heart, the influences which permanently affect it must be among those secret things which belong unto the Lord our God? If so we might pray with fervour and with hope. But we could not pray with faith, believing that our special supplications would be the means of securing the salvation of that one soul.

On the other hand, there are some precepts and promises which seem to point in an opposite direction. For example: when our Lord is explaining to His Apostles the cause of the failure of their attempt to cast out a peculiarly malignant devil from a possessed youth, He says: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and *nothing shall be impossible to you.*" This applies to the work of faith; but this work must rest upon the prayer of faith, and if it is possible to do the converting work, is it not possible to pray a converting prayer? But this promise being made to the Apostles, who had superhuman power, is hardly decisive for us in the present discussion. Again, the promise in 1 John, v. 16, is encouraging: "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death." But as the "brother" here spoken of is already a Christian, this, too, is hardly decisive as to prayer for a soul still unregenerate. We see a similar hopeful appearance in the words of James, in the last chapter of his Epistle. At verse 14 we read, "Is

any sick among you ? let him call for the elders of the Church ; and let them pray over him, annointing him with oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins they shall be forgiven him." The writer here refers to the special powers of healing, which were entrusted in the Apostolic Church, not to the Apostles only, but to many others, as we learn from the Acts, and the First Epistle to the Corinthians. Even if we hold with some that this promise is available now, we cannot believe that the prayer of faith shall save the sick under all circumstances, or we should possess the power of preserving our believing friends in an immortality on earth. Having thus given promises and directions suitable to a Church in which miraculous gifts were still enjoyed, James proceeds, in the sixteenth verse, to give an exhortation and a promise of a more general character. " Confess your faults one to another, and pray one for one another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." The case of Elias is added as a striking example of successful prayer for both temporal calamities and blessings. But no sooner has he given this illustration, than he returns to the subject of spiritual blessings, and speaks of the greatest possible need for faith, and the greatest possible work of faith, in the conversion of even a single soul. " Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Now combining these truths with others still to be mentioned, we venture to believe not only that the effectual fervent prayer of a righteous man may avail so much as to secure the salvation of some single soul, but that, under certain circumstances, he may offer the prayer of faith, and have reason to expect the conversion of the individual for whom he prays. We may perhaps see what are the conditions of such prayer if we notice two points : the character of the suppliant, and the character of his prayer.

I. The suppliant must be " a righteous man." He is righteous in a twofold sense. He is *right with God*, he is justified. And he is *right like God*, he has at least the germs of that holiness in which God's personal righteousness consists. He not only has the righteousness of God which is by faith of Jesus Christ, but the righteousness of God which is by the indwelling of the Spirit of Christ. In both senses of the word, his righteousness rests on his faith. But faith is a growth. And a truly righteous man will increase year by year in that faith which will make him mighty in prayer. He will be more and more " led by the Spirit." He will thus be brought into fuller sympathy with Christ. He will be filled with a more sincere and disinterested desire for the honour of Christ. He will ardently long for the extension of the kingdom of Christ. He will be deeply grieved with sin, not simply, or chiefly, because of its fearful consequences to the transgressors, but because of the dishonour done to Christ. He will feel it unutterably sad that the beloved Saviour should be treated with such despite by some of those very souls for whom He died. The prayers he offers for the salvation of sinners will become increasingly in tone like those of the Psalmist or of Daniel : " Help us, O God of our salvation, for the glory of Thy name ; and deliver us and purge away our sins for Thy name's sake ;" " De-

fer not for *Thine own sake*, Oh my God." If any one could hope to offer the prayer of faith for the conversion of an individual, surely it would be such a righteous man as this. But even he cannot do so as a matter of course. Something is said by James about the character of his prayer.

II. It is described as "effectual fervent prayer." The single Greek word rendered "effectual fervent," means more literally, "working." "The righteous man's prayer, which is working," or full of energy and intensity, seems to be distinguished from the more languid and formal prayers which even a righteous man may sometimes utter. The Apostle Paul speaks of "praying with all prayer and supplication in the Spirit, and watching thereunto, with all perseverance and supplication." What a lively, vivid, energetic kind of praying this! If the ordinary prayers that we offer do receive some evident answers, what might we not expect from such prayers as these? But it is that expression, "praying in the spirit," which puts us on the track of the prayer of faith for individual souls. In one sense every prayer we present is by the help of the Holy Spirit, "from whom all holy desires do proceed." But when we find Jude, in concurrence with Paul, exhorting his brethren to pray "in the Holy Ghost," as one means of keeping themselves in the love of God, we think both these inspired writers intend to mark off such prayers from those of a more ordinary kind. Some of the peculiarities of prayer "in the Spirit" are described in those remarkable words which we find in Romans viii. 26, 27. The Apostle teaches us that it is the indwelling, interceding Spirit, who sometimes awakens in our hearts desires too strong for feeble words. The mighty current of spiritual yearnings cannot be confined within the narrow channels of common language. "The Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Then follows the blessed truth that those prayers which are prompted by the Spirit will certainly receive answers, because they are already in accordance with the will of God: "and He that searcheth the hearts knoweth what is the mind of the Spirit," i.e., what the Spirit means, "because He maketh intercession for the saints according to the will of God." Now, if the Spirit thus prompts our prayers, He will not only teach us what to ask for, but when to ask for it. He will time as well as point the shafts of prayer, winged from our souls to the Throne of the Heavenly Grace. If we have this unction from the Holy One, we shall know all things; what to pray for, and when to pray. We shall be led by the Spirit not only in the paths of daily duty, but in the chamber of private prayer. To the Christian praying, may then be applied the promise to the Christian pleading his cause before a heathen judge, "It shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." He, the Holy Spirit, who puts the fervent desires into our hearts, will also put there a calm confidence that our prayers will be heard. He will enable us to offer the prayer of faith. And though He may have prompted us to pray not merely generally for spiritual blessings, but specifically and persistently for the conversion of some single soul, we may be able to offer the prayer of faith, to believe that we shall receive it, assured that "the things

which are impossible with men, are possible with God." For in such a case, the conditions of Christ's promise are fulfilled, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

We are well aware that this truth may be the occasion of fanaticism or self-deception. Half-enlightened Christians may indulge in presumptuous expectations, which will lead to bitter disappointments. But what truth is there, in connection with the work of the Divine Spirit on the human spirit which may not be abused? We do not deny the reality of the Spirit's teaching, because some excellent members of the Society of Friends have, as we hold, exaggerated the truth. Nor do we doubt that the interceding Spirit may at times lead one of "the sons of God" to ask in faith for special blessings, even on behalf of those whose wayward wills have set at nought all his efforts to win them to holiness and God. The evidence for such spiritual help, (whether called natural or supernatural, we care not,) must be part of that "secret of the Lord" which is "with them that fear Him." The reality of such interpositions has been attested by unimpeachable evidence, especially at times of awakening and revival, when Christians yield themselves more than ordinarily to the gentle influences of the Spirit. If we have presented a true view of this subject, surely it supplies a powerful motive to Christians to gain power to offer such prayers as these. What a privilege to know that it is possible for us to offer prayers which will certainly secure the salvation of souls. We grant that it is far from easy to do so. We may assume that it is only just possible—that it is one of the loftiest attainments of the Christian life. But what a motive to aim at that spiritual state which will enable us thus to pray. How can we hope to secure the help of the Spirit to guide us to such prayers as these? Not by any mere spasmodic attempt to lay hold on God in prayer. If we would pray in the Spirit, we must rise in the Spirit, and walk in the Spirit, and be led by the Spirit, and be more and more filled by the Spirit. In one of the letters of the late Dr. Lyman Beecher, to his son Edward, he writes, "I trust by this time you know what I have always known, that my prayers cannot save you, having never reached to such fervent efficacy as led me to feel I could claim the promise, but have constrained me when I have done all to waive the claim of promise, and rely only on the sovereign mercy of God." Such, no doubt, is the humiliating confession of multitudes of the best of Christians. For the conversion of their children and friends they offer the prayer of submission, of strong desire, and of hope, but never the prayer of faith. But what might they not do, if only they were more filled with the Spirit! Then they might claim the promise—"Nothing shall be impossible to you."

EDWARD S. PROUT.

Household Treasury.

A PASTORAL REMINISCENCE.

WILLIAM AND ABRAHAM were sons of a pious widow, by whose death they were left orphans in their youth.

Long and anxiously had the mother watched unto prayer, and might be said to have prayed unto watching, for the conversion of her boys, but they were growing up into ungodly manhood when she was called to her rest—her prayer unanswered, but not unheard. .

The brothers, though alike unregenerate, were not irreligious in the same degree. The elder, William, was an observer of the Sabbath, and an habitual attendant at the House of God. He was a member of my congregation.

The younger, Abraham, was, in every possible sense, living without God. They were married men when I became acquainted with them, and lived in my immediate neighbourhood.

I had begun to feel some interest in the elder brother, having noticed his attention and apparent feeling in the House of God, and especially under the preaching of the Divine Word. But my hope of him was not without misgiving. I believed that he felt his need of religion, and that he was not without good desire ; but I had cause to fear that there was an adverse passion—one hindering habit—which kept him from happiness and deferred hope. I had had, hitherto, no satisfactory conversation with him, and was the more pleased with the opportunity which he gave me one morning by the request that I would visit his brother Abraham, who had been some time away, and was about to be brought home ill.

As it is with this absence that the interest of my narrative begins, I premise an account of it.

Abraham, being out of work, had gone in search of it, and was technically "on the walk ;" and, though the support which he was in the habit of bringing home from his partially fore-spent weekly wages must have been small, yet his absence was necessarily felt, as it left behind him for his wife and child only the hard prospect of want.

On the day of his leaving home, as I subsequently learnt, his wife, although hitherto of prayerless habit, had been led in her distress to seek God, and to pray for her husband—specifying her desire that it might please God to visit him with some affliction for his good.

Coincidentally with the time of her prayer, it appears, her husband, who was moodily pursuing his way to a neighbouring town, met with an interruption. He had caught his foot against a stone, and turned angrily and cursed it. The profane formula was familiar to him, but this utterance, he afterwards told me, strangely appalled him. It seemed to ring upon his sense with fearful audibleness. He could not silence it. He could not forget it. Conscience awoke within him. A deep sense of sin possessed him ; and such was the fear with which it filled his heart, that he inwardly resolved never again to take work for a continuance where he might be tempted by example to use, or be ex-

posed to the hearing of profane language. The trial was at hand. He obtained employment, and, true to his purpose, finding himself in association with swearers, he disengaged himself at the end of the week, and went again "on the walk." He was to pass under the rod. Health failed him; symptoms of pulmonary disease appeared; and he returned home, in all likelihood, to die.

I found him, on my first visit, in a most abject state of mind, without hope either of life here, or of mercy hereafter. He listened with eagerness to the representation of the all-sufficient mercy of God in Christ. He soon seemed to recognize in the work of salvation *a provision for him*, and in the Gospel, *a message to him*. He suffered deep and agonizing repentance, but his perception of mercy was of an intuitive quickness. Seldom have I seen the power of Divine grace in its adaptation to human guilt and misery so instantly confessed. He seemed at once to comprehend and realize his true necessity, and to crave the true relief. Salvation in Christ became to him the one thing needful, and Christ the welcome One.

There was the obedience of faith; and peace and joy came with believing. The heart broke but to heal. The broken bones rejoiced. And it seemed, as if in sympathy with his mental amelioration, that the worst symptoms of his disease abated, and that the hope of at least a prolonged life appeared. There was, however, no diversion of his thought from the great subject which now wholly occupied him. Religious life developed fast, and there was growth. Repentant, prayerful, believing, he took the character of a disciple, and my intercourse with him soon assumed the peculiarity of Christian fellowship, becoming, as his wife was always present, a sort of domestic service.

I had not, hitherto, addressed her personally, upon the subject of her own salvation, feeling assured that she would see in her husband all that I could say to her. One day, however, after a very happy interview, in which some passages in the "Pilgrim's Progress" had come into conversation, I said to her "The good shepherd has names for His sheep, and I think He could acknowledge your husband by the name of Christian. Do you think He could find a name for you?" "I think He might call me Hopeful," was her reply. "How so?" I enquired. "I hope," she said, "I have not heard so much without being interested," and on further conversation, I learnt that she had been quietly laying to heart lessons of truth, taking impression of their reality, and getting experience of their power; and that she was ready to give a reason of the hope that was in her that the good Shepherd might find an encouraging name for her.

I began now, in my own mind, to put things together. It seemed that the prayer in which she had brought her husband's chastisement, and which had issued in his conversion, had re-acted upon her own heart and in self-concern, and was yet to have a further answer in her own.

This was happily the case. Together with her husband, she grew in Christian knowledge and experience; and I had the thankful satisfaction to see them walking hand in hand in the good way, "heirs together of the grace of life." There was a propriety in their united names—Abraham and Sarah.

It is not without much reviewing of the past that I record the admission of

Abraham into church fellowship as almost the only instance, during a ministry of many years, in which I have great cause for thankfulness, almost the only instance of which I have any recollection of having brought a convert in sickness to the Table of the Lord.

The home of Abraham and Sarah was now a happy one. But happiness on earth looks heavenward. The life which had quickened in this domestic heart was of celestial breath, and it aspired to its home. Affliction returned; and the hand was, this time, laid upon Sarah—the mortal hand. Rapid consumption soon removed her, full of faith, and hope, and joy, to the home of the redeemed. I witnessed her last moments. It was about sunrise, and she had just made sign to have the light admitted. The rays streamed in, but they fell faintly upon that upturned and brightening face. The eye was already radiant with celestial vision, as making familiar with “things not seen as yet”—things which none can see, and live.

The brother, William, entered the room. I took him by the hand, and said, “William, Sarah has gone to heaven to tell your mother that Abraham is converted—what shall she say of you? A gush of tears was the only answer *then*. But time perfected the reply. I believe in that hour, the bond of a life-long snare was broken. A changed heart became legible in his life. Sobriety, seriousness, and saving-enquiry, soon gave token of the forming character which it was my happiness to see mature in the prayerful man, and the avowed disciple of the Lord Jesus Christ. Abraham did not long survive his wife; and William, after a few years, followed both, it is believed, to the home of the whole family, of which heaven and earth are named.

The glory of the saved be to God alone; but, believing as I do in the mutual recognition of the saints in light, I think now, in the bringing of these sons unto glory, a mother must have partaken of the joy! B,

Dr. Crawford on the Atonement.*

THERE can be no question of the vast and vital importance of the subject of which this volume treats. It is the central truth of the Word of God—that which in a sense forms the keystone of the arch of Christian doctrine. On no theme of Revelation is it of greater moment to ascertain the real teaching of Scripture. We are quite aware that it is a notion, rather prevalent in our day, that it matters little or nothing what views men may entertain of Christ's person or work, provided they accept and follow what is suitable and practically useful in His teaching. They consider the Sermon on the Mount as containing the whole of Christianity to them. But this is very different from, and very much short of, what Christ's own teaching would lead us to expect, and what the Apostles taught. The “decease accomplished at Jerusalem” was frequently referred to by our Lord himself, and is the great truth to which His Apostles constantly direct our thoughts

* *The Doctrine of Holy Scripture respecting the Atonement.* By THOMAS J. CRAWFORD, D.D., Professor of Divinity in the University of Edinburgh. (Blackwood and Sons: Edinburgh and London.)

in their Epistles. What was meant by it? What relation or bearing has it to us? What place does it occupy in Christ's mission to this world? Dr. Crawford's book is an able, careful, and honest effort to supply Scriptural answers to these inquiries—a book, therefore, which we hail with thankfulness, and to which we heartily and earnestly direct the attention of our readers. We shall do best in our notice of it to give a brief account of its method and contents.

It is divided into four parts, the first of which deals with *The Doctrine of the New Testament respecting the Atonement*. In a series of sixteen sections the entire teaching of the New Testament on this subject is examined, and the conclusion reached on the principles of true Scriptural induction, showing the death of Christ to be sacrificial, vicarious, and a satisfaction to Divine justice. The second part treats of the *Confirmatory evidence of the Old Testament respecting the Atonement*, and discusses the prophecies which refer to the sufferings of Christ, also the Levitical and patriarchal sacrifices, with an examination of the non-expiatory theories of Bahr, Hofman, and others. The third portion of the volume is a *Review of various theories respecting the sufferings of Christ which have been proposed as substitutes for the Catholic doctrine of the Atonement*. Here the theories which make Christ's death a martyrdom, an example, a manifestation of Divine love, a grand specimen of self sacrifice, are all discussed in the light of the preceding Scripture testimony. In a calm, careful, patient, and masterly way Professor Crawford takes up the views of Mr. Maurice, the late Mr. Robertson, of Brighton, Mr. McLeod Campbell, Dr. Young, and Dr. Bushnell, and points out their error and defectiveness as explanations of the grand mystery of the death of Christ. We regard this part of the book as specially valuable, and much calculated to be useful at a time when these shallow and insufficient theories are captivating, we fear, many minds in all Churches. We say *shallow* theories, and such they are; for while there is a phase of truth in each of them no one of them can meet the requirements of the case, or explain the mystery of the doctrine of the Atonement. Yet to do this they are put forth by their abettors, and claim to be a fuller removing of difficulties, and a more rational exposition of the truth than that which the Catholic doctrine supplies. A section of this part of the book is devoted to a consideration of the "rectoral or governmental theory of the Atonement," of which the late Dr. Wardlaw was probably the chief modern expounder, and its alleged shortcoming is also examined. The fourth, and last portion of the volume, is a *Review of Objections to the Scriptural doctrine of the Atonement*, and ably refutes them. There is an appendix of notes and illustrations for the elucidation and confirmation of various points touched on in the text.

The chief thing that strikes one on reading this book is its Scripturalness—its careful, scholarly, and devout examination of the Word of God. This characteristic will constitute its great and abiding value. We have noted some statements to which we should take exception, and we cannot agree in all Dr. Crawford's interpretations of individual passages; but, as a whole, we consider his book the best examination of the subject, and the ablest defence of the Catholic doctrine in our language for our time. We heartily thank him, and trust his treatise will be widely and carefully read.

Obituary.

THE LATE REV. JOHN ROGERS.

Mr. Rogers was born at Wrexham, Denbighshire, in 1815. His mother was a godly woman, and from the first Mr. Rogers had the inestimable advantage of religious instruction. His mother, however, was a great invalid, and died in her 32nd year. Mr. Rogers's early life was marked by more than one thrilling incident. He was rescued from the attack of an infuriated cow by an attached sister at the risk of her own life. He fell into a mill-pool near the great wheel, but was courageously dragged out by a passing lady. He fell into a tin pit, from which he was taken considerably injured. He fell from a bridge into the water during a great flood at Wrexham, and an intrepid neighbour rescued him with difficulty. His first education was received at an old lady's school. She was a God-fearing woman, and is described by Mr. Rogers as having "wonderful power in winning the hearts of her little charges." Next he went to a school which was established for the benefit of Wrexham by the mother of the notorious Judge Jeffries, who was born at Acton Park, a mile from Wrexham. She also was a pious woman, and intimately associated with Philip and Matthew Henry. It is supposed that she was Presbyterian in her sentiments, and that her infamous son received baptism at the hands of some minister of that body, as no record of his baptism has been found in any of the parish churches of the neighbourhood. Brutal as was his conduct towards the Nonconformists that were brought before him, yet from a tender regard to his mother Jeffries winked at the Nonconformity of her friends, the Henrys of Broadoak. The father of the bloodthirsty judge seems to have had a presentiment of the evil courses and disastrous end of his son, for he used to say "he would die in his shoes," and the poor old gentleman did

live to hear of his son's ignominious death. Mr. Rogers next went to Dr. Daniel Williams's school, belonging to the Presbyterians, at Wrexham. Here he became connected with a Mutual Improvement Society of young men who visited the sick, distributed tracts, and performed the like useful services. From these labours of love he aspired to the Christian ministry. Before he was of age he was called to a Congregational Church at Lowestoft, Suffolk, where he laboured with great acceptance for eight years. Afterwards he ministered with much usefulness at Rendham, in the same county, for six years. Thence he was called in the providence of God to London, where he first became minister of New Tottenham-court Chapel Grafton-street. Subsequently, as the minister of Bedford Chapel, he laid the foundations of the Church there and erected the school-rooms connected with it, which has since been blessed with the services of the Rev. Thomas Jones, of Swansea, the present Chairman of the Congregational Union of England and Wales. Mr. Rogers most usefully occupied this sphere, surrounded by an attached people, till failing health compelled his retirement. After twelve months' rest, Mr. Rogers accepted the call of the Church at Bridport, where he laboured to the end of his life with an assiduity and holy zeal, often beyond his strength, which were greatly honoured of God. During his fourteen years of useful labour at Bridport, a new and beautiful chapel was erected, with two large rooms and seven small class-rooms for Sunday-school purposes, the whole constituting as complete a premises for carrying on Christian labour as can be easily met with. Mr. Rogers was also an active public man sympathising with every movement for the good of his fellow-men, and ever ready to extend the privileges of the industrial classes. He died in the full

faith and hope of that gospel which he had so earnestly preached for more than 35 years.

His mortal remains were deposited in their last earthly resting-place on Friday, June 30th, in the cemetery, Bridport. The mournful *cortege* was accompanied by a great number of the ministry of different denominations and laity, there being not less than two hundred persons in the procession. Many of the tradesmen's establishments in the town were closed as a mark of respect. The Rev.

A. M. Brown, LL.D., of Cheltenham, delivered an eloquent and touching address on the occasion, and on the following Sunday evening preached the funeral sermon in the Congregational chapel, which was densely crowded, from Matt. xxv. 21—"His Lord said unto him, well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Notices of Books.

The Martyrs and Apologists.

By E. DE PRESSENSE, D.D., Author of "Jesus Christ: His Life, Times and Work." Translated by ANNIE HARWOOD. (London: Hodder and Stoughton.)

This volume forms a further instalment of Dr. De Pressense's great work on "The Early Years of Christianity." It is divided into three parts, whereof the first treats of the mission and persecutions of the Church down to the time of Constantine; the second is on the Fathers of the Church of the second and third centuries, and discusses their distinctive and prominent characteristics; and the third part narrates the great controversial conflicts of Christianity, the attack and defence of our religion, and contains a full outline of the *Apologia* of the Church. It will thus be seen that Dr. Pressense occupies a wide field, and we can honestly say that he occupies it admirably, with much painstaking and much success. The same fulness of detail, the same accuracy of statement, and the same eloquence of style characterize this volume as did its predecessors. The philosophical tone, the catholic and Christian spirit, the hearty earnestness, and the poetic diction of the writer lead the reader on and

on, with much interest and enjoyment. His book is never dull, though abounding in solid instruction. The lessons which it teaches or implies are of the utmost importance for all time, and the work must become a standard one among histories of the Church. It has been specially prepared by the author for this translation, and we must say he has been very felicitous in finding so competent a translator as Miss Harwood, to place his book before the English public. We rejoice to find that Dr. De Pressense has obtained a place in the National Assembly of his country, but we trust he will be still able to pursue his useful labours as a Christian minister of much popularity and power, and that nothing will occur to prevent the continuance of his literary efforts and plans, in which the whole Protestant Church is interested.

The Training of the Twelve, or Exposition of Passages in the Gospel exhibiting the twelve Disciples of Jesus under Discipline for the Apostleship. By the Rev. ALEXANDER BALMAIN BRUCE, Broughty Ferry. (Edinburgh: T. and T. Clark.)

The author of this book tells us that he prayed to be led into green pastures, for he "found the old ones nibbled

bare." Notes prepared for a Bible class were worked up into discourses, and these into the present treatise. It appears from the preface that an infectious disease, from which one of his children suffered, made Mr. Bruce for a time "as a leper, separated from the congregation of the Lord," but this gave him leisure to finish the work. Very carefully he traces the training of these fishermen "whose God was yet the God of the Jews only, who knew of only one way to heaven—that which lay through Jerusalem—until they gradually came to have higher hopes and broader sympathies, to understand the nature of the work they had undertaken and the sacrifices involved."

The volume indicates a considerable range of reading, and contains some of the latest and best results of Biblical research. Difficult passages are grappled with in a manly manner. Here and there are suggestions of great value. Freely some portions are handled, but then it is in a spirit of love, and, as the author says in one place:—"The liberty that springs from love can never be dangerous." Mr. Bruce has great power of realising scenes; he makes us to hear the very voices of the Great Teacher and His disciples. The only thing we desired was a little more condensation in some parts, but diffusiveness is almost inseparable from the pulpit style. We heartily commend the book.

Biblical Commentary on the

Psalms. By FRANZ DELITZSCH, D.D., Professor of Old and New Testament Exegesis, Leipsic. Translated by the Rev. FRANCIS BOLTON, B.A. Vols. I and II. (Edinburgh: T. and T. Clark.)

We gladly receive these two volumes of Delitzsch on the Psalms, forming the first issue of Clark's Foreign Theological Library for the present year. Delitzsch needs no commendation from us, and this work on the Psalms, now first translated into English, will extend his repu-

tation amongst us as one of the ables living expositors of Scripture. The work begins with a lengthened and learned introduction, in which the history of Psalm composition, the origin of the collection, the arrangement and inscriptions of the Psalms, Temple music and Psalmody, and such matters are discussed. Dr. Delitzsch, in his commentary, endeavours to trace the origin of each Psalm as he proceeds, and the time of its composition, gives its general purport, and his comment throughout is able, thoughtful, and judicious, though necessarily brief. His exposition will be a valuable addition to every minister's library, for whom and for students of theology, it is specially intended.

Fuel for our fires; or, Coal-pits, Colliers, and their Dangers. (London: The Religious Tract Society.)

This volume contains much interesting and instructive information, and is well suited for the young. It traces coal from its first formation, hundreds of thousands of years ago, from beautiful trees and lovely ferns, and other vegetable growths which, by decay and pressure, became chemically changed, to the present time, when it is raised by our colliers from the pits in which it has been so long imprisoned, and used to light our streets and cook our food and warm our homes; to drive our machinery in England, and impel our steamships on their way to the ends of the earth.

Early Cumberland and Westmoreland Friends. A Series of Biographical Sketches of Early Members of the Society of Friends in those Counties. By RICHARD S. FERGUSON, M.A., Barrister-at-Law. (London: F. B. Kitto.)

In this little volume of sketches Mr. Ferguson has furnished not only much that is interesting respecting the early history and struggles of the Friends, but has thrown some valuable light on the general ecclesiastical doings of the seven-

teenth and eighteenth centuries. The introduction and appendix add greatly to the value of the volume.

Heavenly Love and Earthly Echoes.

By a Glasgow Merchant. Author of "Reason of Hope," &c. Second Edition. (Edinburgh: Edmonston and Douglas.)

The papers contained in this little volume are fitted to be eminently useful. The spirit and tone that pervade them indicate a mind deeply imbued with the great verities of Christianity. It would be well for our country and the world, if many of our merchants blended such exercises as these with their mercantile pursuits.

Things New and Old Relative to Life. Being sermons on different subjects. By T. H. (London: Hodder and Stoughton.)

These sermons are from the pen of Mr. Hughes, although he does not give his name. They appear, he says, because he "has been deprived of his status and liberty to exercise his ministerial gifts and functions," and that through them he might still hold some intercourse with his former hearers. They are able sermons, distinguished by the clear thinking and vigorous style characteristic of all that Mr. Hughes has written. It is surely an unrighteous thing that such a man should be silenced, and not less so, that he should submit to the silence imposed.

The Day of Bereavement: Its Lessons and its Consolations. By GEORGE W. MYLNE. (London: Nisbet and Co.)

Bereavement comes everywhere, and therefore, at one time or another, this little book will be a fitting visitant to every family. Where the shadow of bereavement now rests it cannot fail to be welcome. It is written with pathos and faithfulness, breathing sympathy with the bereaved, and directing them to the true source of consolation and support.

The British Quarterly Review.

No. 108. October, 1871. (London: Hodder and Stoughton.)

A good number of this well-conducted serial, with eight articles of varied interest. Those on the "Early Sufferings of the Free Church of Scotland," "Wesley and Wesleyanism," are informing, and will gratify readers who like ecclesiastical history. "Letters and Letter Writing" abounds in pleasant gossip on this attractive theme; while the article on Darwin's "Descent of Man" deals ably with that writer's theory of the origin of our race.

La Debonado; Scenes, Sketches, and Incidents in France and Germany during the War. By J. DUNCAN CRAIG, D.D. (London: Nisbet. 1871.)

This small volume has very miscellaneous contents. We prefer the prose to the verse, and that part of the prose best which describes the author's efforts to spread the Gospel among the people of Germany and Southern Europe. His descriptions of the recent war are vivid, and help us to realise something of the vast misery which pressed both upon the victors and the vanquished. The work is healthy in its tone and zealously Protestant in its aim.

The Gospel Church in its Constitution, Worship, Order, Ministers, and Ministrations. By HENRY WEBB. (London: Simpkin and Marshall.)

The author of this work is a devout and serious thinker. With many of his views respecting the nature of a Christian Church Nonconformists have long been familiar. His outline of the aims of Church life is sound and instructive; though many will differ from him with regard to the plans by which he proposes to realise his idea. He advocates the free ministerial action of all who possess gifts, and bases his argument upon those passages in the Epistles which regulate the use of supernatural

endowments, as prophesying, tongues, interpretation of tongues, healing, and other gifts, which were extraordinary and belonged to a transient and provisional state of the Church of Christ. Like the pillar of fire and cloud, the daily manna, and the flow of water from the smitten rock, these were discontinued when they had answered their end. To suppose that ordinary abilities, improved by education and directed by Divine grace, represent the gifts and require the directions for their exercise which we find given to the Corinthians is really to prove once more how difficult it is to read the New Testament aright. At the same time we avow the wisdom and rightness of the principle that all Christian members have a work to do which they cannot neglect without injury to themselves and others.

Christian Stewardship. Reminiscences of the Life and Labours of Henry Craigie, W.S., of Edinburgh. By the Rev. W. WATSON. (Menzies, Edinburgh.)

The records of a man of much intelligence, enlightened piety, and active beneficence, are always welcome. But as a life, this sketch is singularly disappointing. So excellent a man was

worthy of a more extended memoir, and as a "writer to the signet" he must have had a large circle of acquaintances, professional and otherwise, who will look in vain for any adequate representation of him in these pages.

Under the Shadow. A daily text book for all in sorrow and suffering. By One of Themselves. With an Introduction by MARIANNE FARNINGHAM. (London: J. Clarke & Co.)

A text of Scripture and a verse or two of a hymn for every day of the year, generally well chosen.

The German Drummer Boy. Adapted from the German. By Mrs. CAMPBELL OVEREND. (Edinburgh W. Oliphant and Co.)

A tale of the time of the First Napoleon's invasion of Russia, and of the ever memorable retreat from Moscow. The history of the drummer-boy is touchingly given, and the story graphically portrays "the horrors of war."

French Bessie. By P. E. S. (Edinburgh: Johnstone, Hunter and Co.)

The duty and the delight of a forgiving spirit is illustrated by this short and charming tale.

Our Chronicle.

PARK CHAPEL, HORNSEY.—RETIREMENT OF THE REV. J. CORBIN.

On Wednesday evening, September 27th, there was a numerous assemblage in the lecture-hall at Park Chapel, Hornsey, on the occasion of the presentation to the Rev. J. Corbin of a testimonial of regard from the Church and Congregation among whom he has laboured for the last fifteen years, and his official connection with whom he has been compelled to terminate owing to continued ill-health. The Rev. A. Hannay, Secretary of the Congregational Union, presided, and among those present were the Rev. Dr. Ferguson, Rev. Dr. Geikie, Rev. J. Viney, Rev. W. J. Holder, Hy.

Wright, Esq., B. R. Thomson, Esq. John Clapham, Esq., &c.

Since Mr. Corbin commenced his labours at Hornsey, the membership of the Church has increased from 36 to over 200, and no less than eleven new places of worship have been built in the neighbourhood. Still the Church maintained its numbers, and the chapel had been enlarged. Two years ago at the request of the Church Mr. Corbin proceeded to Madeira, whence he returned with apparently renovated health. Before long, however, it was manifest that his strength was not equal to the full labour of the pastorate. His health again failed, and, after due deliberation, he

came to the conclusion that it was his duty to resign his charge. It was not without a "wrench of the heart" that pastor and people concurred in this severance, and it was resolved that the separation should not take place without some unmistakable exhibition of the regard in which he was held.

A memorial, couched in very gratifying terms, had been prepared and signed by the senior deacons on behalf of the Church, and was now presented to Mr. Corbin, accompanied by a cheque for £1,150; while to Mrs. Corbin the ladies of the congregation presented a Davenport and a handsome ormolu timepiece. The speakers during the evening were the Chairman, the Rev. Dr. Ferguson, Messrs. C. K. Bedells, Walter Hazell, H. Smith, John Clapham, H. Wright, B. R. Thomson, and Jonathan Hazell; and the proceedings throughout were of the most gratifying character. Mr. Corbin spoke with much feeling in acknowledging the kindness which had been shown to him, and which, he said, was but a consistent part of an harmonious whole, their treatment of him throughout having been one of undeviating kindness. His concluding words to them were—"Dear brethren, keep together, love one another, and may God bless you." The Rev. J. Viney closed the proceedings with prayer.

BURY, LANCASHIRE.

The Rev. W. Roseman, after a pastorate of upwards of thirty-two years over the Church at the Castle Croft Congregational Chapel, Bury, Lancashire, feeling himself unable longer fully to discharge the duties which the interest of the cause demanded, resigned his charge in September last. On Thursday, September 28th, tea was provided in the school-room, of which about 400 persons partook, after which a public meeting was held in the chapel, presided over by Thomas Barnes, Esq., of Farnworth, who expressed his satisfaction at being present to show his esteem for the retiring

pastor whom he had known from his coming to Bury. Mr. R. Butcher, the senior deacon, read an address to Mr. Roseman—which was beautifully written and bound and had affixed to it the signatures of the officers of the Church and Sunday-school, &c., and also that of upwards of 360 members of the Church and congregation. After the reading of this he presented it to Mr. Roseman, along with a beautiful purse and £200, as a token of affectionate esteem. After the presentation and a suitable and feeling acknowledgment by Mr. Roseman, several ministers and gentlemen took part in the meeting.

CONGREGATIONAL SCHOOL.

The new wing of the Congregational School at Lewisham for the Education of the Sons of Congregational Ministers was opened on 3rd October by a public *déjeuner*, to which many friends sat down. The building has been erected at a cost of £3,000, and will accommodate twenty-five more scholars in addition to the seventy-five now receiving education in the place. Mr. Samuel Morley, M.P., presided at the proceedings, and congratulated the friends on the excellent education the school afforded to the sons of many ministers who were not too well paid. He was happy to state that the new building was paid for with the exception of £70, and if those in the room would subscribe £35 he would give the remainder necessary to clear off the debt. There was then £102 collected, so that there is a balance in hand. The meeting was addressed by the Rev. Thomas Binney, the Rev. Thomas Rudd, B.A., Head-Master, Revs. Drs. Stoughton and Ferguson, R. Marten, B.A., J. Kennedy, M.A., I. V. Mummery, H. Jeula, Esq., and others. The Midsummer prizes were then distributed to the boys by the Chairman, and an address was delivered to them by Rev. S. McAll, M.A., of Finchley. Cordial votes of thanks were presented to the principal of

the school, and to the Rev. Josiah Viney, the Honorary Secretary, to whom the school in its present state of prosperity owes much.

COLLEGE FOR DAUGHTERS OF CONGREGATIONAL MINISTERS.

The foundation stone of this building was laid on Thursday, the 5th October, by Samuel Morley, Esq., M.P., when, in spite of unfavourable weather, a large number assembled at the site, near Old Dover-road, Gravesend. Many ministers were present. After the ceremony prayer was offered by Rev. C. Clemance, B.A., of Nottingham. In the evening a public meeting was held in the Assembly Rooms, at which Thomas Scrutton, Esq., Treasurer, presided. The Rev. Wm. Guest, the Honorary Secretary, gave an account of the financial position of the undertaking, stating that the total sum for immediate use is £6,100, of which £5,800 is for the building fund. The anticipated cost of the edifice is £29,500. Mr. Morley in his speech promised to double his donation of £500 if the carrying out of the complete structure were accomplished at once, and not a part of it only, with £200 annually for three years towards the support of the Institution. The meeting was afterwards addressed by the Revs. J. Kennedy, M.A., A. Turner, of Ashford, C. Clemance, and by Messrs. Thomas Simpson, J. H. Hutton, and E. C. Robins, the architect.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The autumnal meetings of this body were held at Swansea on October 9th and following days. Rev. R. W. Dale, M.A., of Birmingham, preached the inaugural sermon on Monday evening, at the Walter-street Congregational Chapel, from Psalm cxxii., 1 and 2.

The congress of members and delegates, numbering from 700 to 800 ministers and laymen, assembled on Tuesday

morning, the 10th, under the presidency of the Chairman of the Union, the Rev. Thomas Jones, of Swansea, who delivered an able and eloquent address on *The Relation of the Church to the Secrecism of the Age*, which was well received by a crowded audience.

After the deputation from Scotland, the Rev. W. D. Knowles, of Perth, had been introduced and welcomed, the Rev. David Thomas, B.A., of Bristol, read a paper "On the supply of Candidates for the Christian Ministry," which was followed by a discussion. A resolution was moved by the Rev. John Pillans, seconded by the Rev. T. Gascoigne, and carried, expressing the satisfaction of the Union, in view of the motion to be brought before the House of Commons by Mr. H. Richard, M.P., to inquire into the principle of arbitration in the case of all national estrangements.

At the evening meeting a paper was read by the Rev. Dr. Rees, of Swansea, "On the establishment of English Congregational Churches in Wales." Addresses on this subject were delivered by Rev. J. Davies, of Cardiff, Professor Morgan, of Carmarthen, and Mr. Henry Richard, M.P.

The proceedings of Wednesday commenced with a special prayer meeting. The assembly afterwards considered the revised draft of the Constitution, which was adopted with the exception of rule 8, which referred to the travelling expenses of ministers.

Sectional meetings were held in the afternoon, and several important papers read and discussed—by Dr. Henry Allon, "On the Amalgamation of Congregational Colleges;" by the Rev. A. Mackennal, B.A., "On teaching in the Church by means of adult classes and open Conferences;" and by the Rev. J. Baldwin Brown, B.A., "On doctrinal provisions in Trust deeds."

In the evening a general Missionary Meeting was held in the Music Hall, at which H. O. Wills, Esq., presided.

On Thursday, at the morning sitting, the attention of the Union was given to the question of National Education. On the motion of the Rev. R. W. Dale, M.A., seconded by the Rev. W. Outhbertson, a resolution was unanimously passed condemning the educational policy of the Government, and calling upon Congregationalists throughout the kingdom to resist the appropriation of rates to denominational schools, and to seek to obtain the amendment of the Elementary Education Act.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSIDENT MINISTERS.

This Society was founded more than fifty years ago, and has now accumulated property of above £17,000, the dividends from which have of late been the principal portion of the Society's income. Formerly it received much more aid from annual subscriptions than it does now. We have, therefore, pleasure in directing the attention of our readers to its claims, and to the appeal in its behalf inserted among the advertisements of our last number. Many of the former friends of the Society have died, and its existence as a most useful charity is scarcely known to the younger generation. At the present time sixty ministers are receiving benefit from its funds, thirty-one of whom are Independents and twenty-nine Baptists. The Rev. George Rogers of Camberwell, the Secretary, will gladly supply information or receive contributions to the funds of this Institution.

HACKNEY COLLEGE.

The present session of this Institution commenced on September 6th, when the committee, professors, and students, with many other friends, assembled in the Library, under the presidency of the Treasurer. The opening address was delivered by the Rev. J. De Kewer Williams, who took for his subject "Three Hackney Worthies"—the late Dr. Henry Foster Burder, Dr. Francis

Augustus Cox, and Dr. John Pye Smith. With much judgment and taste, Mr. Williams presented the respective idiosyncracies and services of these eminent men, and closed an interesting discourse by pointing out for imitation their faithfulness to "the glorious Gospel of the blessed God." The College has resumed its work with a full complement of students.

NEW COLLEGE.

This College has commenced its new session with about fifty students. The usual opening *soirée* was held on Friday evening, 29th September, but the tempestuousness of the weather kept many friends away, and not more than half a dozen ministers were present. After prayer by Dr. Stoughton, Professor Nenner delivered the introductory lecture on "The Poetry of the Bible." In illustration of the poetry of the Old Testament he gave a new translation of the song of Deborah, which was much admired. Mr. Mudie and the Rev. G. D. Macgregor afterwards briefly addressed the meeting.

APPRENTICESHIP SOCIETY.

The biennial meeting of the Society for Assisting to Apprentice the Children of Dissident Ministers was held on Tuesday, September 26th, James Scrutton Esq., in the chair. Prayer was offered by the Rev. J. H. Wilson. The report of the Society's proceedings for the past two years was read by the Rev. I. Vale Mummery, the honorary secretary, which stated that thirty-two candidates had been elected to the benefit of the institution, and the sum of £576 10s. voted towards their apprenticeship expenses. Very decided testimony was borne by letters which were read to the value of the society which renders such important aid to the children of our less affluent ministers. The Revs. W. Tyler, W. Beare, J. W. Wilson, J. Poulter, Messrs. W. W. Kilpin, J. Frost, J. Newling and others took part in the proceedings.

THE CHRONICLE

OF THE

London Missionary Society.

I.—The Claims of China.

BY THE REV. ALEX. WILLIAMSON, LL.D.

CHINA proper consists of eighteen provinces, each on an average as large as Great Britain; so that China is just like eighteen Great Britains placed side by side. It naturally divides itself into three great sections—the south-eastern, the central, and north-western. The south-eastern portion lies, for the most part, within the tropics, and has all the peculiarities of a tropical country; the central embraces the great delta plains of the Yang-tsze-Kiang and Yellow River, and is as truly the offspring of these rivers as Egypt is of the Nile, and is nearly as fertile; the north and north-western provinces are mountainous, and possess a fine, healthy climate, bearing a marked resemblance to Kentucky, Virginia, Pennsylvania, New York, Massachusetts, and Maine.

Like Europe, it embraces every configuration of country and every description of soil. There are hills and valleys of all descriptions; large tracts of champagne country, like France and Belgium; mountainous districts, like Switzerland; low-lying countries, like Holland, and so on. But it is far richer than Europe. Advancing three degrees nearer the tropic of Cancer and extending to Mongolia, possessing every degree of altitude from the sea level to the line of perpetual snow, it produces everything necessary not only for the sustenance, but for the comfort and luxury of man. Perhaps there is nothing which grows in any part of this world but would grow in some part or other of China; and no man, be his country and constitution what they may, but would find a climate to suit him in that empire.

Larger than Europe, and richer in agricultural products, it is also far richer in its mineral resources. In every one of its eighteen provinces there are great deposits of coal; in some provinces coal underlies the whole country,—coal of all descriptions—bituminous, anthracite, cannel, and lignite—much of it equal to the best found in any part of the world, as has been verified by scientific men in Europe and America. In Hunan we have a coal-field larger than the aggregate of all the coal-fields of the greatest coal-producing countries in Europe; in Shan-si another coal-field one and a half times larger than the aggregate; while in the other parts of North China we have coal-fields seven times greater than all the coal districts in Great Britain; and so on with the other provinces. Or looking at it in another light, we have 419,000, or nearly half-a-million, of square miles of coal in China. This is sufficiently startling; but there is another fact connected with this matter which adds tremendously to the import of these figures. Side by side with all the coal-fields explored are iron-ores and iron-stone of all descriptions; and most remarkable of all, the commonest in North China is the black oxide of iron—true magnetic iron-ore. So extensively does this prevail, that the natives use only this variety in the preparation of their iron utensils, and pass by fields of other iron-ore and iron-stone which would be perfect fortunes to manufacturers in our own country. The writer speaks of what he has seen, for he has picked this iron-ore out of the ground, found it to contain from 60 to 80 and 85 per cent. of pure iron, and, placing it among needles, found it a magnet of the most powerful description. The other minerals, such as gold, silver, copper, lead, and tin, are upon an equally magnificent scale.

THE HUMAN ASPECTS OF CHINA.

Suppose no China, and suppose that the Chinamen were distributed over the whole world—Europe, Asia, Africa, America, Australia, and the isles of the sea—every third man you should meet would be a Chinaman, and every third house a Chinese dwelling! Speak of Jamaica! why, there are more people in Peking than in the whole island; or of the Samoan Islands, a most promising group of the South Seas, with its 35,000 people! that would only be a little bit of a city in China. There are a dozen cities within a few days' journey of Chefoo in which there are as many, and in several instances double, that population. Speak of Madagascar, with its 4,000,000 or 5,000,000—that is only one-seventh of the population of the province in which it is my privilege to dwell.

The mental capacities of the people are of no inferior order. Their coherence as a nation, and their wonderful career through more than four thousand years, speaks for the remarkable vitality and importance of the race; the size of the country, the extent and activity of the population, and the efficient manner in which the people have been governed during these four millenniums, prove to demonstration that there must always have been among them minds of the very highest order, in point of width of view, force, vigour, decision, and persistency of character.

In the very earliest times the Chinese put their finger upon a principle which has only of late been fully recognised among ourselves, viz., that the mind is the man, and that only in proportion as the mind is educated, furnished with knowledge, and garnished by virtue, does the man truly rise among his fellows.

"Howe'er it be, it seems to me 'tis only noble to be good," is a thought recognised in Chinese books four thousand years before Tennyson was born. This principle has entered into all their departments of State, all the ramifications of society, and come down to our time like some strong all-pervading antiseptic, preserving and purifying. It guided the heads of the people in the selection of their emperors, the emperor in the appointment of his ministers, secretaries, and officials of all ranks; it guided magistrates in their choice of subordinates; it led to the establishment of schools throughout the whole empire; it was the origin of the system of competitive examination, by which it was sought to single out the ablest minds and most virtuous men in the nation for the offices of responsibility and government. And although it has often been sadly departed from, yet it has been their rallying cry in all their revolutions, and the guiding star in the reconstruction of their governments. They have no hereditary aristocracy. The men of letters are the only true nobility; they rank before all classes, no matter how wealthy or influential; and in social meetings they are invariably shown into the first seats. Farmers come next, for upon them depend the support of the people; mechanics rank third, for their ingenuity tend to economise human toil and multiply human resources; merchants only buy and sell that which is made to their hands, so they are placed fourth, and next to the rabble.

Their extensive literature, embracing books of all descriptions—full dynastic histories from the very earliest times, works on natural history, astronomy, geography, mathematics, morals, political economy, agriculture, arts, biography, language, military tactics, astrology, belles lettres, and other departments of literature—speaks for the intellectual propensities and activity of the people.

The fact that they preceded us in many of the most important discoveries of modern times, such as silk, the compass, gunpowder, paper, printing, porcelain, etc., speaks for their inventive genius. They had all the comforts of life, and many of the modern appliances, when our ancestors were savages. Their theory of government, their voluminous code of laws, evince their insight into human nature; the theism and high morality of their ancient books indicate the religious elevation to which they may attain; their philanthropic institutions speak of their thought for the poor and suffering, while their regard for politeness and decorum tells of their high aims after purity. Their populous cities, with strong walls, buttresses, and towers, show forth their strength and skill; the thousands of busy shops of every conceivable description speak of their varied industries, and altogether impress the traveller with a sense of wonderment and hope. The more I have travelled among them and mingled with the people, the more have I been struck with their mental promise, their plodding persevering propensities, and their docility and love of order.

Further, the Chinese are the hope of the East. Every one who has travelled in these distant regions knows how vast the territories, both continental and insular, which yet remain in a state of nature, and the home of wild beasts. Immense tracts—in fact, by far the greater part of Cambodia, Siam, Burmah, North-eastern India, Sumatra, Java, Borneo, Timor, and the multitudes of islands of the East Indian and Malayan Archipelago, literally millions of square acres, as much as the whole area of Europe—yet remain covered with jungle. The natives obtain their food too easily, and so are a lazy and hopeless people. Europeans fall before the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these unwholesome regions. And they are entering these places by the thousand. In Java there are at least 150,000, at Singapore 80,000, in the other places proportionate numbers. They are multiplying rapidly, and the probability is, that they will supersede the natives, who will either fall before them or be incorporated with them, and so they are sure to be soon the ruling spirits in all these localities.

And not only in the tropics does this hold good: it is equally true of Manchuria, Mongolia, and Siberia. The Chinese are fast moving into these countries, laying their plodding, persevering, determined hands upon these wild but promising regions; and as they advance, Boreas yields to Ceres, and the climate becomes milder, and the soil increasingly fertile.

VANTAGE-GROUND FOR CHRISTIAN WORK.

(1.) China possesses a written language, through which we can communicate our ideas to Chinamen in every province of the empire, and in every part of the world where Chinamen are. Again, in North China there is a second language, which is the colloquial of the people in that quarter, which is also a written language, and which reaches from the Yangtze-Kiang to the Amoor, and {from the Yellow River to India—spoken by more people than any other, except perhaps the English.

(2.) Education prevails very extensively. Every village or town has schools in proportion to its size. There has been considerable diversity of opinion expressed in reference to the prevalence of education in China. It stands thus. Shopkeepers can all read and write, and keep accounts. The classes above these are yet better instructed; and many among them can not only read the mandarin colloquial, but also the classical style. Below the shopkeeper there is less attention to education. The sons of well-to-do farmers and innkeepers, and many of the peasants who attend markets, can read; but the great bulk of farm labourers, and the coolies engaged in the cities and seaports, are without this accomplishment. There is one great defect in the educational system: the women are neglected. In all North China I have never met with a girls' school. Sometimes a father of literary tastes, who has money to spare, engages a tutor for his daughters; but this is not very common; so that the women, as a rule, receive no mental training. Indeed, the condition of the women is the blackest spot on Chinese civilisation.

(3.) Their literature—ancient, varied, and most extensive—is all based on truths and moral maxims, to which missionaries can refer with great power, even as we appeal to the Bible. In their earliest and most revered writings—viz., the five classics—the unity, personality, supremacy, beneficence, and ever present providence and control of the living and the true God, are explicitly taught. Some of their hymns to Him are truly sublime. In the next ancient writings—viz., the four books of Confucius—the duty of man to man in all the relations of life is most clearly enunciated. The duties which relatively belong to king and subject, father and son, husband and wife, elder and younger brothers, and friend with friend, are all clearly set forth.

(4.) The first book which the boys are required to commit to memory is the Trimetrical classic—a finely composed book, full of excellent moral, social, and political maxims. The next books are the books of Confucius and Mencius; and the highest are their five ancient classics, embracing their ancient history, natural theology, and political economy. These

books also form the basis of all their public examinations, so that Chinese youths are carefully indoctrinated into all the principles and high morality of these famous old books ; and thus their minds are kept on " the line of limitless desire."

(5.) Up to the time of our Saviour there were no idols in China. In none of the classics is idolatry or immorality countenanced in any shape or form. And not only so, but in all ages, more especially since the introduction of Buddhism and Tauism, books have been published in every generation by scholars denouncing all such abominations.

(6.) Their theory of government is perhaps the most perfect upon earth. Their laws about succession, the selection of the wise and the talented for rulers, their code of laws, are all admirable.

PRESENT STATE OF THE COUNTRY.

But, alas ! there is a great distance between the knowing and the doing, the theory and the practice. Alas ! for the depravity of the human heart. Selfishness broke down their fine theories of government. The love of power set at naught the noble maxims of their classics ; filthy lucre has proved too much for Imperial examiners. Poverty on the part of the Government, induced by our own wars with them, has led them for years to sell offices to the highest bidder. These men who now buy office, seek not only to make it pay ; but, to make the most of it, they now squeeze the people. Magistrates of all degrees take bribes. In fact, things could hardly be worse than they are. Rapacity and corruption pervade every department of the State in a far greater degree than foreigners ever imagine, and the nation has been for years in a state of disorganization and demoralization. A wide-spread sense of insecurity pervades the people, and paralyzes every energy ; commerce is confined to the bare necessities of life ; misery prevails even in the finest parts of China. Mistrust meets us everywhere : travellers are unanimous on this point. Take the most recent : Baron Richtofen, who has been over a large portion of the empire, tells us " he found the peasants living in mud huts, in great destitution, even amid the richest regions in the world."

The fact is, that the only portions of China, where there is a sense of peace, and consequent prosperity and happiness, are in the neighbourhood of the ports, where foreigners reside, or on the lines of the rivers, canals, or highways which lead to these ports, and so are benefited by them. And so much is this the case, that the seats of all the rebellions in late years, and the districts from which the rebels recruited their ranks, were those in the interior, which are far removed from foreign commerce.

The Government is unable to control its own subjects. There are rebellions in the west and north-west, pirates on the coasts, pirates on the rivers and lakes—often so strong, that the local magistrates themselves have to buy their own protection;—superstitions of all descriptions reigning in every mind; opium-smoking everywhere, and immorality; idolatry in all directions; the women ignorant, degraded, and oppressed; practices of the most cruel and repulsive character—as the suicide of women—encouraged; and social monstrosities riding unchecked throughout the land.

A PLEA FOR CHINA.

Here, then, we have a people embracing one-third of the human race,—a people possessing vast territories, as rich and fertile as ever they were, territories full of immense mineral wealth, as yet practically untouched, all indicative of a triumphant future,—a people of great reach of intellect, fertility of resources, full of energy and enterprise, fitted by nature and disposed by training to contend with any obstacle, and carry out their enterprises in spite of all opposition,—a people, in a measure, cultivated and prepared to receive all that can be placed before them for acceptance,—a people whose youthful minds are directed towards moral excellence as the acme of all ambition, trained to imitate virtuous examples, and to watch the springs of action, taught to set mental accomplishment above wealth, and virtue above nobility,—a people, through God's providence, so hammered and blended together, that they retain their characteristics as well among the most vigorous and levelling races of the world, as among the immobile populations of the Archipelago,—a people that has struggled after civilisation and high attainments, for thousands of years, passed through revolution after revolution, disorganization and reconstruction;—a people ready to receive the word of emancipation, enlightenment, and new life, which their Father and our Father has entrusted to us for dissemination among them—a people possessed of all the elements of success and dominion, with no end of material resources, and with brains to plan and govern. They have always been the Imperial race of the East, and are as able as ever to exercise dominion and power. Say, is there a people in this wide world who have such claims upon us?

How have these claims been met? For these ten or fifteen years we have had somewhere over a hundred ordained missionaries labouring in that empire; that is, one missionary for 3,600,000, or one minister for a larger population than there is in the whole of Scotland. Of late years

we have not been able to keep up our missionary staff. Almost all the stations of the British Missionary Societies are short-handed. In former years, men of high cultivation and great ability were needed for the preparation of dictionaries and grammars of the Chinese language, for the translation of the Bible, the preparation of books, and the organisation of missionary operations. These men have done their work. The Chinese language has been mastered, tabulated, and set forth in dictionaries and grammars in such a way as to render its acquisition a much easier task than formerly. Bibles, and books of almost all descriptions, are at the ports ready for distribution. Plans have been devised and experience gathered, to guide evangelistic labourers. We now need another class of men—men of action, men to convey these Bibles and books into the interior, men of good sound English education, with clear heads, warm hearts, and full of enterprise, to take the books to the people, and tell them what they are. Of course, we need men of the highest ability and learning still, *and the more the better*; but there are spheres for all descriptions of Christian men. There are all classes of people in China—rich and poor, high and low, educated and illiterate, just as amongst ourselves; and so there is room and a call for all kinds of labourers. Cultivated minds may be better adapted for the *literati* of China, but these are only one in a thousand. We need men and women too for the masses.

And there can be no doubt that young men, such as are to be found in our mercantile offices, with that culture and education which British Christian society imparts, are fit not only for the masses, but for any Chinaman that lives, for “I count the grey barbarian lower than the Christian child.” The knowledge and information which some even of the highest, and of those next the throne, possess, is naught to that possessed by many of the humblest members of our young men’s associations.

Most of our very best missionaries have come from this class. Morrison, the founder of Protestant missions in China, was a last and boot maker, and, after two years’ training under Dr. Bogue, was sent off to China. Milne was put out to farm service when very young, was afterwards a house-carpenter; he got three years’ training, and then was appointed to China. Medhurst, the most illustrious name on the roll of Chinese missionaries, was a printer, and only received six months’ tuition under Dr. Collison. Gützlaff was originally a brazier. And so with many of the most prominent missionaries in other fields. The great thing is, good natural ability, and a passion for mission work. Such men can get training in China, or train themselves. Two of the ablest men in China at the present moment, and furthest advanced in the language, went out

as laymen ; and surely there are as good men in the world now as have come forth before ! “The olden age, the golden age !” Surely the olden age is not the only golden age for piety and power.

You have seen the country at the beginning of spring : the landscape is bleak, barren, and uninteresting ; the fields are cut up by the plough in all directions ; some seed is in,—the crocus in blossom, the buds swelling on the hedgerows, and everything is indicating the enormous power beneath, which is soon to clothe our fields with luxuriance, beauty, and fruit. This is an emblem of China ; terrible rebellions have ploughed up that country throughout its length and breadth ; some seed is in ; the Christian converts who have been gathered at all points where missionaries have established themselves, are the promise of the coming spring ; the intelligence, energy, and devotion which many native Christians evince, is a glimpse of the tremendous potentiality which is hidden to our view. Young men ! the seed of eternal life in abundance is prepared, lying waiting for your hands. We need sowers. If you do not come forward the furrows will close, weeds will spring up, and it will need God’s ploughshare again before the plants of righteousness shall arise, and bud and blossom as the rose. I have heard it said, that of all soils for productiveness there is no soil like a lava field, when once fairly brought under culture,—that in Italy we may see three crops growing at the same time—apple trees supporting rich vines, amid fields of luxuriant wheat. So, as nature adumbrates providence and grace, it may be in China ; and when once that hard exterior is broken up, the fruits thereof may shake like Lebanon, and prove blessings to all the surrounding countries.

II.—Madagascar.

MEETING OF THE CONGREGATIONAL UNION.

THE Directors have recently received from the Rev. JOSEPH PEARSE a report of the sixth half-yearly meeting of the Congregational Union of IMERINA, the Central Province of Madagascar, which was held on Wednesday, the 7th of June last. It will be seen that, while the questions discussed chiefly relate to the work of the Christian Churches, they embrace other topics intimately connected with the social and moral progress of the people generally. Mr. Pearse writes ;—“ Much that was said shows great advance among the members of the deputations from the various Churches, and some of the subjects broached prove how surely the heaven of Christianity is working and beginning to affect some

of the oldest institutions of Malagasy life." The following extracts from Mr. Pearse's report will be read with interest:—

1. PLACE OF MEETING.

"The Children's Memorial Church at Faravohitra was the place appointed for holding the meeting. This chapel, which provides accommodation for some 1,000 persons, was crowded to excess in every part, including the vestry behind the platform, while numbers, unable to get better accommodation, contented themselves by either standing upon the stairs leading to the gallery and clock-tower, or by blocking up the various entrance doors. Representatives from over 200 Churches must have been gathered

within the building, amongst whom were seven men, sent from three Churches in the Betsileo. This was the first occasion on which a deputation from so distant a part of the island has attended the Union, and the native brethren of which it was formed were very cordially welcomed by the assembly, and assured of the pleasure it gave to see them, and to welcome them as part of the Church of Christ, and as brethren in the Lord."

2. CHAIRMAN'S ADDRESS.

"The Meeting was opened at nine o'clock, by singing, reading of the Scriptures, and prayer.

"The opening address at these meetings has already grown into a serious matter for the Chairman, and is looked upon as an important part of the day's proceedings. During the three years of the Union's existence the position of chairman has been successively occupied by Revs. R. Toy, B. Briggs, and J. Pearse; but this year the chair at our meeting was ably occupied by one of the lay brethren of the mission, Mr. John Parrett. His address, pointing out the advantages of the Union, the present position of the Church, and the work yet to be done, and demanding earnest effort, was listened to with profound attention, and apparently thoroughly appreciated by the audience. A hymn followed the address, after which the deputation from the Betsileo were received and introduced to the meeting. These preliminaries through, the chairman announced the business before the meeting, as decided upon at the preliminary meeting, and announced in the circular which had been addressed to the Churches, inviting them to attend the meeting. The subjects thus announced were five in number, about which a word or two in their order."

3. CHARACTER OF NATIVE PREACHERS.

"It has been known for some time past that occasionally unsuitable, and, indeed, unworthy persons have been allowed to conduct public services in some of our chapels. This many among the natives have regretted, while the missionaries have felt it a

subject of the gravest importance, and demanding their most serious consideration. Churches have multiplied so rapidly, and new congregations, more or less distant from Antananarivo, have been formed in so many places during the past two or three

years, that there has been a want of competent persons to preach to the people, and to conduct the public services. In consequence of this, in the more distant places, where few can read, and where knowledge of the first principles of the new religion is scanty, the arrival of any stranger from Antananarivo, or, indeed, from Imerina, able to give instruction of any kind, has been a subject of rejoicing to the people so eager to be taught, and so willing always to hear; and sufficient inquiries have not been made as to the moral character of the party willing to exercise his gifts.

"To meet the evil, a sub-committee prepared a circular letter, to be sent to all the churches, expressing sympathy with them in their condition, and in their earnest desire for instruction, and pointing out the character of persons who should be received as teachers, or allowed to preach, and at the same time kindly urging upon all

the Churches the importance of exercising the greatest care as to the persons they receive, and invite to minister to them, reminding them that it is better to have the Word of God alone read when gathered for public worship, than that persons having ability, but of immoral or questionable character, should be allowed to conduct religious services. This committee also prepared a certificate to be given to all persons known to be going from Imerina to distant places. This certificate will ensure for them a favourable reception by the Churches they visit, and will be to these Churches a guarantee of their Christian character, and of their otherwise general suitability to assist in Sunday services or to impart instruction according to their ability. Both the letter and certificate were submitted to the assembly, and were very cordially approved of."

4. CHURCH DISCIPLINE.

"This subject was introduced by Rev. B. Briggs, in a short paper, which was virtually an abstract of a small book prepared by him, and which we have just published, giving advice to pastors and others as to the duty of seeking to preserve the purity of the Churches, and pointing out the Scriptural mode of exercising Church discipline.

"At the last Union meeting Rainilaiarivony, the Prime Minister, made a speech, in which, among other things, he expressed the wish of the Church Anati-Rova, that there should be one rule observed in all our churches with regard to the suspension or expulsion of unworthy persons from Church fellowship, and, in fact, wishing that there might be what I may call a small code of laws drawn up to meet the various cases which from time to time come before the Churches, and according to which judgment might be passed upon offenders. The subject has occupied the very serious attention of the missionaries, and, although we have not seen our way clear to give what was perhaps wanted by the natives, yet we hope that the small book published by us will guide them aright, and help pastors and others in the discharge of their important duties; it will at least give them very clear views as to the teaching of the Scriptures on the subject, and to these we have referred them, as the only laws which the Church can recognise, or is bound to follow in such matters.

"A very animated debate followed the reading of the paper, and various questions were asked by some who had perplexing cases in their churches, or who were uncertain in their minds as to the right course to pursue in individual cases which had come before their notice."

5. CHURCH AND STATE.

"A short paper was read by Rabe. 15 Vo^{tra}. Off. D. P., on the proper course to pursue when questions causing trouble and difficulty arise in a Church. It was a word in season to many who have not yet learned to distinguish, at all clearly, between the business of the State and the work of the Church, and, coming from one high in office, it carried considerable weight. It also shows, pretty clearly, that the Government, as such, has no desire to rule the Church, and that it does not regard with an envious eye the power which already exists in our churches.

"In their extreme ignorance, some connected with our churches have been in the habit of going to the "lehibe" (persons of political importance) with Church matters, asking for their advice, and seeking that their influence might be exerted to settle some divi-

sion, dispute, or other matter which had arisen, causing trouble to particular members of individual churches. Perhaps this has been done, in some instances, because these "lehibe" were known as "mpivavaka" (praying people), and not simply because they were "lehibe," and high in position; but it was well to give a check to what might have grown into a system, and which might, in future years, have proved troublesome. Where possible, every Church was advised to settle its own business, but when difficult cases arise, requiring external assistance, it was suggested that the Churches around should be invited to join them; and these, again, were urged to respond heartily to every such call, and to do all they could to advance the common cause."

6. BEHAVIOUR IN THE HOUSE OF GOD.

"Few will be surprised that we should have found it advisable to introduce this subject. When it is remembered that so very large a majority of those who form our congregations are persons to whom the praying is entirely a new thing, who have never been accustomed to meet together for worship, whose minds are wholly untrained, and whose domestic habits are still far below the standard of respectability and cleanliness recognised by Europeans, surely few will wonder that we do see some things in not a few of our congregations which are truly unbecoming and most unseemly in a place of Christian worship. But that the more enlightened part of our people view this with extreme dissatisfaction, and are anxious to bring about a reform, and are desirous that the services in our churches shall be observed with decency, order, and solemnity, the paper read at our Union meeting abundantly confirms. The paper was read by Rainimamonjisoa, 14 Vo^{tra}, a Christian of long standing, of high rank, and a man who is held in almost universal respect by the people. The paper was excellent, and, if the remarks are followed, cannot fail to produce a good effect, especially among our country congregations. A very animated conversation followed, in which both the missionaries and the natives took part."

7. MARRIAGE.

"This was a paper by our friend Mr. Sewell. The subject embraced is one of great importance at the present crisis in Madagascar, and Mr. Sewell said much which, if followed, cannot fail to be profitable to many who have already entered married life, and to all, among the natives, who contemplate matrimony. Of all things which have given anxiety and trouble to the missionaries, none can be mentioned in comparison with the marriage difficulties, and many are the involved questions which we are often asked to answer, and the complicated troubles in which we are called upon to inter-

fere. We are, therefore, most anxious to do all we can to impress upon the people the sacredness of the marriage bond, and of the relative duties of husband and wife. In a place like this, where polygamy was the rule, where divorce was no crime, and where every facility was given to the husband to divorce his wife for any cause, where but little proper respect was shown to the females, and where morality was painfully lax, it is no wonder that we find the marriage question one of considerable difficulty, and in connection with which we find a great work upon our hands."

8. CONCLUSION.

"The day was far advanced when the reading of Mr. Sewell's paper was finished, and the time for breaking up was near at hand. A resolution, containing a message of fraternal greeting to the Churches in the Betsileo, was passed by the assembly, and given to their deputation to be taken with them, on their return, to the Christians in the South. Leave was also publicly taken of Rev. B. Briggs, whose departure for England was stated to be near at hand. Our brother was commissioned to take to the Congregational Union of England and Wales the "veloma," or cordial and friendly greeting of the Union of Imerina, and to thank the Christians on the other side of the ocean for all the sympathy they have shown, and for all the help they have given to establish and strengthen the Church of Christ in Madagascar."

III.—Agitation in South China.

RECENT intelligence from China shows that the same kind of trouble which has agitated the northern provinces of the empire is beginning to affect its southern districts. And it looks as if it is not the people, but the authorities themselves, who get up that agitation. In the neighbourhood both of Canton and Amoy, rumours have been set afloat, and have then been repeated in official proclamations, that foreigners are selling poisoned pills, and very great excitement has been the result. Such excitement involves great danger to the life of the missionary brethren of all societies, and to the property of their various missions. On this account, the Directors invite their friends, without delay, to make the case of the China Mission a matter of special prayer, both in their public meet-

ings and in their homes. The crisis which has been reached in Chinese affairs is being pressed on by the authorities themselves, and who can foretell the result?

1.—AMOY. REV. J. MACGOWAN. AUGUST 28, 1871.

"I am very sorry to say that the aspect of affairs both in Amoy and the region around is at present a very serious one. You may have heard of the disturbances that recently took place in Canton, owing to a rumour that foreigners and Christians had been detected in distributing poisonous pills. Almost immediately after the receipt of this news in Amoy, an excitement was observed among the people, which, however, I believe, would have speedily passed away if left to itself. The Mandarins put out proclamations warning the people against certain men that they had reason to believe had come up from the south to this city to distribute poisonous pills. Of course the excitement became intense. People who were sick, at once attributed their illness to those medicines, and those who died of any disease whatsoever were declared to be the victims of the foreigners and the Christians. With astounding rapidity the rumour passed from village to village, and from city to city, until the whole country, as far as we have any knowledge of, is actually raging with excitement. It is in Chang-chow, however, that matters have come to the most serious pass. Some three weeks ago I was there, when the excitement seemed at about its height. I experienced no inconvenience in preaching, though certainly the strangers that came in to hear were a little more unruly than usual. Ten days after that, the excitement had almost cooled down, and I began to hope was about to pass away, when a succession of proclama-

tions from the Mandarins set the whole city in one complete blaze. The first one began by calling upon the people to be on their guard against evil-disposed men, who, under the guise of benevolence, were conspiring against their lives. It advised them to look sharply after their wells, and to seize all suspicious persons. The next one informed the people that the district magistrate had captured a man in the very act of throwing his poison into a well, and that this man had confessed that he and three others were employed by foreigners to poison the wells throughout the country. The next one informed them that this man had been beheaded, and large rewards were offered for the apprehension of the other three. During all this time the Christians have been vehemently accused of being the agents of the foreigners. Parties have come into the chapel for the express purpose of raising a disturbance, and it has only been by the utmost care and discretion that violence has not already been committed against them or the chapels. I have handed copies of the proclamations to the English Consul, and he has gone energetically into the affair, with what result I do not know yet. It has been a season of great anxiety to me. I dare not go to Chang-chow to comfort the Christians, as no foreigner's life would be safe there under the present circumstances. I have had letters warning me against going up. Other missionaries in Amoy have had similar communications from their native preachers, so that there is a large district which, as

far as we are concerned, is absolutely closed to missionary work. The most painful thing in the whole matter is that it is evident the authorities are at the bottom of all the intrigues that have been employed to arouse the passions of the people against foreigners and Christians. Evidence has been accumulating on every hand to prove

this. There is not a single missionary, I believe, that has a doubt on this subject. Whether they want to repeat the horrors of Tientsin, I dare not say, but they are pursuing a course that, whether they mean it or not, will inevitably land them in that result."

IV.—Mémorial of a Malagasy Christian.

AMONG the Christians who escaped martyrdom in the days of persecution, there is one of whom the following incidents are related by our brother, MR. JAMES CAMERON. The narrative records only one among many similar instances of self-sacrificing love exhibited by the early converts, whereby "the blood of the martyrs" has become "the seed of the Church."

1.—HIS HISTORY.

"He was the son of an officer who had been a good deal at Tamatave, and had got some little money, so that when he died, the children were not left poor. When a boy, R—— appears to have received the Gospel, and he was baptised by Zafinirina, one of the last of the martyrs who, with nine others, were put to death by stoning. He himself escaped persecution in its severest form, though he was often suspected, and even impeached, to the Queen; but Radama II. was his friend and helped him out of trouble. R—— selected three other young men who, with himself, devoted their time and abilities towards relieving the sufferings of their brethren. Covering their hard, cold fetters with soft leather, as opportunity offered, was one mode of giving the cup of cold water. Another mode was this: When the emaciated and hungry disciples were brought to a road side, or to a place where two roads cross each other, to

be reviled and laughed at, and otherwise evil-intreated, our young friends used to prepare a pot of rice, boiled with some delicacies in it, and take it to the soldiers in charge of the prisoners, and say, 'These are our relatives; now, if you will allow us to give them one-half of this food, you shall have the other half;' and often in this way the cup of cold water was given.

"Again, when the order came that the Christians should be banished from their native homes, and driven—a troop of worn-out men and sickly, dying women—to a distant desert, there to suffer and die, our young friends used to get small calabashes filled with water, and, with apparent boyish curiosity, go round and round, staring at the sufferers, dragging along their heavy chains, but every now and then they managed to drop a calabash into their hands, thus, in some measure, assuaging their neglected thirst."

2.—TRIAL BY THE TANGENA.

“And on one occasion, when a large number of Christians were condemned—not to death, but to drink the Tangena—the Queen, to show how merciful she was, appointed four of their number to drink the poison, and the fate of the others was to be according to the effect of the poison on them. R—— got to know the time when the poison was to be given, so he prepared a large fowl, and had it boiled in a large quantity of water, so as to make a kind of weak broth. To understand this, bear in mind that the effect of the Tangena, at first, is to induce vomiting of the contents of the stomach; but if this vomiting does not take place rather quickly, the party accused was declared guilty—they did not measure time by minutes or seconds, but they gave before the poison three pieces of the skin of a fowl, each about the size of a shilling, and if these came up whole and undissolved, in vomiting, the party was declared innocent: but if, among other indications of guilt, the skins should be partly dissolved in the stomach, or not make their appearance at all in vomiting, they were at once condemned as guilty. Now just before giving the Tangena poison to the four Christians, our young friends got them to drink largely of the broth they had prepared from the fat fowl, even till their stomachs were quite distended, and shortly after the Tangena was administered, and in a few minutes vomiting commenced, when each of the four brought up the three skins with favourable symptoms. Some present, exclaimed, ‘They are innocent!’ others said, ‘And they are all innocent!’ ‘That is true,’ said the administrator, ‘they are all innocent!’ and in this way those Christians got off for the time being.”

3.—THE LAST MARTYRDOM.

“And soon after, came the last scene of public persecution and death for righteousness’ sake in Madagascar, when Razafinionia, the beloved friend and father in the Gospel of R———now some fifty years of age—and nine others, were in fetters and condemned to be stoned to death. Our friends visited them in prison, and ministered to their wants as they were able. And when the day of execution arrived, R—— accompanied them to the fatal spot, and when the processional rabble drew near to it, each of them took with him a stone; and R——, to save himself, took a stone in his hand and accompanied his friend to the close. The day as well as the place was bitterly cold, and R—— observed that the people in general stood trembling; but his friend sat

nobly erect, though with his eyes and mouth bandaged, as if he had felt less inconvenience even than on an ordinary occasion: he had a better cloth around his loins than his fellow-sufferers, and the soldiers proceeded to strip him of this, and to let him be killed naked. R—— objected to this, so the soldiers covered him with a cheap sort of common cloth. After they were all dead, our friend waited till the soldiers had cut off their hands, to secure for themselves the fetters with they had been bound, and their heads, to be fixed on poles at Ambohipotsy, the common place of execution: then he saw their bodies buried, or laid aside, in a temporary fashion, and afterwards taken possession of by their relatives, as related by Mr. Ellis in his account of this persecution.”

V.—“The Indian Female Evangelist.”

TO those who have been watching the gradual but sure work of the last fifty years in INDIA, following as that has done the labours of previous pioneers, ever to be gratefully remembered, it will be no matter of surprise that the tried faith and “long patience” of those who, in spite of every opposition, laid the foundation and strove to rear the superstructure of a simple Christ-honouring religion, is now being crowned by palpable results, alike of a direct and preparatory kind. Among these may be noted the very extensive undermining of the citadel of caste, and of pagan superstitions, heathen darkness, and satanic subtlety.

The effect of the varied and wide-spread instruction among the men, as was long before anticipated, has been to produce an increased and increasing interest in, as well as a loud demand on every side for, the enlightenment and instruction of their wives and sisters, shut out as these have been, till within a very recent period, from the instruction by which they themselves have so largely benefited.

Until within the last few years, only the lower classes of native women and children have for the most part been accessible; but the “day of small things,” characterized by the quiet endeavours of a few, who had to be content with luring the poorest of the low-caste girls by pecuniary and other rewards, or with gathering destitute orphans into refuges for elementary instruction, has been succeeded by the dawn of a brighter day.

These humble schools and orphanages have gradually become the *nuclei* of higher seminaries, and these again have created a necessity for the establishment of Normal Institutions, or Normal Classes for the training of qualified teachers. Meanwhile, new doors of usefulness have been opening in all directions; European ladies have been invited freely to visit the houses of native gentlemen, many of whom have offered to pay for the education of their wives and daughters.

Thus the interest in female improvement has gone on increasing, till the demand is now from every part of India to such an extent, that the difficulty is, in any adequate way, to meet it.

Impressed with the deep responsibility created by such a new state of things, a strong desire has been awakened in the minds of many to have a NEW MAGAZINE established to make known more widely the rapidly-growing wants of the vast field now opened, with its one hundred millions of women.

With a view to bring before the highly favoured daughters of Britain statements calculated to awaken interest, afford information, kindle longing

desires for the amelioration of our sisters in India, so long down-trodden, the Committee of the Indian Female Normal School and Instruction Society invite the hearty co-operation of all evangelical labourers in that foreign field in furnishing information concerning the personal, domestic, and social condition of females, adult and juvenile, in their respective localities; as also concerning the work they are carrying on for their amelioration.

As a medium of intelligence, the Magazine, while primarily the organ of its own Society, which is established on an undenominational basis, will be open at the same time to information connected with the labours of all other evangelical agencies. The invitation, therefore, to record in its pages all true evangelical work, is, in good faith, addressed to the labourers of all Evangelical Churches and Societies in India.

In addition to such intelligence respecting all existing operations and their results, it is intended, as far as practicable, to include in every number original articles on any topics fitted to throw light on the past, as well as present condition of Indian women; the peculiarities of their mind, manners, and character; the most successful ways of effecting their emancipation from the bondage of ignorance and superstition; and, above all, of initiating them in the blessed knowledge of revealed truth.

It is proposed to bring it out quarterly, under the title of *The Indian Female Evangelist*, and the supporters of the Society, and the friends of female improvement in India, are earnestly invited to assist in making its circulation as wide as possible. The first number is intended to appear on the 1st of January, 1872, and the price will be One Shilling per annum. Subscribers' names will be received by Messrs. Suter and Co., 32, Cheap-side; and Messrs. James Nisbet and Co., 21, Berners Street, Oxford Street.—*From the Prospectus of the Magazine.*

VI.—Notes of the Month and Extracts.

1. ARRIVALS AND DEPARTURES.

ARRIVALS.—Mrs. KAYSER, wife of the Rev. F. G. KAYSER, of Knapp's Hope, South Africa, and three daughters, per *Saxon*, October 11th; Rev. B. BRIGGS, Mrs. BRIGGS, and family, from Madagascar, per *Sea Breeze*, October 23rd.

DEPARTURES.—Rev. J. P. ASHTON, and Mrs. ASHTON, of Calcutta; Rev. R. D. JOHNSTON, of Nundial, and Mrs. JONES, wife of the Rev. SAMUEL JONES, of Nagercoil, embarked at Plymouth for Madras, per *Viceroy*, September 30. On the previous Monday, September 25, our friends took formal leave of the Board of Directors, at their usual meeting at the Mission House. Rev. S. E. MEECH, and Rev. ARNOLD FOSTER, B.A., both appointed to the North China Mission, embarked at Liverpool, per *Diomed*, October 14.

2. DEATH OF THE REV. EBENEZER PROUT, F.G.S.

The Directors have observed, with deep regret, the removal by death of the Rev. EBENEZER PROUT, who for nearly twenty years was intimately associated with the conduct of the Society's home administration. Mr. Prout died at his residence at Torquay on the night of Monday, the 2nd of October, and was interred at Reigate Cemetery on the following Friday. For six years Mr. Prout sustained the office of Travelling Agent of the Society, and in the year 1852 received the appointment of Home Secretary. Owing to the declining state of his health, in the spring of 1865 he was compelled to resign that office, and seek rest and retirement in the neighbourhood of South Devon. His interest in the Society continued to the last, and when visiting the Mission House, on a recent occasion, he expressed his hearty approval of the new system upon which its affairs are conducted, and his earnest desire for its progress and prosperity.

3. MEDICAL MISSION IN PEKING.

"The Report of the Peking Hospital, in connection with the London Missionary Society, for 1870, by John Dudgeon, M.D., C.M., is really a very interesting document. The massacre at Tientsin naturally interfered somewhat with the work of the Mission, and reduced the number of patients. But many proofs are given in the Report of the value of medical institutions in the heart of China as means of conciliating the Chinese, and leading them to study European science, and, let us hope, to consider the claims of Christianity and civilization. Dr. Dudgeon's services have been in request at the private residences of the family of the late President of the Board of Punishment and one of the families of the Chief Secretaries of State. In the case of one young lady, an ulcer of the leg—which prevented her marriage—was cured in two months, after having baffled the native faculty for ten years. Presents have been sent to Dr. Dudgeon, and the native doctors have been dismissed. Large numbers of persons of high respectability have come to the hospital as out-patients. Such facts gave Dr. Dudgeon the

strongest assurance of complete safety during the perilous times succeeding the massacre. A shop near the hospital has been opened for the sale of anti-opium pills, composed of extract of henbane and gentian, camphor, quinine, Cayenne pepper, ginger, cinnamon, with Castile soap, and syrup; 5,000 are disposed of monthly. A weekly paper is sold at this shop, and is much sought by literary and influential natives. Over twenty copies of Dr. Martin's "Natural Philosophy," and twice that number of Dr. Hobson's medical works, have been sold. A larger number of Mongols than in former years have been treated. One has had double cataract removed. These Mongols are said to be hospitable and grateful. The Chinese seem to be awful mercurialists. An ordinary prescription is three drachms of nitre and five drachms of calomel! Could Christianity be more fitly represented than in an attempt to replace such a system by British medicine and surgery. We look with intense interest to the development of this work in China." —*Lancet*, Sept. 23rd.

4. TRAVAILING FOR SOULS.

"This travail and its results are abundantly desirable; pre-eminently desirable at this hour. The world is perishing for lack of knowledge. Did any one among us ever lay China on his heart? Your imagination cannot grapple with the population of that mighty empire, without God, without Christ, strangers to the commonwealth of Israel. But it is not China alone; there are other vast nations lying in darkness; the great serpent hath coiled himself around the globe, and who shall set the world free from him? Reflect upon this one city with its three millions. What sin the moon sees! What sin the Sabbath sees! Alas! for the transgressions of this wicked city. Babylon of old could not have been worse than London is, nor so guilty, for she had not the light that London has received. Brethren, there is no hope for China, no hope for the world, no hope for our own city, while the church is sluggish and lethargic. It is through the church the blessing is bestowed. Christ multiplies the bread, and gives it to the disciples; the multitudes can only get it through the disciples. Oh, it is time, it is high time that the churches were awakened to seek the good of dying myriads! Moreover, brethren, the powers of evil are ever active. We may sleep, but Satan sleepeth never. The church's plough lies yonder, rusting in the furrow: do you not see it, to your shame? But the plough of Satan goes from end to end of his great field, he leaves no headland, but he ploughs deep whilst sluggish churches sleep. May we be stirred as we see the awful activity of evil spirits and persons who are under their sway. How industriously pernicious literature is spread abroad, and with what a zeal do men seek for fresh ways of sinning. He is eminent among men who can invent fresh songs to gratify the lascivious tongue, or find new spectacles to delight unclean eyes. O God, are thine enemies awake, and only thy friends asleep? O Sufferer, once bathed in bloody sweat in Gethsemane, is not one of the twelve awake, but Judas? Are they all asleep except the traitor? May God arouse us for His infinite mercy's sake."—Rev. C. H. SPURGEON.

5. DEATH OF TSUN-SHEEN, NATIVE PASTOR AT HONG-KONG.

The Directors have heard with much regret of the death on the 3rd of April of this excellent native colleague of Dr. LEGGE in the pastorate of the church at Hong-Kong. Among the few native pastors in China, first in time, TSUN-SHEEN was also first in rank; and from that little band we can ill afford to lose a young and able man like him. We hear he was only fifty years of age.

We know little about his history, his character and work. Pleasant anecdotes are abroad illustrating his great knowledge, the power of his eloquence, and the value of his Scripture expositions. But we know little beyond. The Directors have asked Dr. Legge to furnish a brief memoir of TSUN-SHEEN for the pages of the *Missionary Chronicle*.

VII.—Acknowledgments.

The thanks of the Directors are respectfully presented to the following, viz. :—

- For Mrs. Muirhead, Shanghai. To the Ladies' Missionary Working Society, Ventnor, per Mrs. Edmison, for a box of clothing and fancy work.
- For the Rev. J. Sadler, Amoy. To the Missionary Working Society, Barnet Congregational Church, for a box of work, value £14.
- For Rev. J. Thomas, Shanghai. To the Ladies' Missionary Working Society, North Street Chapel, Brighton, for a box of useful articles, value £23 14s. 0d.
- For Rev. J. H. Budden, Almorah. To the Ladies of Kensington Chapel, per Mrs. Holborn, for a box of useful and fancy articles, value £75.
- For Rev. S. Mateer, Trevandrum. To the Surrey Chapel Missionary Working Association, for a box of clothing and useful articles, value £30. To Mrs. Irving and friends, Bedford, for a box of clothing, value £19 10s. 0d. To Mrs. Barrett, Cambridge, for a box of useful articles.
- For Miss Anstey, Bangalore. To the Ladies of Hare Court Chapel Working Society, per Mrs. Budden, for a case of work, value £60. To the Haverstock Chapel Ladies' Auxiliary Society, per Miss Smithers, for a case of work.
- For the Attoor Mission, Neyoor. To the Ladies' Missionary Working Party, Oxtou Road Chapel, Birkenhead, for a box of useful and fancy articles, value £22 11s. 6d.
- For Mrs. Rice, Bangalore. To the Ladies' Missionary Working Society, Clapham, for a case of useful and fancy articles, value £40 1s. 5d.
- For Rev. M. Phillips, Salem. To the Juvenile Society, Park Crescent Chapel, Clapham, for parcels of clothing, value £18.
- For the Rev. E. Lewis, Bellary. To Mrs. Williams, Sherborne, for a box of useful and fancy articles.
- For Mrs. Mawbey, Cuddapah. To the Young Ladies' Sewing Meeting, East Parade Chapel, Leeds, for a box and parcel of clothing.
- For Madagascar. To Miss Osborne, Redcote, for a parcel of prints, dresses, &c., value £10, per Mrs. Pool. To Greville Place School, Kilburn, per Miss Newth, for a box of clothing for Rev. J. A. Houlder. To Mrs. Davies, Sidford, Devon, for a parcel of clothing. To Mrs. Clemance and friends, Nottingham, for a box of clothing, value £15, per Mrs. Pool. To Trinity Congregational Church, Forest Hill, per Mr. Milledge, for a parcel of clothing for Mr. Sibree. To Mrs. Maden and friends, Clapham, for a box of clothing for Mrs. Pool. To the Missionary Sewing Class, Masborough Chapel, per Miss Law, for a box of clothing, value £10 10s. 0d., for Mr. Sibree.
- For Rev. P. Powell, Tutuila. To the Pupils of Mrs. Bullen, Boothe near Liverpool, for two parcels of clothing and useful articles.
- For the Rev. J. Jones, Mare. To Miss Howell, Wells, for a box of clothing.
- For Rev. Dr. Turner. To the Blackheath Working Society, per Miss Williams, for a box of clothing, value £5.
- For Mrs. Pearce, Borabora. To the Juvenile Association, Wrington, near Bristol, per Mrs. Godwin, for a box of clothing, books, &c., value £7.
- For Rev. A. T. Saville, Huahine. To the Carr's Lane Missionary Working Society, Birmingham, and other Friends, for a box of clothing.
- For "Isaia," Rarotonga. To the Juvenile Missionary Association, Robert Street Chapel, London, per Miss Dunning, and to the East Parade Juvenile Working Class, Leeds, per Rev. William Gill, for a box of juvenile clothing, value £8.
- For Rev. R. B. Taylor, Cradock. To Miss Dixie's Missionary Working Class, Peckham, for a box of clothing, value £22 2s. 10d.
- For Rev. T. Good, Shoshong. To the Ladies' Sewing Meeting, Hall Gate Chapel, Doncaster, for a box of clothing, value £22 17s. 9d.
- For Rev. T. H. Clark, Jamaica. To Miss Mullinger, Chatham, for a box of clothing, value £16.
- For Rev. W. Dover, New Griceland. To Mrs. J. Auld, Edinburgh, for a box of clothing and useful articles, value £34. To Bible Class, Park Chapel Sunday School, Sydenham, for a box of school materials for Miss Edwards.
- To J. Procter, Esq., Highbury Place, for parcels of newspapers and publications. To J. Watson, Esq., Brookhampton, Havant, executor of the late Rev. William Scamp, for an oil painting of the Rev. W. Scamp, and Evangelical magazines. To Mr. P. Cook, Swansea, for a parcel of calico for Cook's School, Jamaica. To Miss L. Haward, Bramfield, Saxmundham, for a box of publications. To Rev. J. Medway, Royston, for a parcel of reports. To Miss Pease, Darlington, for two parcels of publications. To Mrs. J. W. Sheppard, Manor Road, for a parcel of publications.

VIII.—Contributions.

From 21st September, to 18th October, 1871.

LONDON.			COUNTRY.		
R. P. C.	5	0	Richmond Auxiliary	4	5
Bishopsgate Chapel	6	3	Surrey Chapel	5	12
Croydon, Selhurst Church ...	7	15	COUNTRY.		
Enfield, Zion Chapel	8	0	Almsick, Clayport Street		
Haverstock Chapel, A. Stead-			United Presbyterian Church ..	3	0
man, Esq., for Kuranan In-			Zion Chapel	20	0
stitute	2	0	Alston	13	9
Jamaica Row Chapel	8	1	Ambie	7	14
Park Chapel, Camden Town.			Aspatia	6	3
Mrs. Kershaw	10	0			
			Bakewell	1	8
			Barton-on-Humber	15	1
			Bath Auxiliary	100	0
			Beaconsfield	11	0
			Beeralston	12	17
			Bideford	6	9
			Birmingham Auxiliary	542	5
			Spring Hill College	4	0

<i>Bishop's Stortford.</i> Mr. Harvey, for Percy Harvey, Native Teacher, salum.....	10 0 0	<i>Matlock Bank</i>	12 3 10	<i>Weymouth.</i> Gloucester Chpl. 8 0 6	
<i>Bournemouth.</i> Mr. W. Wells.....	1 0 0	<i>Moreton-in-Marsh</i>	2 2 10	<i>Whitchurch</i>	15 0 0
<i>Bovey Tracey</i>	3 6 8	<i>Morpeth</i>	9 14 9	<i>Wigton</i>	6 12 0
<i>Bradford District</i>	180 0 0	<i>Newark</i>	44 14 0	<i>Wimborne</i>	7 1 0
<i>Bristol Auxiliary</i>	471 14 5	<i>North Shields.</i> St. Andrew's.....	8 17 2	<i>Wolverhampton.</i> Queen Street Chapel.....	94 16 7
<i>Burton-on-Trent</i>	18 0 11	<i>North Tacton</i>	4 18 8	<i>Know Hill</i>	40 2 1
<i>Buxton.</i> Hardwick Street.....	10 0 0	<i>Nottingham.</i> Auxiliary.....	127 0 0	<i>Worcestershire Auxiliary</i>	113 3 3
<i>Chatteris</i>	5 3 4	<i>Plymouth.</i> Western College Auxiliary.....	15 2 0	<i>Wylie</i>	1 1 9
<i>Cirencester, for Madagascar</i> — Mrs. Masters.....	1 0 0	<i>Rockdale.</i> Providence Chapel United Meeting.....	11 6 4 7 14 2	WALES.	
<i>Miss Clapper</i>	0 2 6	<i>Rothbury</i>	3 5 0	<i>St. Menance.</i> Mr. John Miller.....	1 0 0
<i>Crockerton</i>	9 6 11	<i>Ryde, Isle of Wight.</i> George Street Chapel.....	32 18 3	SCOTLAND.	
<i>Dawlish</i>	5 10 3	<i>Salisbury Auxiliary</i>	58 12 3	<i>Edinburgh Auxiliary</i>	40 4 3
<i>Dobcross, De'ph, and Upper-mill</i>	18 10 5	<i>Sedgeley</i>	5 0 0	Correction.	
<i>Durham Auxiliary</i>	31 17 0	<i>Sherborne</i>	8 17 6	<i>Augustine Church.</i> Andrew Aitken, Esq.....	5 0 1
<i>Falkstone.</i> Collected by Miss Charlotte Taylor, of Uphill.....	3 5 0	<i>Silloth</i>	1 18 4	<i>Kilmarnock.</i> Legacy of the late Dr. Reid, of Fenwick, per J. Simpson, Esq.....	261 15 3
<i>Great Malvern, per Rev. E. Storrow</i>	1 0 0	<i>Smethwick</i>	10 10 0	<i>Kilmaree, Indry.</i> A. and J. Gillespie, for Madagascar.....	1 0 0
<i>Halifax District</i>	29 13 8	<i>South Shields</i>	23 6 2	<i>Magnt.</i> Miss Thompson, for Mr. G. A. Turner's Medical Mission in Siam.....	5 0 0
<i>Haughley</i>	10 3 0	<i>Spalding</i>	14 4 7	<i>Montrase.</i> Mr. W. Hodge, for Mary Jane Hodge, Colimbatore.....	3 10 0
<i>Hawes.</i> Earnest.....	3 0 0	<i>Stourbridge.</i> P.....	1 0 0	CANADA.	
<i>Jersey Auxiliary</i>	50 0 0	<i>Sunderland</i>	10 15 9	<i>Toronto.</i> Bond Street.....	22 0 0
<i>Kendal.</i> Miss Greenhow, in Memory of her sister, Miss E. J. Greenhow.....	58 0 0	<i>Ebenezer Chapel</i>	28 11 1	AUSTRALIA.	
<i>Kewick</i>	4 2 6	<i>Trignmouth.</i> Zion Chapel.....	11 15 6	Per Rev. J. P. Funderland.	
<i>Kirkby Stephen.</i> Mrs. E. Johnston.....	1 0 0	<i>Tidswell</i>	3 11 3	<i>New Zealand.</i> Rev. W. Colenso.....	1 0 0
<i>Miss Richardson</i>	1 0 0	<i>Tiverton.</i> F. S. Gervie, Esq., for Kuruman Institute.....	5 0 0	<i>South Australia.</i> Auxiliary, per D. Hobin, Esq.....	35 0 0
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<i>Lancaster Auxiliary</i>	222 10 8	<i>Totnes</i>	7 11 6	<i>Tasmania.</i> Auxiliary, per J. E. Balter, Esq.....	75 3 10
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THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

DECEMBER, 1871.

St. John the Divine.

WE have contemplated St. John as a Disciple, an Apostle, and a Historian. We are now to consider him under the title universally ascribed to him in the Christian Church, St. John *the Divine*.

Under this aspect he appears in the Gospel which bears his name. In all probability he wrote that Gospel at Ephesus, and his circumstances there illustrate one great purpose of its composition. Ephesus was a centre of great intellectual activity, amidst artistic, literary and philosophical influences. Streams of ancient speculative thought had flowed into the city, placed midway as it was between the eastern and western worlds. At Ephesus was a meeting of waters—Mysticism and Rationalism blended within its waves in a common flood. Opinions and principles, phrases and terms, well worn in metaphysical schools, had become familiar to the thoughtful citizens. They talked of '*the Word*' of the '*Light*' of the '*Life*' They had their own notions on these subjects—notions often abstract, obscure, unintelligible. Expressions employed by learned and reflecting men, were caught up by people who had not much either of learning or reflection.

St. John and his friends composed a Christian Church—a community consisting of believers in Him, who about forty or fifty years before had died and been buried, and had then arisen from the grave and ascended to Heaven. His name gave them their name. Faith and love regarded Him as their bond of union. They were men wondered at, misunderstood, disliked, proscribed. But they possessed a wisdom, a peace and a joy such as their neighbours knew not.

The history of Jesus Christ, with its deep, divine, and spiritual meaning, was everything to this united band. They knew much of the story

of His life, death, and translation, as told time after time, through some half a century, in public, in private, in the house, by the way side, and in the market-place. It had become a fixed tradition. It had burnt itself into the memory—had been learnt by heart. Beside the oral narrative preserved through the length and breadth of Apostolic Christendom, there were at that time three written forms of the testimony, constituting the synoptical Gospels. The books had much in them alike: for they contained the reports of three men who related what they had seen with their own eyes, or heard on the best authority; yet, whilst agreeing with one another on the whole, they varied in certain subordinate particulars. And further, they were almost entirely of the narrative description, with parts of our Lord's teaching incorporated, referring to moral character and spiritual experience. The oral testimony contained in the three books—the substance of the synoptical Gospels—was of a general kind. It presented Jesus the Christ as the teacher of His Church, the Lord of His Church, the example of His Church, and the great sufferer for His Church. Still here and there openings appeared into deeper mysteries of His nature and work, of His person and redemption. These openings St. John, under the impulse and inspiration of the Holy Ghost, would widen, and let in streams of light upon the wonders of his Master's advent and the purpose of His coming—wonders to human reason perfectly inscrutable. The facts respecting Christ were not merely outward facts, such as belong to the biographies of human heroes, human sages, human saints. They were facts striking their roots deep into the invisible, heavenly, eternal world. To repeat that Jesus of Nazareth visited certain places and spoke certain words, and did certain things, and endured certain sufferings, sufficed not to explain fully who and what Jesus was. His glorious incarnation, as well as His birth, needed to be distinctly set forth—His great redemption as well as His death needed to be brought out before the eyes of His faithful Church. In short, principles had to be evolved in connection with facts, doctrines in connection with deeds. A distinction, no doubt, must be made between inspired teaching and those systematic deductions drawn from it which constitute what we understand by scientific theology. That theology stands in the same relation to Revelation, as physical or mental science does to nature. Scientific theology rests upon the study of the Scriptures, but is not identical with it. At the same time, there are doctrinal as well as historical and moral instructions on the sacred page, and these must ever be regarded as theological rudiments of the first importance—the most precious materials, the primary guides for all students of Divinity. It is to teaching of this kind

in the writings of St. John that we now refer. John knew more than the three Gospels recorded, more than was embraced in the common traditions upon which those Gospels were founded; and he saw in the light of inspiration that the time had come when he ought to write what he knew. He would meet the state of thought and sentiment around him, satisfy desires cherished by many, clear up obscurities felt by more. So the holy man, full of the Holy Ghost, sat down and wrote.

And these were some of his opening words :—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."

"The old Saint Simplicianus, afterwards Bishop of Milan," says Augustine, (*'Civitate Dei,'* l. 10, c. 29) "used to tell me that a certain Platonist was in the habit of saying that the opening passage of the Holy Gospel according to St. John should be written in letters of gold, and hung up conspicuously in all Churches."

Again the theological Gospel says :—

"He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth. John bare witness of Him, and cried, saying, 'This was He of whom I spake. He that cometh after me is preferred before me; for He was before me. And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.'"

"The next day John seeth Jesus coming unto him, and saith, 'Behold the Lamb of God, which taketh away the sin of the world. This is He of whom I said, After me cometh a Man which is preferred before me; for He was before me.'"

These early words stamp the Gospel of John with a peculiar impress. A doctrinal purpose is apparent. He writes as a historian, but he writes also as a Divine. He is a theologian; this Gospel is the Gospel of Christ's Divinity, of Christ's great salvation. The theological character of the writing, clear at the beginning, is avowed distinctly at the end. He says, plainly, that his object has been to convince the reader of the truth of Christian doctrine. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." Dwelling upon the peculiar phraseology of the first sixteen verses of the first chapter—which form an unmistakable

theological introduction to the subsequent narrative—we see how the sacred author had in view forms of thought and modes of expression common in Ephesus. “The Word,” “the Light,” “the Life,” talked about in the Christian Church, talked about in the philosophical schools outside the Church, St. John, filled with the spirit of wisdom, would unfold to the devout enquirer. “You will find,” he seems to say, “all that you seek after, in my Lord and yours, in Jesus Christ our Saviour:” He is the Word, the Light, the Life.

It is very interesting and instructive to trace throughout, the theological element so conspicuous in the fourth Gospel.

For example, John bears testimony to a miracle related by all the other Evangelists, the miracle of feeding the multitude. The other three give us the plain historical fact—Mark supplies artistic touches, which enable us to paint a picture of the people, sitting down, company by company, on the “green grass,” as the Apostles walk from row to row, supplying them with abundant fare. John alone preserves the discourse, explanatory of the doctrinal lesson folded up in the miracle. The rest of the Evangelists suggest to us that the miracle served to establish the Divine mission of Jesus Christ. John illustrates the nature of that Divine mission, and the nature, so to speak, of the Divine Missionary. The miracle, according to the narrative under consideration, points to Christ Himself as the great supply for human wants—fuller, richer, more satisfying, than any table spread in the wilderness. In the discourse recorded in John vi. 32-51, we have the very pith of Christian theology. The purpose of Christ’s coming into the world is stated to be something far beyond the mission of Moses. He came, not merely to give law and reveal truth, but to be a Saviour—the Saviour—the Saviour who satisfies men’s starving souls. The effect of studying the whole paragraph is to have awakened within us a consciousness of spiritual need—to feel that the mind, the conscience, the heart, find satisfaction in Christ, the bread of life—that our inward life must be an aching void if He does not fill it—in fact, that we should starve but for Christ; and through this appeal to experience, through this statement of the all-satisfying grace of the Redeemer, there shines, like the sun on a clear noon, the light of the doctrine of the Lord’s Divinity.

Again, three miracles are related by St. John not recorded by the preceding Evangelists: the marriage of Cana of Galilee; the opening of the eyes of one born blind; and the raising of Lazarus. The narratives are singularly full; details are minutely given. There is something graphic in the mode of relation. A depth of colour appears in the historical painting—if we may use that hackneyed expression touching the production of an inspired man. But most remarkable is the doctrinal

aspect of all three. To the first of these narratives St. John the Divine appends a distinct theological application. "This beginning of miracles did Jesus in Cana of Galilee, and *manifested forth His glory*, and His disciples believed on Him." He writes as a man who had deep convictions of his master's glory—as the Word made flesh—as the Word who was in the beginning with God—and he would inspire like convictions in the mind of his reader. To proclaim his Lord's Divinity, he says, is the purpose of his writing, and here it breaks out in the midst of a record of facts. The phraseology occurring in the second of these narratives brings forcibly to one's mind the words in the introduction of the gospel; who can read chap. ix. 5., "As long as I am in the world I am the light of the world. When He had thus spoken He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man, and said unto him, 'Go and wash in the pool of Siloam.' He went his way therefore and washed and came seeing," and not recall to remembrance chap. i. 9., "That was the true light that lighteth every man that cometh into the world?" Nobody with open eyes can peruse the gospel through, without connecting this miracle, introduced in the middle, with the declaration placed at the beginning. The doctrine propounded by the Divine is established by the claim made by Jesus Christ, and reported by the Evangelist; and both are ratified and proved true by the Divine wonder of turning the blind man's darkness into day. That wonder is illustrative as well as demonstrative. Thousands of spiritual men can say with the one then healed, "Once I was blind now I see." The third narrative—the raising of *Lazarus*—brings out, amidst some of the most beautiful and touching incidents of the New Testament, a cardinal truth of Christian theology, one which tells of two resurrections—which reveals the new life of the soul through regeneration now, and the new life of the body at the last day. "I am the resurrection and the life; he that believeth in Me though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die."

The selection of discourses made by St. John further illustrates his title of *the Divine*. He it is who gives us the words spoken by Jesus in the Temple. In this Gospel Jesus appears as the great Temple preacher. And what was the subject of His preaching there? Not moral, as in some instances; or experimental, as in others; or spiritual, as in others; we have not precepts, and parables, and benedictions. The laws of justice and charity: the lost sheep, and the prodigal, even the sermon on the mount, are surpassed by the grand and sublime revelation of Christ Himself, as the Son of man, as the Son of God, as the inspirer of new life, as the administrator of Divine government. It was

also, according to St. John, in the temple, in the last day, that great day of the feast, that Jesus stood and cried, saying: "If any man thirst let him come unto Me and drink; he that believeth on Me, as the Scripture has said, out of his belly shall flow rivers of living water." Then the theologian adds an explanatory doctrinal note to the statement of the biographer ("But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given *because* that Jesus was not yet glorified.") In the Temple, as a chosen spot, the Lord insisted upon His own Divine nature. Most numerous, most explicit testimonies to the Lord's Divinity, are gathered from these precious discourses. "Your Father Abraham rejoiced to see My day; he saw it and was glad. Verily, verily I say unto you, before Abraham was I *am*." "My sheep hear My voice, and I know them and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them to Me is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one."

Finally, in the consolatory discourse delivered by our Lord to His disciples, as we find it in the 14th, 15th and 16th of John, we have doctrinal teaching of the most remarkable kind, with regard to the Father, and the Son, and the Holy Ghost. The three great branches of Christian faith found in the ancient creeds of Christendom have these ever living roots deeply spread out there.

We have not space to refer at any length to the teaching of John's Epistles and Apocalypse. In *those* he appears mainly as a wise pastor, as a loving friend; in *that* mainly as an enraptured prophet, but in all we trace St. John the Divine.

The theologian appears in the first and last chapter of the first Epistle.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you that your joy may be full."

"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

In the second Epistle we see the zealous conservator of Apostolic orthodoxy. "He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you and bring not

this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." In the third Epistle there is the same theological orthodox ring, "I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in truth. I have no greater joy than to hear that my children walk in truth." We may add, if the middle of the Apocalypse be prophetic—the beginning and end are full of theology.

That the theology of St. John is substantially the same as that of the other Apostles we are fully persuaded—and it is by comparing them together that we elicit the full treasures of wisdom and knowledge which they contain. Each one is a fitting complement to the other. No one must be taken alone. In the beautiful *Liebfrauenkirche* at Treves there are twelve shafts, named after the twelve Apostles, each bearing on it a portion of the Apostles' creed. It is the artistic embodiment of an old legend, which ascribes the authorship of that ancient symbol to the twelve in common, each being represented as contributing a sentence. Historically the legend is valueless, but, like some others, it mythically presents a truth. We must consult all the inspired, if we would reap in fulness the riches of their inspiration.

To point out the peculiarities of St. John the Divine is beyond our power in this paper—we must satisfy ourselves with the general summing up of our learned friend Dr. Schaff:—

"Asia Minor was at that time the principal field on which the Christianity of Peter and Paul was developing itself against persecution without, and incipient corruption within; especially against heresy, now clothed in the Judaistic garb of a stiff, narrow legalism and ritualism, now in the wild heathen dress of antinomianism and spiritualism. St. John, originally an Apostle of the Jews, and the intimate colleague of Peter, afterwards the successor of the Gentile Apostle Paul, but surviving both, and contemporary with the third native Christian generation, was admirably qualified to sum up the results of the previous labours, to reconcile the Jewish and Gentile Christianity both in theory and in practice; to give to the Church the unity of truth and love, and to secure it thus against all enemies without or within. Through his intimacy with the Lord, his religious depth and fervour, and his large experience, he was best fitted also to complete the literature of the New Testament, and especially to lead the Church, by the purest and loftiest exhibition of the life of the incarnate Son of God, to the highest grade of knowledge—and thus at the same time to furnish the most effectual positive refutation of the rising Ebionistic and Gnostic errors concerning the person and work of Christ, which, like the shades of night, must fly before the sun of truth. The vigorous life of the Asiatic Church in the second century bore witness to this consummating efficiency of John. But the abiding and indestructible monuments of his labours are his writings, in which truth and love, earnestness and mildness, power and meekness, religious depth and childlike simplicity, the boldness of the eagle and the gentleness of the dove, are wonderfully blended, and through which the Christian world enters daily into the inmost sanctuary of the apostolic theology and religion."

JOHN STOUGHTON.

How some Rural Parishes are cared for.

"God is a Father to the fatherless." How fully this truth has been realised in my history ! Did I not bear testimony to God's everlasting faithfulness and providential care I should be worse than an infidel. Since I was left without parents and have had to exert myself, I never was without a home more than just sufficient time to recruit my strength. From leaving one family and passing into another, has not to my recollection exceeded a month at any time, unless I have requested or needed a longer time of rest. A month after my return from Fortrim, I found myself whirling along the Great Northern line to my new home—Downham Hall. It was a large house situated in the midst of the village of Downham, in one of the midland counties. Mr. and Mrs. Morrison were the occupants ; they had a large family of sons and daughters, some of whom were grown up. I had three pupils, varying in ages from eight to thirteen years, Mabel, Harriet, and Susan. Mr. and Mrs. Morrison were Christian people, and anxious that the education of their children should be based on religious principles. The time allotted to study at first did not exceed five hours daily, therefore I had much time at my own disposal, and I began to look around to see if I could not employ myself in some useful work. On making inquiries, I found that the poor of the village had been much neglected. There was a Sunday school, and two little Dame schools. The village contained 400 inhabitants. Mr. Kingston was the rector ; he was a proud, strong, self-willed man ; when he had preached his two sermons on the Sunday he considered his work was done. His sermons were generally dry and argumentative ; and the lesson he meant to convey was lost sight of before he came to the conclusion of his discourse. When the poor people were ill they were told to send to the rectory for anything they might require ; but as for religious instruction, they had very little. Finding that many of the poor could not read, and so were neglected, I asked permission to visit them from Mr. and Mrs. Morrison ; they readily gave their consent, saying, that the time after study was my own, and I might employ it as I pleased ; further, that they would be glad to have some one to look after the poor. Mr. Morrison provided me with an ample supply of religious tracts, and, after covering and numbering them, I set out upon my work. There was not a cottage into which I did not gain admittance, and a request to come again. I would sometimes go in the evening, that I might catch the labourer as he returned from his daily toil. If I found him a little surly, noticing his little ones, or taking the baby in my arms would bring a smile over his face, and he would listen as a little child to what I had to say.

Of course it soon came to Mr. Kingston's ears what I was doing. He did not like it, he became stiff and haughty in his manner toward me. But the work amongst the poor of the village became my delight. I threw my whole energy into it, and found it a solace for many a trouble, and a stay to many a tear. I ascertained that the parish doctor lived some miles from the village; and that he had several scattered hamlets to attend to; therefore, the medical attendance the poor cottagers had was very deficient. When the old people sent for the apothecary, he would generally speak in this way to them, "What is the use of your sending for me; you can't expect to live always; you must die out some time." The needy villagers had not much comfort from his visits. This led me in the evenings to read some medical books; and having received some general instructions from a brother who was a medical man, I began to use my little knowledge among the people. Mr. and Mrs. Morrison kept a medicine chest, so that I would weigh and make up simple medicines; I generally found, however, that extra nourishment was the best medicine. Mr. and Mrs. Morrison never refused me anything I chose to order. Mrs. Morrison, on one occasion, said, "Miss Burdet, you must show more favour to those who go to church than to those who go to the little chapel, and try to lead them to the church;" but to this I replied, "I cannot do so, Mrs. Morrison, my visits and your gifts must be impartial, nor can I persuade any to leave their chapel for the church." Happily, she never mentioned the subject again. Sometimes she would laughingly say, "I shall call you 'the beggar.'" To which I would reply, "I will accept the title; as long as 'the beggar' gets what she demands she will not despise her name."

My next object was to get the people once or twice a week together to hear the Word of God; I should not have time to read every week to each separately of those who could not read. There was only one way to meet this difficulty, that was, to assemble them in one cottage. I talked it over with Mrs. Morrison, mentioning my wish to commence Bible reading at both ends of the village every week, at seven o'clock Wednesdays and Fridays, if Mr. Morrison and she did not object to my going out alone in the evenings. This plan they fully entered into; provided me with candles, and also a small lantern to take in my hand on dark nights, as some parts of the village were lonely. But I had no fear, I knew I was in safe keeping. My classes included any who liked to come. I had men and women varying in ages from twenty-five to ninety-four.

I would occasionally meet with Mr. Kingston passing through the village; but to avoid me he would cross the road; and if we did meet, when I spoke he would answer me in a sharp, cross, irritable voice. He occasionally spent the evening at the hall. When I came into the room

and spoke to him, he would pointedly turn aside and speak to Mr. Morrison or any one near ; sometimes Mr. Morrison would say, "Mr. Kingston, Miss Burdet is speaking to you ;" he would then give a short and sharp reply, which would make me feel uncomfortable. If company were present he would try to mortify me in various ways, so much so that Mr. Morrison would come to me afterwards in his kind Christian manner and say, "I think I can see how it is, Miss Burdet, but never mind, you have our full approbation in all you are doing, go on, we will help you. You are quite right in your course, but it pains me to see how the rector treats you." I used to reply, "Oh, do not be pained about it, Mr. Morrison, it does not signify, I do not think of it after it is past."

When holding my Bible readings Mr. Kingston would sometimes suddenly open the cottage door, and in a rude and unkind way say, "Oh, it is *you* here, is it ; well, you will not do much good or much harm !" I would call to him to come in and take the class, but he would at once slam the door and be gone.

For five years I went on in this way encountering and enduring his opposition. The poor people when ill would send for me ; if I mentioned Mr. Kingston and said that they should send to him, they would reply, "If we send for him it is true that he gives us help ; but we want something more than that—though we be poor people, Miss Burdet, we like a parson to be a parson, and we 'spects him to talk to us a bit about God and the other world." So I visited them in their sorrows, and tried to instruct and comfort them as they neared the borders of another world.

I had myself two or three sharp attacks of illness within the five years of my stay at Downham, which confined me to my bed or to the house for a time ; but Mr. Kingston never enquired for me, nor did he utter a word of congratulation or good will when I was able to get about again. I never received a kind or encouraging word from him at any time. I felt that I needed spiritual teaching for myself, but there was "no man who cared for my soul." I had an opportunity of seeing and meeting with many clergymen in this family ; they frequently came for days together, yet I never derived any spiritual benefit from their conversation. If they had sometimes spoken a word for their Master it would have cheered me and given a new impetus to my feet, and fresh strength for my work ; but no ; they hid their "colours" often under their worldliness and frivolity. Some of them when they addressed me never allowed me to lose sight of the fact, that I was only the governess of the family.

At last a time came when God laid His afflicting hand on Mr.

Kingston. His health began to fail, medical aid was sought, and though no immediate danger was entertained, there were unfavourable symptoms. He still continued to do "duty," but his health gradually declined. I would go time after time to enquire for him; if I met with him I would express pleasure at seeing him out, and he would rather awkwardly answer, "Thank you, thank you." This strong man was being brought low; you could see how he was fighting against disease, but its progress could not be stopped. Other medical men were called in, but medicine failed to benefit him; he was obliged to give up, was confined to the house, then to his room, and rapidly grew worse. One Saturday, as I was sitting with the family, the servant came in with a message to ask me to go to the rectory. Various were the surmises and the opinions as to what I could be sent for. In the afternoon, with a slow and somewhat timid step, I walked to the rectory. On my knocking at the door Mrs. Kingston opened it, told me that Mr. Kingston was much worse, and that he would not be satisfied till he had seen me. "You will not mind seeing him, will you, Miss Burdet?" "Oh, dear, no, Mrs. Kingston," I said, "why should I? I have seen many very, very ill, both men and women." "Come with me," she then replied, and with a sad, sorrowful heart she told me he could not live many days. When she had composed herself we both entered that chamber of death. A strange feeling crept over me as I gazed on the face of that once proud, self-willed, determined man; there was something most solemn in the scene. There he sat, pillowed up, wrapped round in a blanket, with a rigid and determined expression of countenance. There was no look of peace or happiness shining in that face. Mr. Kingston looked up as I entered, and slightly coloured; but I walked up to him and spoke in my usual way. He bade me sit down opposite to him, where he could look at me. "Miss Burdet, I have something to say to you. I have sent for you to ask your forgiveness. Will you forgive me? I am sorry for my treatment of you." "Stop, stop, Mr. Kingston, I have nothing to forgive," I replied. "But answer me," said he, "will you forgive me?" "Yes, yes, it is forgiven and forgotten long ago, if I had anything to forgive." Then, in a deep, sepulchral tone he replied, "Hear me, you have been a living, walking reproof to me ever since you came into this village." "Mr. Kingston, pray do not talk to me in this way," I said. "You must hear me, Miss Burdet. I am a dying man. I must speak. God placed me to be the clergyman of this parish, to take care of it. He gave me the souls of upwards of 400 to look after, to feed, to care for. He saw I neglected His work. I did it not, but you, Miss Burdet—yes you, a governess—have done my work—*His* work for me—and I thank you." It was in vain

I tried to stop him, and poor Mrs. Kingston was sitting by me, adding to this most touching and trying scene by her deep sobs. He went on—"Your very footsteps, Miss Burdet, have been a reproach to me. They seemed to have a voice from God in them which said to me, 'As you have not done My work, I have sent this one who will do it for Me.' I avoided you, I disliked you, the very sight of you was an annoyance. I tried to stop you, to discourage you, to make you give it up; but no, you heeded it not, but still continued. Yes, I thank you for it all, Miss Burdet. I am glad the work has been done." The scene to me was a most painful one, and as I wished him farewell, he said, "God bless you," and I left the room.

I do not think I ever felt so humbled in my whole life as I did at this interview. I could not lift up my eyes to the bright, blue sky above, and had I known the lowest place in God's universe—at His footstool there would I have fallen. I was thankful to reach the retirement of my own peaceful little room unobserved, that I might compose my agitated frame before I re-appeared in the family circle, for I determined that what had passed should not escape my lips, for the sake of the poor, sorrowing wife—besides how could I tell it?

On the following Monday morning Mr. Kingston, after a paroxysm of suffering, breathed out his soul to God. I followed him to the grave, the first funeral I ever attended, and as I stood by his coffin in that little village church, the reality of life and death burst upon me, and it seemed more than ever a solemn and an awful thing to die and give in an account to God.

* * * * *

A few days ago, one of the old women who used to attend my class at Downham was asked by Mabel Morrison if she had any message to send me. "Yes," she replied, "Tell her my Jesus has taken away all them that I loves, and I think its 'cause He wants all my love His self; He wants poor old Molly to love 'un the more, and so I does—for I loves 'un dearly! Tell her that, please Miss Morrison, for me."

I often get messages from the poor cottagers there, but I shall never go amongst them again.

META ELDIN.

Jubilate!

Of all things men dislike most being gloomy. Rightly so, for the most fortunate have troubles enough to need some counterpoise of pleasure. Our first thought is living; our next, living happily: none of us like cloudy weather if we can get blue sky. The difficulty is to

find happiness worth the name. Animal spirits only serve in health and sunshine ; let the body droop or affairs get wrong, or trials enter our circle, and they leave us when we need them most. Competence or wealth are as unsatisfying, for they, too, fail us when the heart is overshadowed. They can do much to soothe and temper pain, but only within certain limits, and are wholly worthless where the soul is sick. An embroidered slipper will not ease an aching foot, nor a costly ring an ailing finger ; a crown may make the temples throb, but cannot cure them ; and a velvet robe may hide a troubled heart, but cannot touch its sorrow. Pleasure sought for its own sake is but a mocking shadow—a dream that serves us till it break, but leaves us lonely after. Companions, amusement, study, dissipation, are only diversions of our thoughts from cares and heaviness that wait till we return again into ourselves to burden us afresh. After all, it is not what is round, but what is in us ; not what we have, but what we are, that makes us really happy.

We want a cheery fire on the hearth of our own spirits ; a fire always clear—always at our command. Without that we have to go abroad for comfort, and we return only to find our bosoms dark and cold. The mind is its own place, and must find its own happiness in itself, or remain discontented, whatever its outward lot.

The fact is, our hearts have a secret trouble, that nothing life supplies can remedy. They feel they are not what they should be ; they hunger after goodness, and yet shrink from it ; they know the better and yet choose the worse. They are not at peace with their own selves, and real happiness is hopeless till they are so.

Religion has in every age tried to meet the want ; has tried, and mostly failed. Some have sought to give the comfort needed by condoning vice while offering the magic power of rites to cancel it ; others have preached a blind submission to our fate ; but all alike have left the soul unsatisfied. Christianity repeats the proffer of the needed balm : let us see how far its promise seems to warrant confidence.

It is very certain that, with all its seriousness, the Bible is a calmly joyful book throughout. Abraham speaks of his rejoicing to see Christ's day afar off ; David invokes God as his exceeding joy ; Isaiah breaks out into apostrophes to all nature to join in his gladness—"Sing, O ye Heavens ; break forth into singing, ye mountains ;"—all the Old Testament rings as with the sound of cymbals, and psaltery, and harp. So, no less, the New Testament. It calls on us to rejoice in God—to rejoice evermore ; to rejoice with joy unspeakable : it opens with the songs of angels, and it closes with visions of Paradise.

How is it, then, that religion, as presented in such a book, is so

generally regarded as the very reverse of cheerful ? The fact is beyond question : the answer needs variety of explanation.

One cause readily occurs : it not only does not flatter our self esteem ; it wounds it. Other religions strive to make us think well of ourselves ; this condemns us. To a superficial view, moreover, its very joy is tinged with sadness. It speaks of self-denial, and makes light of all to which we are addicted. Its pleasures are refined and spiritual, such as suit a healthy moral state alone ; condemn the merely sensuous, and only incidentally concern the intellect. They are grave and thoughtful, and necessarily discountenance the frivolous and gay. They are too pure and too serious for the common taste. A revolution in our nature is required before we see them at their proper worth.

The illustrations offered by perverted religiousness doubtless add to this aversion. Men of diseased minds, like Cowper, are not uncommon, in whom unquestioned religious principle is associated with depressing gloom. But it is not just to blame religion with such morbid views. Men who distort Christianity thus, would do the same with anything by which their brooding fancies happened to be engrossed.

They see everything through a disturbing medium, like some kinds of insects whose eyes are cloudy microscopes, exaggerating, while they darken, what they look at.

Madness has endless forms, and it would be strange if it did not take a religious turn at times, as, at others, it runs riot in politics, love, or science. Any strong emotion is enough for it to follow to the saddest or most foolish ends.

Men of naturally gloomy temperament, and those whose minds are clouded in religious things by unhealthy theological training, work a similar evil in their presentations of Christianity. Morbid habits of introspection, dwelling on real or imagined personal faults, turn the joyfulness of their belief to an artificial melancholy. David Brainerd, saint as he was, is an example of the one class ; Wilberforce may represent the other. The journals of both are prolonged self-crimination ; spiritual Newgate calendars,—to read which, without knowing the men, one would feel as if he were in very bad company. Page after page you have only evil and lamentations. They seem to write in sackcloth, with heads strewn with penitential ashes. One feels that such a mood, in men like them, is utterly unnatural ; that to talk only of themselves and of their shortcomings, is far from flattering to their hope and faith. Pray do not judge of the New Testament by such doleful self-anatomy. Credit it to its right source—a natural despondency, or the dismal lesson of a mistaken school.

The narrow and unwarranted requirements of some religionists help

further to distaste men with Christianity. They add endless Tables of their own to the two written for us all by God. Christian liberty is unknown to them. Right conduct means, in their opinion, walking by conventional rules, for most of which they can give no solid grounds. They would fain take all colour from our life, and make it a dull monotony of useless self-denial. Their creed is a long string of frivolous negations. They would lead men to Heaven by a path so narrow as to tear off every rag of innocent enjoyment as they pass. This must not be read ; that must not be worn ; you must not laugh ; you must keep strictly in a wretched sheep-walk of formality ; you must eschew culture ; must clip the wings of your thoughts ; and must believe that all the light in the world is confined to the little Goshen of their weak-minded ritualistic circle. But this is not the Christianity of the New Testament.

The keynote of true Christian cheerfulness is found in the provision made in Scripture for our deepest, truest want. Made for happiness, we can only find it in true goodness. As long as the breast feels burdened by its guilt, it must be sad. A quiet conscience is the only lasting joy. But between us and this there lies a sense of sin which dwells upon the past, however pure the present. Nor can we have the satisfaction of self-approval even when we live our best. The heart knows its failings when it seems to have the fewest, and cannot hide from itself that there is One who reads its sins, however secret. Self-accusation, just and stern, stands before us with reproachful looks, and mars our peace. But here, Christianity comes in. It greets the penitent with healing words—"Thy sins, which are many, are all forgiven thee ; go in peace." "I will be merciful to thy unrighteousnesses, and thy sins, and thy iniquities will I remember no more." How can it be but that at such sounds the cloud over the spirit breaks, the bosom calms, the whole soul rejoices ! It is the clear shining of the sun after days of darkness ; it is the loosing of the burden from our shoulders ; it is the day returning after night.

As with the past, so with the future. Fear removed, love is kindled, and, at the same moment, there is One revealed whom our spirit can adore. To be greatly happy we must have an ideal whom our hearts can worship and aspire to imitate. Christianity unveils the glorious majesty of the Almighty and we feel we have what our nature needs. A perfect, holy, loving Father, whom to know is life eternal, looks serenely on us, and bids us seek His face, and find our heaven in submissive, reverent love. Till now we had no certain rule of conduct—no light to follow—no beaten road. Henceforth the Divine will supplies the want. We have what we have been blindly seeking, a standard of righteous

living towards which we may ever strive. Still more; we have the promise of Almighty help to aid our weakness. We lean upon the everlasting Arm.

A heart thus won to love and duty has a thousand elements of joy. To love is, itself, all joys in one. God in Christ becomes our exceeding joy. We are glad when they say to us, let us go to the house of the Lord. His worship, alike in calm communion in the thoughts, or with the multitude, is a sacrifice of joy. We delight in approaching unto God. Men think little of the Sabbath-bell when they are light and careless, but there is no such music to the heart that is filled with heavenly love. Let it be exiled from it for a while, and each returning week makes its memory dearer. Its only solace is, that solitude itself is full of Him it loves.

Love, like the morning light, must shine diffusive throughout all its sphere, and multiplies itself by shining. Itself rejoicing, it must spread its joy, in gratitude, and from a natural law. Christian work invites it, and gives more gladness than it causes. To make men happy is to make ourselves the happiest; for all true satisfaction springs from self-denial. Unselfishness is love, and love is heaven.

The sweet realization of a Father's care in all the changes of our life is still another element of peaceful joy. Cares will come; the sky will darken—but the darker the night, the brighter the golden stars of the promises. Religion, like a fine jewel, shines brightest in the dark. Troubles lose the name to a godly man. Heavy clouds they may be for a time, but presently they roll into the light and turn to snowy whiteness. For are not trials but a discipline of love to work out rest from trial through eternity? Heart and flesh may faint and fail, but God is the strength of His people's heart, and their portion for ever. How can they but rejoice who have the Almighty on their side?

So in much else. Have they not the promise that He whom they love will love them to the end, and present them blameless before the presence of His glory, with exceeding joy? Can they be sad whatever happens, in the prospect religion yields? They rejoice in hope of the glory of God. Walking towards the light all shadows fall behind them. Their face shines as they get nearer the Everlasting Day. Earthly joys pass; friends die, or change; strength fails; pleasure in things around abates with years; the brow gets furrowed; the candle burns down to the socket; the silver cord is loosened, and the golden bowl broken, and the pitcher comes near its breaking at the fountain, and the wheel at the cistern; but at eventide there is still light. The good man dies gently, as a weary worn-out wind. He is a shock of corn fully ripe for the garner of God. He is often noblest as he leaves, like the summer

sun that is largest at its setting. And like the sun, his light still shines long after he has left us. The end of the good man is peace.

CUNNINGHAM GEIKIE, D.D.

Visits to Old Meeting Houses.

FETTER LANE.

THE Independent Church in Fetter-lane, London, can claim a long and a respectable history. Though the accounts of its first planting are somewhat defective, it is probably one of those numerous Nonconformist stations which sprang into existence immediately after the secession of 1662, or at the date of the Indulgence, ten years later. One reason for this inference is that, prior to the great fire, the Dissenters were found cooily ensconced, only a few hundred yards from the present site, and in a convenient "conventicle," having "seventeen pews and divers benches." Why the building was divided into squares we are not informed; but doubtless the plan adopted aided the members in baffling the persecution then prevalent, or sometimes enabled them altogether to escape its fury. When fire had destroyed the neighbouring churches this old sanctuary remained intact, and the Episcopalians discovered sufficient attraction in its homely accommodation forcibly to appropriate it to their own use, until the city churches were rebuilt. Here preached John Turner, the ejected minister of Sunbury, Middlesex, whose zealous, self-denying labours in London during the progress of the plague demand honourable remembrance. Subsequently the chapel in New-street, with its high pews and benches, was superseded by a more pretentious erection in Fetter-lane, where Baxter occasionally preached; but, in 1732, this edifice gave place to another building on the opposite side of the street.

To go back to the era of Puritanism we find the first name connected with the church in Fetter-lane to be that of Thomas Goodwin, D.D., a man who, with the exception of Dr. Owen, was in his day the most considerable scholar among the Independents. His learning being solid and varied, his natural gifts were more than respectable, although his style of writing is remarkable for heaviness. On account of their tedious phraseology the doctor's five-folios were so generally neglected during the first part of the eighteenth century, that cheese factors and butchers were able to compete with students in purchasing them, until a reaction occurring in their favour, they became procurable only at a high price. Goodwin seems to have been formed by nature for contemplative habits and a bearing of uncommon seriousness, and he has bequeathed us copious but unadorned accounts of his life experience. As was so frequently the case with the giants of those days, the pastor's impressions of the evil of sin and of the worth of a soul were exceedingly strong in early life; but he imbibed prejudice against Puritanism from having been summarily dismissed from the Lord's Table by a tutor at the University, and sympathies thus estranged were not won back to former friends until his 20th year. During early days and his years of conformity, Goodwin

attained to high eminence in the University of Cambridge, holding, besides other preferment, the vicarage of Trinity Church, till this and all other worldly advantages were sacrificed to conscience and for the sake of "the Independent way." In the time of the Laudian persecution he found a home in Holland; but, on the assembling of the Long Parliament, he gladly returned to London to establish a church, in the vicinity of Thames-street, on the basis of his own dearly embraced principles. Already regarded as an oracle yielding no uncertain sound he sat in the Westminster Assembly, and was one of the most learned and respectable members of that august conclave, his industry in attending the sittings being shown in fifteen manuscript volumes relating to its proceedings which he left behind. Rising into high favour under the ascendancy of the Commonwealth, he accepted the presidency of Magdalen College, Oxford, where he assiduously discharged all public duties, besides gathering a church at home. At the Restoration Goodwin, and such as Goodwin, lost favour, and removed to London, his hearers for the most part following him thither. His indulging in divers eccentric habits did not prevent him and Owen from being distinguished as "the two Atlases and Patriarchs of Independency." Our author was satirized by Addison in the *Spectator*, as one who, delighting in gloom and long faces, succeeded in making both home and Christianity as sombre and forbidding as possible; and though the sketch is a caricature, it is probable that Goodwin failed in making religion as attractive as he might have done. The Doctor was succeeded for a fortnight only by Thankful Owen, who, besides being an ornament in his denomination, was also an example of learning, good temper, and piety.

Stephen Lobb, who followed Goodwin and Owen, was known about town in the Revolution era as the Jacobite Independent. There were many reasons for his being regarded with jealousy by adherents of opposite parties. He was well acquainted with King James the Second, and, contrary to the procedure of the majority of Dissenters, he welcomed the Indulgence of 1687. That measure, it is true, for the moment united Conformists and Nonconformists in a phalanx which the reigning Stuart found invincible, but it also brought division among the Nonconformists themselves; and it is not easy to decide with whom we should sympathise—they who insisted on the enforcing of penal laws to the punishment of their own household for the sake of repressing popery, or they who accepted the liberty offered without asking questions. At any rate, among those who did welcome the new reign of freedom was the Fetter-lane pastor, Stephen Lobb, who went so far as boldly to advise the King to prosecute the Seven Bishops, who for long and weary years had preached absolutism and the reasonableness of the dispensing power, and who only complained and opposed when they themselves began to feel the smart. Whatever we may think of this procedure, we must admit it to have been as conscientious and as logical as that of other Dissenters who visited the Bishops in their prison in the Tower. After the Revolution, Lobb ranked as a very considerable man, being much esteemed as a scholar and as a divine. His death occurred in a sad and singular manner. One day, in 1699, while dining with a friend, he suddenly fell in a

fit and expired. For a time he enjoyed the assistance of Thomas Goodwin, a son of the celebrated Doctor, and a man whom Calamy speaks of as possessed "of great and universal literature and obliging temper."

During seven years, or till the spring of 1706, Benoni Rowe was settled in Fetter-lane, a respectable divine whom the well known Thomas Bradbury succeeded. Bradbury was a sturdy political Dissenter of the olden time; and on account of strongly sympathising with the House of Brunswick, joined to eminent talents and active industry in disseminating liberal opinions, he became an especial eyesore to the extreme High Church or Jacobitical party; and the agents of that party, the Sacheverel rioters, destroyed the chapel in Carey-street, whither he subsequently removed. The pastor was doubtless a man fitted for the times, and one who deserves to be remembered with respect on account of the way in which he stood forward in defence of civil and religious liberty, when freedom had fewer advocates than now. He doubtless pushed certain of his opinions to an undue length, and retained an unpleasant manner, bordering on uncharitableness, of rebuking what he deemed to be errors in others. But his ceaseless advocacy of the Protestant succession, and his uncompromising enunciation of the pure faith must excuse failings too common in most persons. There was one pleasant story with which he entertained friends when in an unbending mood. From Fetter-lane pulpit, he said, George the First was first proclaimed to the people of England. According to agreement with a friend at Court, a messenger announced the death of Queen Anne by entering the meeting and holding up a white handkerchief. Thus instructed, Bradbury startled his auditors by praying for the reigning King, George the First. He had for an assistant a namesake, one Peter Bradbury; but his successor was Thomas Tingey, who gave place to Doddridge at Northampton, and survived his removal to London only a few months.

Any important particulars of the life work of Richard Rawlin, a minister here for twenty-seven years, and who died in 1757, cannot be recovered, although he was a respected leader among the Independents. Of this pastor's three assistants, John Farmer became at once the most singular and the most unfortunate. An able scholar, and possessed of fine abilities, he fell into a partial derangement of mind, and consequently relinquished regular service. Though by reason of his affliction he lapsed into poverty, he retained a spirit of independence that would not allow of his accepting the bounty of relatives; and his brother, the celebrated Hugh Farmer, of Walthamstow, customarily remitted money through a friend, who kept back the name of the donor. Rawlin's other assistants, Edward Hitchin and Edward Hickman were both worthy divines, whose busy but unobtrusive lives included little adventure of public interest.

James Webb, whom his brethren set apart for the ministry in 1758, was respected more for piety and respectability than for any talents possessed either natural or acquired. He was apprenticed to a trade; but choosing to study for the ministry, he became entered as one of the first candidates of the King's Head Society, the young scholars of which were originally housed in a comfortable mansion on Clerkenwell-green. His death was very keenly felt by a wide and respectable circle of friends, and by none more

han by the Burder family, then residents at Islington. The vacancy was at length worthily filled by the election of Dr. Davies, who, however, afterwards removed to Reading.

Another good man of the last century connected with this Meeting-house was William Maurice, a native of Ecclesfield, Yorkshire. In a brief course of forty years he accomplished an amount of work in the best of causes, which would have reflected honour on a much more extended career. In his calling of ministering to the faithful and awakening the careless, he completely succeeded ; and, dying triumphantly, he thus left what is, perhaps, after all, a minister's best remembered testimony. On coming to London he received a warm welcome from a number of leading divines ; and his death, in 1802, occasioned corresponding grief.

The Meeting-house in Fetter-lane has been several times altered or improved. In the first year of the present century a sum of £400 was expended in making the approaches more convenient ; and seven years later, another sum of £700 was devoted to enlarging the building under the eminently successful pastorate of George Burder. At this date also the almahouse in the chapel yard, provided for the use of poor members, was rebuilt at the expense of a munificent deacon, Joseph Bunnell, whom the transaction cost £500. This gentleman's friendship appears to have been very highly rated by George Burder when at the zenith of his fame and usefulness. As being of the number of those few of the descendants of Matthew Henry, who have preserved the faith so eloquently and lovingly expounded by that great man, the family of Bunnell still exists to command the respect of the denominations. The chief living representative of the line is Peter Bunnell, Esq., of Edmonton, whose lady, we may be pardoned for remarking *en passant*, being a lineal descendant of the once widely-renowned Dr. Chandler, of the Old Jewry—yet preserves the best painting we have seen of that divine, who, after sinking his young wife's dowry in the bubble companies of 1720, was not above supplying his contemporaries with literature at "The Cross Keys in the Poultry," notwithstanding that the literati said he would be much better employed in *writing* books than in *selling* them.

We have only space to say a few words of the noble-hearted George Burder, who was born in 1752, and succeeded at Fetter-lane in the fifty-first-year of his age. Blessed with truly Christian and judicious parents, his education, though unconnected with any college curriculum, well fitted him for the position of influence he afterwards occupied. His early experience included what need bear no humbler name than remarkable providences. The first occurred in 1768. One day, while out walking near the Strand, a house collapsed the moment after he had passed it, and filled up the street with a never-to-be-forgotten crash. The other accident took place while he and two companions were bathing in the Thames. Losing their depth, they were only just rescued in time to save their lives ; and being curious to discover what a soul will employ itself over in the moments immediately preceding death, the three, on their recovery, made this question a topic of conversation, and one of them

averred that the last impression on his mind was, that a paragraph would appear in the next morning's papers describing how three youths were drowned in the river.

In 1776 George Burder began to minister in "the Methodistical way" by teaching the common people in cottages and house-places. His journals supply vivid accounts of the deplorable condition of Staffordshire during these years. The populace were not only deeply sunk in gross ignorance and sin, but, encouraged by the bigoted among the clergy and High Church gentry, they insulted and menaced any itinerants who carried abroad the evangelical faith. By so doing, the poor people, tutored by those above them, supposed they were opposing the powers of darkness. Young Burder had been trained for an artistic profession, but showing more enthusiasm for divinity than painting, he was allowed to continue his itinerating labours, threatened, as he often was, by brickbats and rotten eggs. At one time his father, from purely conscientious motives, dissuaded him from adopting a profession for which he was manifestly unprepared; till circumstances opening the way, he freely and joyfully consented to his leaving all for the Gospel.

Number One of the **EVANGELICAL MAGAZINE** appeared July the 1st, 1793, and one of its principal founders, and for life one of its truest friends and supporters, was George Burder. While strength lasted he never shrank from putting forth his best efforts to enrich the pages of this periodical; and for a number of years he acted in the capacity of Editor with great ability, joined to never-wearying zeal and industry. Furthermore, it would seem that this remarkable man had no mean share in originating the London Missionary Society. Stimulated into action, possibly by the high example of William Carey, he and a number of Warwickshire ministers met together to consider the best means of communicating the Gospel to heathen tribes. They associated themselves with others in London, and when at length the great agency was completed for evangelizing the dark places of the earth, some of its first agents came from Coventry, where George Burder had disseminated the missionary spirit.

In 1803, on the death of John Eyre, the Secretary of the Mission, and the first Editor of this Magazine, it appeared to George Burder that the time had come when he might find in London a wider sphere of usefulness than a provincial town could afford. Seven years prior to this date he had been asked to settle at Walworth and had declined the invitation. Now he resigned the pastorate at Coventry for the purpose of succeeding John Eyre in the offices both of editor and secretary. Nothing selfish or ambitious prompted this removal to the Metropolis; for his services at the Mission House were entirely gratuitous, and we are not aware that he received aught for conducting this Journal. Such labours as these deserve a more grateful recognition than they usually receive.

In the meantime the pastor's pen was ever busy, and his publications were scattered broadcast over England, the Religious Tract Society alone, in the author's lifetime, having issued about a million of his volumes and smaller works. Then came the weakness of age: one by one laborious offices were

relinquished, although long after losing his sight the pastor preached once on the Sabbath at Fetter-lane, but insisted on surrendering the entire salary to his assistant. He delivered his last sermon on March the 9th, and expired on May the 29th, 1832. His death naturally produced a profound impression, and he is still remembered by many who are now also in the yellow leaf. George Burder's life-work merited a more fitting memorial than is contained in the memoir bequeathed us by his son Henry.

G. HOLDEN PIKE.

The Stuff of which our Tars are made.

CAPTAIN THRUPP, of the "Megæra," has been put upon his trial before a court-martial for being sent to sea in a ship that was certain to be lost. If carelessness can become criminal, then it was criminal negligence which sent him forth to perish. But we have put him on his trial for it, and though of course we have honourably acquitted him, he and his brave officers and sailors have been addressed and treated as prisoners, and have suffered something of the indignity which must attach to such a position, however thoroughly it might be understood on all hands that the nation ought to be presenting him with a sword of honour instead. Surely if ever there was an instance in which the righteous rule of the Admiralty, that an officer who loses a ship must justify himself before a legal tribunal, might have been relaxed, the captain of the "Megæra" might have claimed the relaxation. The rule, as has been pointed out, is by no means absolute; and as a Royal Commission was to be appointed, under a Chairman of the highest ability and the most scrupulous honour, before which the whole of the circumstances would be investigated, it is much to be regretted that Captain Thrupp and his officers were not spared what seems to be, under the circumstances, something like a wanton humiliation. The public has followed the proceedings of the court-martial with something like indignation, inasmuch as it has had before it for several days a most graphic narration of the voyage and the wreck, bearing the impress of truth on every word, taken down by an "able correspondent" from the lips of one of the stokers, which covers with honour not Captain Thrupp alone but every officer and man of the crew. It is seldom that one can get a glimpse of the interior life of a Queen's ship such as this narrative affords us; we can almost condone the incredible blundering, or worse, which sent such a ship with such a freight half round the world, for the sake of the revelation which it affords us of the stuff of which our sailors are made, and which, but for this misadventure—we will call it so till Lord Lawrence has found another name—we might quite have missed.

We are indebted, as we have said, for the tale to an able correspondent—a really able one, for he has managed to present a most striking and graphic narrative, while simply recording the stoker's words, which bear the manifest impress of truth. Able correspondents are an institution of the times; and to official persons, we imagine, about the most troublesome of its insti-

tutions. They are keen as ferrets, nothing escapes them ; then they take the whole world into their confidence, there is no hushing up or stowing away a scandal which they have once dragged forth to public gaze. Among able correspondents those of the *Daily News* seem to be of the keenest and the cleverest. Mr. Forbes during the war won a generous expression of something like envy from *The Times*. The proprietors seem resolved to spare neither money nor trouble to unearth interesting information about anything that stirs the mind of the public ; and so in the early days of November, when it was known that the P. & O. mail-steamer "Pera" was approaching the port of Southampton, they sent down, we should imagine, their ablest hand to steal a march on all his brethren, and obtain, if he could, something like that truly remarkable narrative which, on the morning of the sixth, they gave in their columns to all the world.

The first thing to be done was to capture a likely man or two from the company of the shipwrecked crew who were on board. The correspondent's instinct did not fail him. Two of the right sort, as he thought, were secured, and brought safely and comfortably to anchor in a quiet room in the hotel. At first they were very reticent. They had the fear of the Admiralty and of the court-martial before them, and nothing could be got out of them. But they were somehow reassured—able correspondents understand pumping reticent or frightened witnesses perfectly well—and then one of them casting aside all apprehension, spake with his tongue to the purpose that we are about to describe. There was a second sailor there who acted as a kind of chorus, and threw in a word or two at critical points in the narrative with remarkable effect.

It seems that from the commencement of the voyage the men had a kind of prevision of what was in store for them. A sort of instinct warned them of what was hidden from admirals and constructors of the navy. They felt that the ship was not seaworthy, but they quietly went forth in her to sink or swim as fortune might determine. As they voyaged, there dawned on them the sense that it was under the government of a higher Hand. The position of Captain Thrupp was a peculiarly difficult and painful one. A captain of a Queen's ship is bound to sail in her when the order is given, whatever his private opinion of her seaworthiness may be. The evidence rather produces the impression that he remonstrated as far as he thought it safe to remonstrate. A captain who declines to sail when his superiors have certified that there is no reason why he should not, gives up all the prospects of his profession at once. After the admiral's inspection at Queenstown, he had literally no choice. The men were bound, too, by the discipline of the ship, and bravely they obeyed the instinct of discipline, and sailed. The words of the stoker here are striking. In answer to the remark, "There were no complaints after leaving Queenstown," he said, "No ; but among the crew there was constant grumbling and apprehension. You see it wasn't thought seamanlike to complain. Captain Thrupp, after having had up the petty officers and heard what they had got to say, made his report at Queenstown ; the ship had been inspected and passed there as fit for the voyage. After that the Captain's mouth was shut, and the men warn't going to funk

on it, and be jeered at, even if they were as sure of going to the bottom as they were sure of a day's grog. It was a straight upper lip all round; but some of the chaps—the married men 'specially—didn't make a great job of it." Favoured by singularly fair weather they made their way safely to the Cape; the Stoker naively remarking: "I think on my soul that God Almighty in His mercy picked the weather for us on purpose." After they left the Cape the weather still stood to them "like a brick." On the 7th and 8th of June "we lay along our course famously, running under double reefed taws'les and courses before a regular anorer—a strong sea on, and the whole water now and then coming tumbling aboard of her." The very next day, June 7th, "we sprung a leak, and a devil of a big leak too, for the water came in so that it took the pumps all their time to keep it under." They searched for it but it could not be found. "It was a time I can tell you. A gale of wind, the ship deep in the water, and rolling taws'le yard stuns'le booms under at every second roll; all hands, blue jackets and marines, working their hearts out at the pumps, always wet and not a chance to get dry. Day and night it was alike, till after three days of it the men were fairly beat out, and we had to take to the fire-engine and the donkey-engine to keep the water down."

A keen Scotch stoker found out the leak. "Scottie shoved his head down one hole and his light down another, and therein one of the plates under the bunkers—not under the engines—was the water coming in like a water spout." The officer of the watch is called and repeats the manoeuvre; then the "old man," with a mat spread under him, has a good look at it. Then the chief engineer is called, and measures are devised at once for stopping it. The first expedients were fruitless. Then Bell, the diver, is sent over the side, and brings up word that the skin of the ship was like a rotten honeycomb. The iron was literally so worn that it would not hold the screws by which they tried to fasten a plate over the leak. "There's a bit in the Bible somewhere about putting new wine into old bottles. Here was the same thing, for all the world, and the new iron was too strong for the old, rotten, spongy iron, honeycombed with rust." Further examination showed that the four girders on which the step of the mainmast was distributed were so wasted away that the mast was literally resting on the skin of the ship. Had she been taken aback the mast would have gone through in a moment, and all would have gone to the bottom. Then follows a bit of description of almost terribly graphic power. "I once knew a chap so bad in consumption that he said he was spitting himself bodily away as he walked. Blessed if the 'Megara' warn't after a fashion spitting herself away as she steamed. The suction of the pumps was like the poor fellow's cough—it fetched pieces of the rotten girders up the pumps and so out into the sea."

Ten minutes after the inspection the ship was condemned. It was Sunday. Captain Thrupp read prayers. "There warn't a shake in his voice. . . . He ain't much of a speaker ain't the old man; but his words got pretty nigh men's hearts that day. He told us how that the ship's bottom was literally dropping out, and then told us to go in with a will like men and British sailors. We gave him three cheers, and then we went at it, and started out

a considerable lot of grub that Sunday afternoon and evening." They had run for St. Paul's Island. The Captain determined "to run her ashore and chance it." It was the moment of supreme peril. "The word was given 'all hands on deck,' and the ship's head slewed round to the landward. The hands were ordered on deck to give them a chance should she strike the bar, as everybody feared. Half the crew were on the top gallant foks'le, half aft: every man ready for a spring should she break her back. Between the rollers and the sharks I fear it would have gone hard with them. Where was I? Oh, below, for somebody had to keep the steam on. The stokers were forced to remain below. At least it warn't altogether force, but duty, sir, for we never thought to grumble, although we never thought to see the deck again. Orders were to get on a very strong head of steam. The glands were leaking, and I thought every minute the steam pipe would go. . . . It was an anxious moment. We talked down there about things sailors don't often talk about. The engineer contended that as we were down there on duty, and for the common good, we should be pretty sure of heaven when the break up should come. Then, as we neared the bar, we shook hands and parted, each man turning his face to the wall."

I almost fear to add a word to the simple, pathetic power of this narrative. The picture of these men below, not screaming or struggling, but shaking hands and turning their faces to the wall, exactly where duty placed and kept them, will live in history like the tale of the "Birkenhead," "The Three Hundred," and whatever else in our day reveals the old imperial power of our race. "The British infantry is the finest in the world," said stern old Bugeaud, "but then, happily, there is so little of it." But, thank heaven, we have plenty of the stuff of which such men as these are made, and they will bear our flag with honour still, wherever work is to be done, danger faced, or difficulty conquered, all round the world. No doubt we are very good people, we British Christians. We talk and sing largely of duty, self-denial, and loyalty to Christ and to truth. If we can but stand to our post of duty, battling with sin, vice, and misery and bearing witness to the truth, as those men stood to their steam pipes, heaven will mean something to us as it did to them, when we turn our faces at length to the wall and listen for the summons home.

J. BALDWIN BROWN.

A Sabbath in Mid-Atlantic.

To know how a Sabbath would be spent in Mid-Atlantic on board a Mail steamer was to us a matter of some speculation. Fortunately our first Sabbath was very bright. It is now some years ago. The sea, too, was beautifully calm, and the splendid ship was only gently heaved on the long low waves that unceasingly roll in the ocean. Intense quiet reigned. A feeling of solemnity was deepened also by the knowledge of the fact that early that morning there had been a death on board. A poor woman in the steerage had been struck down with cholera. At six o'clock the preceding evening she was busy on deck washing clothes for her children, and ere the

Sunday morning dawned she was a corpse. Her husband, crushed by so sudden and terrible a blow, had yet to care for two little children the rest of the voyage. Poor fellow! we all deeply sympathized with him, and some good women did all they could to help him afterwards to care for his motherless little ones.

Never shall we forget the awe that crept over us as we listened to the ship's great bell, tolling slowly and sadly notice of the funeral. The engines were checked while the service proceeded. Numerous passengers from the saloon as well as the steerage cluster around an opening in the bulwark through which the body will be passed to its resting-place in the deep. Many dared not come from fear of contagion, and those present were mournful and reverent—for none knew who would be summoned next.

On a grating, beneath a "Union Jack," is the corpse, sewn up in sacking in lieu of a coffin. Stones and shot are attached to make it sink. The solemn service for the burial of the dead at sea is read, and as the words "her body to the deep to be turned into corruption" are repeated, you hear a splash in the water. Looking over the side of the ship you can see deeply down into the clear green waters, and discern the uncoffined dead sinking lower and lower in its ocean grave. The "Amen" is pronounced; almost immediately the vibration of the engines is again felt, and we are pressing forward to the New World.

That was not the only death during the voyage: ten others died, and all in the short space of ten days. The ship's surgeon had a harassing time.

Breakfast is over. At half-past ten the bell again tolls, this time to summon "to church." The great saloon is speedily crowded. The ship's officers in uniform and sailors who are off duty, all prim and clean, march in and take seats. Here now are gathered people of all countries and Christians of all denominations. Those to the right of the saloon are Germans and Lutherans. Near to them are several Frenchmen. That man and his wife near the entrance are Mexicans. Another couple are Northerners. Seated only a short distance from them are two high-cheeked, sallow, lanky ex-officers of the Southern Army. These massive, broad-shouldered men are Canadians. The next is an American surgeon who has been finishing his medical studies at Berlin. Then come a Scotch banker, an English Commodore, and the minister of Agriculture at Ottawa. That venerable man, bent with age, is Dr. Burns, the professor of History in the college at Toronto. Close by him is seated a New Brunswick merchant, with his wife and two daughters, who have been for a run through France and Switzerland. Beyond is a newly-married couple from the north of Ireland. Outside are several gentlemen and ladies of the Jewish persuasion. They could hear our singing if not the preaching; and one must say that they seemed by their quiet demeanour on that day to be under the good influence of a Christian Sabbath.

The Captain of the ship "read prayers," and then it was the writer's privilege to speak to the assembled passengers from the text, "And there shall be no more sea." When I referred to the partings in this life and to the surging troubles that would be no more, and to the sea giving up "the dead which are in it," there were many hearts moved. The effort was as

bread cast upon the waters, and it has indeed been "found after many days." "Praise God from whom all blessings flow," swells up from that saloon, the benediction is pronounced, and we separate to wait the summons to luncheon.

The afternoon I spent in the fore part of the ship, distributing tracts and New Testaments to the steerage passengers. The American Bible and Tract Societies send on board good supplies of their publications in all languages, so that to Swedes and Norsemen, to French and Welch, as well as to the English, was the Word of Life offered.

At three o'clock we had a service in the steerage. Here I stood between decks and saw above, around and below many eager eyes bent upon us. Probably three hundred souls who did not come to the morning service, and who could not have found space if they had come, now heard something of the glad tidings of salvation. Possibly the Word reached some hearts, and has brought forth fruit to the glory of the Saviour. We know that the promise "my Word shall not return unto me void" is still outstanding.

Shortly after dinner I found that several of the passengers in the saloon began chess and cards. I went on deck for a time and found a little group, singing hymns, but the sea becoming rougher, I was driven below. Here I was pained to see the grog-drinking and card playing on such an evening, and to see our Captain, who read prayers so well in the morning, now exercising his skill in whist. How easily the solemn event of the morning was put aside! I cast myself on a couch and endeavoured to forget the scene before me, by turning my thoughts homewards to dear ones far away, whom we had left, and who were, I knew, thinking of us. How little could they conceive how strange a day has been this our first Sabbath at sea—in mid-Atlantic!

FREDERICK HASTINGS.

Household Treasury.

THE DOCTOR'S THEORY AND MARION'S PRACTICE.

"It is only a whim," said the Doctor, as we stood watching Marion on her way down the street to Slum Alley Mission School. "A very sweet and womanly one, I grant, but eminently unsuitable, and not practical."

"I should think it was practical, whatever else it might be," I answered, thinking of the quarts of broth and lots of old clothes that Marion was wont to wheedle me into concocting and collecting for her poor.

"You will think it so, my dear, when she is seized with some horrible fever contracted in her visits to those dens," remarked the Doctor, crushingly. "That is the most probable practical result."

"But in doing good—," I began.

"In doing good, as well as in other matters," interrupted the Doctor, "we have room for the exercise of common sense. There are dozens of Relief Societies, Coal Funds, Homes, and Aid Missions in the city, and you are a subscriber to nearly all of them. Now, if you and Marion would be content to direct your charity into these channels, and believe that

organized labour and thoroughly-arranged systems of relief are better than this hap-hazard charitable fancy which sends Marion into Slum Alley on Sunday afternoon to teach frowzy urchins, and into the nastiest quarters of the city to investigate the cases of all the beggars who pull the area-bell during the week, you might spend double the money, and it would be better far for you and equally well for the poor."

"But organized labour cannot exist without individual workers," I ventured.

"And organized labour employs individual workers, and selects *suitable* ones, like young Mr. Clericus and Miss Elderblow," said the Doctor, impressively. "They act under direction, investigate carefully, relieve judiciously, and are rarely, if ever, imposed upon or deceived!"

The Doctor uttered the last sentence, as it were, in italics, causing me to guiltily remember Bridget Dolan, the deserving washerwoman, who pawned my dozen damask napkins and table-cloth to match, getting drunk on the proceeds; and the woman whose six starving children turned out a brawny husband and three sturdy Irish boarders; and the little boy whose stock of candy-balls got upset in the mud, and whose cruel father would certainly beat him for being so careless. Marion and I set that little wretch up in trade four times, before we found him out.

"The difficulty is," continued the Doctor, warming with his subject, "that sensitive and inexperienced ladies like you and Marion are unsuited for this sort of thing, and you fritter away time, strength, and money that, applied by system, might accomplish a great deal. Now here, by the statistics of the Hardwick Mission Board—"

"Hark! there's baby, and Kathleen is out," murmured I, inwardly blessing the refractory cherub for opening to me a way of escape. For I am helpless before a column of figures, and when the Doctor begins to be statistical, logical, practical, and all the rest of it, I am crushed into feeble denial of my most cherished inward convictions, and fall into an abyss of humiliated silence.

But it is one thing to get away from the sound of words, and quite another to escape from the facts they represent. So one day when Marion, being laid up with a sore throat, besought me to go in her stead with a bundle of flannel for the ninth infant of some poor woman in Slum Alley, I said, in a tone as nearly like the Doctor's as a timid soprano can resemble a sonorous masculine bass:

"Now, Marion, dear, this is a good time to put a stop to your habit of trotting about in those dreadful places, among all those unpleasant people, and exposing yourself to all sorts of diseases. It is quite absurd to suppose that the efforts of such a delicate, inexperienced person amount to enough good to justify the risk you incur. You might subscribe a sufficient sum to one of the societies to pay a regular district visitor, and—"

"Fiddlestick!" quoth the disrespectful Marion. "There ain't measles in Slum Alley for you to bring home to baby, and you are going this very day to give Mrs. Molloy this bundle!"

And I went. People always do go when Marion bids them.

Slum Alley is like dozens of other streets in our city. Tall, dingy, tenement houses loom up on either side of the dirty streets; grimy children play or squabble in the gutters; poverty, filth, and degradation are the beginning, middle, and end of it. When I had walked over two dead cats, inhaled a dozen abominable odours, passed by a poor, little, crippled babe sprawling on the stones, and heard the words uttered by two boys fighting over a half-burnt cigar, I began to understand how Marion gets that oppressed, heart-weary look her face wears some days when she comes in from her charitable expeditions. The numbers on any of the doors were rather problematical, but with careful review of Marion's directions, and some help from a grimy urchin to whom I made appeal, the abode of Mrs. Molloy was discovered, the package delivered to a slatternly woman who was voluble with thanks on behalf of "Jane sheself," and I turned away, bearing a confused picture of numerous small children huddled in a contracted apartment, whereof the atmosphere was neither wholesome nor agreeable.

At the head of the second dirty staircase I stopped, being confronted by two tiny children who were toilfully tugging a pail two-thirds full of water up the steep ascent. They were such toddling, wee things that they could only hoist their burden up step by step, stopping to rest on each stair.

"Us helps mammy this way," said the boy, in answer to my question; and how could I resist taking the load from the little hands and carrying it to "mammy's" door?

The room, no larger than Mrs. Molloy's, seemed well-filled by the broken stove, and the wash-tub supported by two rickety chairs, at which a woman was toiling; but beyond I had a glimpse of a bed, and a head of brown curls matching those of my little guides.

"Sure it's kind of ye to help the childer so," said the woman, taking in the state of things at a glance.

"Mikey, did ye say thanky to the lady?"

"Thanky," piped Mikey, with a very wide smile on his dirty face.

"They are very young to carry water up and down stairs," I plucked up courage to say. "They might fall and get hurt."

"Yes, sure," assented the mother; "but childer must have something to do, and it plases 'em to be thinkin' they're a help. 'Tis better than them a playin' in the street below with the bad 'uns. Step in, ma'am; its tired work to mount all them steps, and here's a seat—such as 'tis."

I did step in, and took possession of a stool beyond the wash-tub in a state of bewilderment as to my own motives and what I should say or do next. The third head of brown curls I found belonged to a toddler of about two years, who, tied by a cord around the waist to a nail high up in the wall, was playing in such area as his tether allowed, with two clam shells, an old iron spoon handle, and three empty spoons.

"I has to keep him tied so, when I've my tub and hot water about," said the mother, noting my glance. "He's that spy I never know what he'll be into next, and he'd be likely enough scalded if he was to be let loose."

"Have you any other children than these?" I asked.

"There's Harry—he sells papers, ma'am. And Norah, she peddles tape and pins along of Mary Mulligan in the next house."

A few questions elicited the whole story—a common enough one—of the death of husband and father eighteen months before, and the turning out of the family from their home for want of money to pay the rent.

"It were a better place nor this," said Mrs. Malone, "but then I'd neither bite nor sup for me babies, let alone the rent owing to him as owned the house."

"Why didn't you apply to the Widows' and Orphans' Relief Society?" I inquired, suddenly recollecting my (or the Doctor's) principles.

"Sure I didn't know anything of it, and how should I then?" was Mrs. Malone's counter-question. "I was eatin' my heart out with trouble, and them fine names wasn't beknown to me. I just hunted up this place, and then I sent to find some kind lady as would help me, and so I did—God bless her!"

"How was it?" I asked.

"Well, I pulled at her bell one day when the misery was sharp hold of me, and she comed down here and found as I was no liar, and then she helped me to the rent, with me payin' her, bit by bit, in odd jobs; then Larry and Norah they got to helpin' too, and now I'm that comfortable I has to get on my knees and thank the Master mornin' and night."

Comfortable! in that dark, dingy room, with only her own strength and the labour of two children between the whole family and starvation. Perhaps my face expressed the thought, for in a moment she added:

"Belike that sounds a strange word to a lady lookin' at this place here, ma'am. But them as hasn't been clear under water don't know how good even a breath of air is. And my kind lady—her that helped me in them black days—she told me who to be thankin' for the mercy, and what Hand I might hold fast to, without fear of bein' shook off. I'll trust to Him for the work to get and the wage to earn; and for to be helpin' me keep the childer straight among all the bad they hear."

"Do they go to Sunday-school?"

"Sure there's a little one the ladies keeps in a room in this street, and they goes to that. The big one beyant in Seventieth Street is too far off for them to walk. Must ye be goin', ma'am? It's pleased I'd be to have ye rest longer; Larry and Norah 'll be in soon. Thanky kindly for lifting the pail for Mikey and her."

"I should like to see your older children," I said in taking my departure. "You must find it rather crowded, though, when all your family are at home in this small room."

"Sure it is that; but there's always room for the Master to 'bide with us; I tells the childer it's never too small for Him to come into," was the reply given with a hearty simplicity in voice and look.

And I picked my way through Slum Alley again with the last words echoing in my ears and swelling my heart with a sudden pain. "Room enough for the Master to bide" in that shabby little room, in those struggling half-fed lives; and yet, in the glow of restless ambitions and

unsatisfied wishes, I had dared sometimes to call *my* life cramped and narrow! My happy, prosperous life, with its wealth of love and home, and womanly duties! A sermon was preached to me on that homeward walk which went straight to the soul.

Of course, I told the Doctor all about Mrs. Malone, with many more digressions and exclamations than I dare indulge in when telling it to you. And of course the Doctor smiled patronizingly, and said:

"Quite an interesting anecdote, my dear, especially with your feminine enthusiasm added to the original incident. I suppose, however, you will admit this to be an exceptional case."

"And one such 'exceptional case' is reward enough for all the labour Marion has done for the poor in all her life; that is, if we have any true perception of the value of one human soul," cried I, hotly. "I am convinced there is work enough outside the 'Societies' for every woman in the city to do something. I mean to go with Marion on her rounds very often, and when—yes, when Baby is old enough she shall go, too!"

Whereupon I had a comfortable cry on the Doctor's broadcloth shoulder, but I meant every word I said, and my first has not been my last visit to Mrs. Malone and Slum Alley.

C. A. G.

PRAYER IN EVERYDAY EXIGENCIES.

LET me here relate an incident which came to my knowledge some years ago, occurring in the life of a minister's wife, who now dwells with the angels. She told it to me herself when I was a young housekeeper, and perplexed, as both old and young housekeepers are apt to be, on account of domestics.

"You will have to apply where I did," said she after learning of my trouble.

"Where was that?" I eagerly asked.

Said she, "I had been very seriously tried and annoyed for some time with poor help, and with the difficulty at last of obtaining any at all; and had been compelled to do without. That was seemingly impossible, for any length of time, with my large family, my frequent company, and the many calls upon my time and strength for parish work.

"One Friday evening, I walked to the usual weekly prayer-meeting alone from choice, and took the time as I went for making that subject one of special prayer. It was, at the moment, my greatest care; and I felt that I must, and that I could, cast it upon Him who careth for us. I was wholly occupied in this way, till, as I came in sight of the church, my thoughts turned to the meeting, and I asked that my mind might be freed from this anxiety during the hour, and that I might enter into and enjoy its devotions."

She added, that, from the moment she took her usual seat, she had not one thought of her home cares, and felt herself rested and refreshed by the exercises of the meeting. At its close, as she stood near the door waiting for her husband to join her, a young girl hesitatingly approached her, and asked if she was the minister's wife. On being told she was, she said,—

"Then, ma'am, perhaps you would help me about getting a place, as I'm a stranger."

A few questions led to a partial engagement ; and the next day she commenced a service in the minister's family, which only ended with the death of my friend,—a service singularly faithful, whole-hearted, and satisfactory.

Maggie was a Scotch girl, already a true Christian ; and she afterwards told to her mistress *her* side of that evening's experience. She had come from her country home to find in the city a household where her labour would have a money-value, and had been staying at a friend's house till she feared her welcome was wearing, yet day after day she was disappointed in her search. Coming in at the close of a weary walk again without success, she went to her room, and prayed earnestly that *somehow* God would tell her what to do, and would help her. Soon she was called to supper, and while at the table heard the church-bells, and was told on inquiry that it was prayer-meeting night in several of the churches.

The thought struck her, that there was the place to look for a good family ; and she went at once to the nearest church. Who can doubt that she was *directed* there ?

Even in our lesser daily wants, when we can lovingly "cast our burdens on the Lord," the answering event sometimes seems almost a direct reward to our trusting faith.

Poetry.

LONGING.

We long for love, for tender care
To wrap us fondly round,
To make sweet music in our hearts,
And soften sterner sound.

We long for rest, for deep true rest,
A ceasing from all strife,
A calm in thought, a peace in heart,
A hush in busy life.

We long for light to pierce the gloom,
More light than just a ray
For the next step—the mist is dark—
We long for perfect day.

Love, rest and light ! our longing grows,
With pain our hearts are dumb—
Is there no rest, no love, no light ?
Lord, lo, Thou whisp'rest "Come."

"Come, child, to me for love, for rest,
And growing light shall come,
As thou canst bear it,—trust and wait,
'Twill lead thee safely home."

Halifax.

R. M.

Obituary Notices.

F. W. COBB, ESQ., OF MARGATE.

MR. FRANCIS WILLIAM COBB died in the house of his birth, next the Bank which bears his name, on the morning of Sunday, the 15th October, in the eighty-fifth year of his age. To write the history of his life would be to write the history of Margate for the last half century, so intimately has he been associated with every movement connected with the progress, and the moral and religious welfare of that town. And far beyond that limit has Mr. Cobb's name been known as that of a catholic-minded Christian, and ready helper in numerous works of charity and enterprises of Christian philanthropy. The London Missionary Society had a warm place in his heart, and found in him one of those trusty friends who could always be appealed to with success in any special call for help. The Bible Society shared with the Missionary Society his generous interest, and one of his last public acts was to preside at its annual local meeting in Margate a few weeks ago. The Orphan Working School, Haverstock-hill, and the Alexandra Orphanage were also amongst the institutions that received his liberal support. But it was in his own neighbourhood, that his character and broad Christian sympathies were most fully known and exemplified. There he could always be reckoned upon as a willing helper in every undertaking for the social and spiritual good of mankind. And yet he was the most unostentatious of men. Recent visitors to Margate were surprised when told that that reserved looking, aged man, in the plainest of attire, with head slightly bent, and hand resting on his stick, as he quietly passed through the crowded thoroughfares, was the most prominent man of the town. The religious life of Mr. Cobb had its key-note struck many years ago when

hearing a strange minister in the Countess of Huntingdon's Chapel, in the absence of the stated pastor. The Word that day revealed to him the full blessing of the Gospel. Mr. Cobb continued to his death a regular attendant at that place of worship on the Sunday morning. He was also generally present at the early prayer-meeting at the Baptist chapel, and worshipped at Trinity Church in the evening, hearing the lecture which he himself had largely assisted in founding. Though, in accordance with his character, he desired that there might be no display on the occasion of his burial, there was no preventing the wide-spread manifestation of respect and admiration on that occasion. His remains were interred in the family vault, in the burial-ground of Zion Chapel, the minister, the Rev. D. Lloyd, officiating.

MR. ROBERT HARRIS.

MR. ROBERT HARRIS, late of Bradford-on-Avon, fell asleep in Jesus on October 5th, 1871, in the 74th year of his age. His father was one of the first promoters of this Magazine, and willingly and liberally shared the responsibility attendant on its first issue. The son—whose death we are now called to record—inherited his father's affectionate interest in the welfare of Ministers' widows, and did his utmost to secure for the EVANGELICAL MAGAZINE a wide circulation. Being the son of eminently pious parents, he devoted himself to the service of Christ in early life, and became identified with the Independent Church, Bradford-on-Avon. In that Church he, for many years, held the office of Deacon and Treasurer. His time was largely spent in works of benevolence. Whilst contributing generously to denominational movements, he was ever willing to listen and respond to appeals of Christian workers from

whatever source they came. His substance was regarded as a talent from the Lord, to be used judiciously but liberally in the Lord's service. Many a heavy heart has been cheered by his secret acts of generosity. Though a sufferer through ill-health for many years, yet his Christian patience was manifest to all who knew him. His piety was "cheerful as the day." His judgment was sound, and his counsels always valuable.

During the last twelve months of life his sufferings were very acute; but his character ripened, and his faith was strengthened in the furnace. Shortly before his death as he spent his time in prayer, he appeared to enjoy a vision of the other world. His last words were, "Jesus, take me!" He was interred in the Cemetery at Bradford-on-Avon.

Notices of Books.

The Works of Aurelius Augustine, Bishop of Hippo. The City of God. Vols I. and II. Translated by the Rev. MARCUS DONS, M.A. (Edinburgh: T. and T. Clark.)

To no publishing firm are theological students in our day so much indebted as to the Messrs. Clark. In the two goodly volumes now before us we have the first instalment of a new project by them—the publication of the principal writings of the great Augustine. We trust they will be encouraged to carry it through to successful completion. To no father of the Latin Church does so deep an interest attach as to the Bishop of Hippo, and this not more from the influence which his writings have exercised on theology, than from the peculiarities of his personal history. The son of Monica is known from his "Confessions" to many who know little or nothing of his theology. It is, however, because of the remarkable power of his writings that this new translation of them will be specially valued. Of all his works "The City of God" is the greatest. It occupied thirteen of the best years of his life, and is designed to show that the old paganism, which was passing away, deserved to perish on account of its wickedness, and that on its ruins should rise a new and better system, of which Christianity was the life and the power. The Messrs. Clark have now put before

the English-speaking public the best translation of this remarkable work, and we thank them.

Modern Scepticism. A Course of Lectures delivered at the request of the Christian Evidence Society. With an Explanatory Paper by the Right Rev. C. J. ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. (London: Hodder and Stoughton.)

This book consists of eleven lectures, delivered in the spring of the present year at St. George's Hall, Langham-place, London, at the instance of the Committee of the Christian Evidence Society, an association established in 1870, and consisting of Churchmen and Nonconformists who feel that a combined attempt ought to be made, to meet in fair argument the present forms of unbelief traceable in all classes of society. The Archbishop of York, the Bishops of Ely and Carlisle, the Dean of Canterbury, Professors Rawlinson and Stanley Leathes, Canon Cook (of Exeter), and the Revs. W. Jackson, M.A., and C. A. Row, M.A., represent the Church of England, in the series; while the Revs. J. H. Rigg, D.D., and J. Stoughton, D.D., represent the Nonconformists. Whether these lectures will fulfil the expectation of the Society remains to be seen. Though of different merit, they are all able, scholarly, and ex-

cellent discourses, and cannot fail to enlighten and confirm the faith of believers, and also, we hope, to draw the doubter to the truth. Much is gained by the very fact that the defenders of the common faith, in different sections of the Church, are here drawn into unity against a common foe. The volume will well reward thoughtful perusal. It is a timely book. The work of such *Apologists* is necessary, and cannot be in vain. Yet probably it will be found, that the power of earnest Christian life in the Churches will be mightier, in demolishing the strongholds of scepticism, than the ablest logical display of Christian evidence.

The Bridge of History over the Gulf of Time. A popular View of the Historical Evidence for the truth of Christianity. By THOMAS COOPER. (London: Hodder and Stoughton.)

Mr. Cooper tells us in the preface that during the last fourteen years he has spoken the contents of this book throughout the chief parts of Great Britain. We are glad he has now committed to writing the substance of his lectures. They cannot fail to be useful, marked as they are by strong common sense, logical acumen, much earnestness of spirit, and graphic force of style. It would add to the usefulness of the volume were it divided into sections or chapters, with an index or table of contents.

Stories of Vinegar Hill. By ANNA WARNER. (London: Nisbet and Co.)

This book is another of the "Golden Ladder" series, and is a story illustrative of the parable of the sower. It opens with the sowing of the good seed by a loving Christian woman in the hearts of some poor neglected children, who had never before heard the words of life. Though all received the same instruction, the effect of surrounding influences upon the various dispositions of the children

is very strikingly shown. Some touching passages occur in the history of little Molly, whose patience, suffering, and quiet influence are well depicted. The book is written rather for the encouragement of earnest workers amidst manifold difficulties than for the young, as it inculcates the duty of those who enjoy the blessings of the Gospel, to help in every way those in less favoured circumstances.

The Setting Sun: a Poem in Seven Books. By JAMES HURNARD. (London: F. B. Kitto.)

It is not every poet that can close his preface thus: "Perhaps I may be allowed to add, for the information of any of my readers who may be interested in the auto-biographical portions of my poem, and more especially as an acknowledgment of my personal gratitude to Divine Providence, that since the first edition was printed, not only have I inherited a handsome fortune, but my domestic happiness has been crowned by the birth of a son." We congratulate Mr. Hurnard on his fortune and his baby. Some poets are rich in children but not in cash, and can therefore only understand a part of Mr. Hurnard's felicity; but as he did not marry till he was sixty, everybody who reads this amusing, clever, and delightfully egotistical book will be glad that the hours of his "setting sun" are brightened by golden pieces.

Homo versus Darwin: A judicial examination of Statements recently published by Mr. DARWIN, regarding "The Descent of Man." (London: Hamilton, Adams & Co.)

This little book is anonymous, but the writer has no need to shrink from publicity, for in preparing it he has done a good work. During six days' sittings of a supposed court before "One of the ablest English Jurists," Mr. Darwin is put on his defence by Homo, the plain-

tiff, who declines; to receive Mr. Darwin's account of his origin and descent. We can scarcely conceive of a scientific mind being satisfied with Mr. Darwin's book—it is so loose, so abounding in mere hypothesis and conjecture, and so lacking in induction, the true principle of all sound philosophy. The writer of this little volume brings logic, scientific knowledge; and wit to bear on the exposition of Darwin's fallacies, and supplies an admirable refutation of his theory. We cordially recommend it, and hope it will have a wide circulation, and prove useful in counteracting the unhealthy influence of Mr. Darwin's book.

The Converted Family; or, the Riches of Divine Grace. By the Rev. W. WOOLHOUSE ROBINSON, M.A. Eighth Edition. (London: Nisbet and Co.)

A remarkable narrative of the conversion of a whole family in respectable social standing, from the formality and pride of stiff Pharisaism to the simplicity and humility of true discipleship to Christ, by the instrumentality of one of the sons, who is the author of the pamphlet. The record is much calculated to be useful.

Things to come practically considered. By the Rev. WILLIAM REID. (Edinburgh: William Oliphant and Co.)

The future state both of the saved and the unsaved is set forth by the author with clearness and force. The work is a reasonable antidote to the opinion that the punishment of the wicked is but temporary. Exception may be taken here and there to the use made of a Scripture text, but the general argument is sustained by the Word of God. The writer has admirably carried out his endeavour "to illustrate an important branch of Divine truth as free as possible from scientific technicalities."

Nurse Ellerton: a Tale of English Domestic Life. (London: Messrs. S. W. Partridge and Co.)

This is a tale of much interest, showing, among other things, the power for good exercised by a prudent and Christian nurse.

Digging a Grave with a Wine-glass. By Mrs. S. C. HALL. (London: S. W. Partridge and Co.)

Mrs. Hall has given us here a tale about the evils of intemperance which the rich and the poor may read with profit.

Vital Truths from the Book of Jonah. (London: S. W. Partridge and Co.)

The author has given us the substance of six simple and suitable addresses to a young women's Bible-class. They will prove of value for their appeals to the heart and conscience.

Three Stray Leaves. By J. W. M. (Edinburgh: Johnstone, Hunter and Co.)

All Christian workers should read this encouragement to patience and prayer in seeking to lead spiritual wanderers to God.

The Temperance Manual. By Rev. JUSTIN EDWARDS, D.D. (London: S. W. Partridge and Co.)

This is a reprint from an American publication, and total abstainers will be much gratified thereby.

The Bible Opened for Children. By MARY BRADFORD, with twelve illustrations by Dalsiel Brothers. (London: Lockwood and Co.)

The object and aim of this book are good, but we cannot speak highly of the way in which it fulfils them.

Matrimonial Union considered.

By CALLE HOMEFORD. (London : S. W. Partridge and Co.)

Good common sense moralizing upon the causes and the cure of conjugal disagreements. By dwelling so much upon the faults of married life the author may give the impression that it is best not to enter into it, but his purpose is to make home happy.

Memoirs of the Rev. John Wesley

Etheridge, M.A., Ph.D. By the Rev. THORNLEY SMITH. (London : Hodder and Stoughton.)

This biography is so written as to bring out the spiritual excellence of a faithful minister of Christ. His works upon Hebrew Literature will be read with greater interest by those who become familiar with the incidents of his life. The power to write such works shows how much may be done by systematic study in circumstances that are thought sometimes to be unfavourable to it. "Outline Lectures," prepared for the Bible-class, attest the diligence and care of Dr. Etheridge in preparing for his work.

Missionary Enterprise no Fiction.

A Tale founded on facts. (London : Elliot Stock.)

The very title of this book is a contradiction. The missionary enterprise is no fiction, and yet it is here presented in the form of a flimsy tale which has nothing to recommend it either in plan or performance. If our readers would be assured that missions are not fictions, but the most splendid realities of modern times, let them peruse the writings of men who have lived and died on the high places of the mission field, and not such ill-conceived, though well-meant, tales as that now before us.

John Woolman. By DORA

GREENWELL. (London : F. B. Kitto.)

This is an exquisite little sketch, deriving interest from the benevolence

and high Christian devotedness of its subject, and from the taste, thoughtfulness, and beautiful spirit of its writer. Miss Greenwell always throws an element of beauty and light around whatever she touches.

Sunbeams in Sorrow : Recollections and Remains of Helena Loveday Cocks. By her Father. (London : Elliot Stock.)

These recollections and remains yield ample proof of the gifts and piety of a child early taken away. The diary might with advantage have been shortened. The poetical remains indicate taste and genius.

Heart Whispers. In Poems and

Prose. By A. S. ORMSBY. (London : Yapp and Hawkins.)

Devout reflections of the platitude kind. We find nothing in the prose that has not been said a thousand times before, and the poetry is commonplace. Yet there are people who for these very reasons will like the book ; it will bring them comfort amidst earth's troubles ; and that, no doubt, is the pious writer's object in publishing it.

Noble Love and other Poems.

By COLIN RAE-BROWN. (London : W. Skeffington.)

A thoroughly enjoyable volume is this, full of earnestness, sympathy, heart. Mr. Rae-Brown has been at school with the muses, of which he gives proof that will not make them ashamed of their scholar. This is genuine poetry, devoted to the service of charity, humanity, and truth.

A Manual for Young Christians :

Being a guide to their path, position, and service. By EDWARD DENNETT. (London : Elliot Stock.)

There is a good deal of useful instruction to young Christians in this book, but it says that, in the New Testament, baptism is made a condition of

salvation, and by baptism it means immersion.

Jesus Christ: His Life, and Work. By E. D. PRESSENSÉ, D.D. Translated by ANNIE HARWOOD. (London: Hodder and Stoughton.)

"This popular edition of my *Life of Christ* differs from the work which I published nearly a year ago (and which in eight months reached its third edition), by the absence of all that was purely scientific."

These words of Dr. Pressensé in the brief preface to this volume sufficiently explain its character and purpose. We rejoice in its publication, as most admirably adapted to answer the inquiry of the day, regarding the claims of Christ on the homage and confidence of mankind, and we trust it will find its way to many a home which could not secure the larger edition.

British Heroes and Worthies. With Portraits. (London: Religious Tract Society.)

In this attractive volume we have well-written sketches by Dr. Stoughton and others of some of England's greatest men, with portraits, reproduced with scrupulous fidelity from original drawings. The book will be an ornament on the drawing-room table, and will be very useful as a school prize.

A Harmony of the four Gospels in English, according to the Authorised Version, corrected by the best Critical Editions of the original. By FREDERIC GARDINER, D.D., Professor in the Berkeley Divinity School. (Edinburgh: T. and T. Clark.)

This book has much in common with Dr. Robinson's well-known "*Harmony of the Gospels*," giving the Gospel history

continuously, according to the four Evangelists; and where two or more record the same facts, printing the narratives or discourses in parallel columns. Prefixed to the harmony there is a tabular view of the arrangement of the Gospels as adopted respectively by Greswell, Stroud, Robinson, Thomson, and Tischendorf, the more recent Harmonists. The book cannot fail to be a very helpful one to Sunday-school teachers and students of the New Testament.

Tales of the Northern Seas.

The Wood Carvers. (London: Religious Tract Society.)

Both these little books are beautifully illustrated, and well adapted to instruct and impress the young, for whom they are intended.

The Holy Bible, according to the Authorized Version. Arranged in Paragraphs and Sections, with Emendations of the Text; also with Maps, Chronological Tables, and Marginal References. (London: Religious Tract Society.)

We have simply to announce the completion of this beautiful edition of the Sacred Volume, in imperial quarto. It is printed by Messrs. Eyre and Spottiswoode, the Queen's printers, in their best style. The emendations have been confined to the most important passages or words, and are put within brackets; and the headings of the paragraphs have been so carefully done as frequently to throw light upon the meaning of the text. As a family Bible, or for use in the pulpit, this edition of the Holy Scriptures is admirably suited.

Our Chronicle.

MR. MULLER'S INSTRUCTIONS AT BRISTOL. MR. MULLER has published his annual statement, and the results thus far achieved are certainly to be characterized as extraordinary. He tells us that from the beginning he has received above £500,000 as the result of prayer and faith. As many as 150 missionaries are assisted from the funds. From the commencement 23,000 children or grown-up persons have been taught in the various schools entirely supported by the institution, besides tens of thousands benefited in other schools assisted by its funds. Added to this, more than 64,000 Bibles, 85,000 Testaments, 100,000 smaller portions of the Holy Scriptures in various languages, and 29,000,000 of religious tracts, have been issued and distributed through its agency. Upon the support of the orphans, in procuring the admission of whom no favouritism can possibly prevail, there has been expended from the commencement an almost fabulous sum. The erection of five orphan houses alone has cost £115,000. The expenses of the houses during the past year have been £22,680; and it is thought they will be still greater next year. While living his practical "Life of Trust" Müller has firmly maintained his original principle of never contracting debt, and of acting "according to God's mind by first obtaining the needed means." The Editor of the *Bristol Post* says: "In glancing through the considerable portion of the pamphlet from which a knowledge is to be derived of the mode in which the funds are supplied to Mr. Müller's hand, we find the help comes in almost every variety of amount from all parts of the world; it is given sometimes in cash and sometimes in kind; and it is to a very large extent, indeed, sent in anonymously."

THE GOSPEL IN SYRIA.

DR. E. R. LEWIS, writing from the Syrian Protestant College, says that a great change is taking place in Syria,

the people awaking to an unwonted desire for knowledge, and sustaining native schools, Catholic, Jesuit, and even Moslem. Mr. Th. Waldmeir, of Damascus, Syria, one of the Basle missionaries, and one of the Abyssinian captives, for whose liberation England undertook its war against Abyssinia, writes from Damascus, July 24, 1871, to a friend in Great Britain, that in Damascus there is, of late, a wonderful religious movement among Mohammedans, so that not less than 3,000 are found who desire to become Christians. They have regular prayer-meetings, and they pray to our Christ that He may reveal Himself to them as their Saviour, and lead them out from darkness into light and truth. There is also, he says, a movement toward Christianity among the Jews, and the Druses are anxiously expecting their Saviour's coming from China. A great spiritual awakening seems also imminent in Persia.

PALESTINE EXPLORATION FUND.

THE new expedition has just started for the Holy Land. It has been placed under the charge of Captain R. W. Stewart, R.E. He has under his orders two experienced non-commissioned officers of the Royal Engineers, Sergeant Black and Corporal Armstrong, and the party will be joined before Christmas, it is hoped, by Mr. C. F. Tyrwhitt Drake. Mr. Drake was last year with Mr. Palmer in the desert of the Tih, and has since done a great deal of work with Captain Burton, the celebrated traveller, in the Hauran, round Damascus, and in the Anti-Lebanon. He is also an Arabic scholar, an archaeologist, and a naturalist of great eminence. His experience in all these branches cannot fail to be of the greatest service to the party. Captain Stewart's main work will be the completion of the survey of Palestine. How much this is wanted is only known, perhaps, to map-makers and professional geographers; but everyone who has carefully studied the Old Testament history

can tell of undiscovered sites and places, whose positions seem to be lost altogether. To rediscover these will be one of the aims of the exploring party. They will also examine the mounds which are found dotted all over the country, sketch and photograph the ruins which lie on the hill-tops, collect the traditions, and copy the inscriptions. The committee's programme embraces a period of three or four years to complete a work which costs little, and is of an importance not only national but universal. The Americans, at the same time, are preparing an expedition for the East of Jordan, where their work will lie. The results of the two expeditions will be published at regular intervals, and simultaneously. It is to be hoped that the committee will receive that support which they expect and reckon on.

AN ELOQUENT PREACHER AT ATHENS.

LATAS, the popular Greek Preacher of Athens, is compared to Hyacinthe and Gavazzi, in the Roman Catholic Church, and seems to be drawing crowds after him, just as Mr. Spurgeon was wont to do in London. He came in 1867 from a convent near Jerusalem, and took at first but an humble position in the choir of one of the principal churches of the city. As soon as he began to preach all were astonished at his eloquence. He was sent by a wealthy Greek gentleman for some time to a German university; but is now again in Athens, drawing crowds to hear his sermons. He is said to be as modest as he is gifted, and devoutly to attribute all his success to the grace of God. [Rev. Dr. Hill, the Episcopal missionary in Athens, recently listened to one of his discourses, and speaks of it as one of the grandest he had ever heard. The audience of 2,500 persons were held for nearly two hours as if spellbound, while this eloquent preacher, the Archimandrite Dionysios Latas, unfolded, in comparative purity, the great doctrines of grace and salvation by Jesus Christ our Lord. It is a good omen

for the Greek Church. It is doubtless something of the fruit of the missionary toil in which Dr. King and others from America have borne so conspicuous a part.

BRIXTON: THE TWENTY-FIFTH ANNIVERSARY OF THE REV. J. BALDWIN BROWN'S PASTORATE.

ON Thursday evening, the 16th November, a meeting was held to celebrate the Twenty-fifth Anniversary of Mr. Baldwin Brown's pastorate over the Church formerly assembling at Clayland's Chapel, Clapham Road, and recently transferred to the spacious new chapel at Brixton. The chair was taken by the Rev. Thomas Binney, who was surrounded by the Revs. Dr. Allon, J. C. Harrison, J. Kennedy, Robert Moffat, Samuel Martin, Messrs. Edward Miall, M.P., Henry Richard, M.P., and H. Winterbotham, M.P., and other ministers and gentlemen. Prayer was offered by the Rev. S. Martin, after which the meeting was addressed by the Chairman, the Rev. J. C. Harrison, the Rev. John Ross, Vicar of St. Philips', Stepney, Dr. Allon, the Rev. S. Martin, the Rev. Robert Moffat, Mr. Ellington, a deacon of the Church, Mr. A. Holder, the Treasurer of the Building Fund for the new Chapel, the Rev. Newman Hall, and by three Members of Parliament present. Mr. Peter Mason presented Mr. Brown with a congratulatory address, drawn up by a Committee of the Church, and, signed by the deacons and members of the Committee. In the course of a touching and suitable reply Mr. Brown said, "When this celebration was spoken of, I declined the acceptance of any testimonial, and said, 'If you want to cheer me and bless me in the work, then reduce the heavy debt which rests on the new Church.'" As the result of this method of celebrating the anniversary, upwards of £1,000 was raised towards the liquidation of the debt, with the prospect of clearing off about another £1,000 by next July.

THE CHRONICLE

OF THE

London Missionary Society.

I.—New Guinea.

AMONG the schemes recently undertaken by the Directors in connection with the South Sea Mission, is that for the commencement of operations on the shores of NEW GUINEA, and the neighbouring islands the inhabitants of which have so long remained in all the darkness and degradation of heathenism in its worst forms. Two experienced brethren, the Revs. A. W. MURRAY and S. MACFARLANE, having been appointed to proceed thither as pioneers, a schooner, the "Surprise," Captain Paget was specially chartered for the voyage, and our friends, together with eight native teachers and their wives, embarked at Lifu on the 30th of May last. Striking evidence of the obligation felt by the natives of Christianized islands to carry the light of the Gospel to their less fortunate neighbours is given by Mr. Macfarlane in the following account of the ordination of four teachers destined for this special work.

"Yesterday, April 23rd, the Lifu teachers (four in number) were set apart for the New Guinea Mission. It was a very interesting, and a very solemn service. The large new church was pretty well filled. Mr. Sleigh and all the teachers were present, and natives from every part of the island. The answers of the teachers were very satisfactory, and the addresses presented to them by the oldest teacher, on behalf of the teachers, and by the

senior student, on behalf of the students, were exceedingly good and appropriate. The latter reminded them that in whaling (with which they are familiar) everything depends upon the first boat. If by any mismanagement they do not 'fasten,' although the boat, ropes, and harpoons may be good, and although they may be followed by other equally good boats, the whale escapes! But if they fasten well, others join in the killing and

cutting in. This simile was beautifully worked up, showing how God had, like the merchant who equips a whaler, abundantly provided for the salvation of the heathen, and how much depended upon the pioneers to

New Guinea. Mr. Murray and Mr. Sleigh took part in the service. The Churches have given the teachers a parting present, and a good supply of yams for the voyage."

From the *Sydney Morning Herald*, of September 6th, we extract the following information addressed to the Rev. J. P. SUNDERLAND, the Society's Agent in Sydney. Under date, Warrior Island, near New Guinea, July 10th, Mr. Murray thus details the proceedings of the deputation:—

"I have now the happiness to inform you that the New Guinea mission is fairly under weigh. Within the last ten days we have succeeded, by the help of God, in landing teachers on Darnley Island, and Tauan and Saiwai, close to the mainland, and two more are appointed to Bampton Island, also close to the great land. We have placed two on Darnley Island in the meanwhile; but one of them goes to Murray Island, about thirty miles distant, in a short time. He will be accompanied by some Murray Islanders now on Darnley, and will, we expect, meet with a good reception.

"Tauan and Saiwai are close to the mainland, one point of the latter not more than a mile and a half distant; the other, in some parts, not much further; and by placing the teachers on these islands we escape the two grand obstacles in the way of the evangelization of New Guinea, viz., the sickliness of the climate, and the danger at present from the ferocity of the natives. Tauan is entirely free from fever and ague, and it and Saiwai are only four miles apart, and between all there is a leading wind all the time to the great mainland in whose bosom they lie. One teacher each will be enough for the islands, and two consider themselves especially appointed to the main. Between the adjacent tribes on the mainland and the islanders there are close relations through marriage and otherwise; so there will be no difficulty in getting amongst them, and the teachers are intensely anxious to be at work among them. Tauan will always be a safe retreat in case of sickness. The two teachers appointed to Bampton Island will remain at Darnley Island for a time—two months or so—and then proceed to their destination, accompanied by one or more natives of Bampton Island, now on Darnley. We are getting a boat here to leave with them, so that they will be able to get to any place in the Straits to which they have occasion to go.

"We had a very interesting introduction to Tauan and Saiwai. We slept a night on shore at Tauan and went about freely, and we remained some hours among the natives on Saiwai. There was some doubt about the ship being able to go to these islands, so we left her at anchor here, and went in a large open boat. They are about thirty miles distant from this island."

In another communication, written on board the "Surprise," Warrior Island, and dated July 15th, Mr. Murray acknowledges the kind assistance rendered to the deputation by CAPTAIN BARNER, manager of a Shelling

Establishment on Warrior Island. He states also that they expected to finish their mission in a few days, and to reach Lifu in about six weeks from that date. He adds the following intelligence:—

“We think it well to forward you a few lines by an opportunity which offers to Sydney, to inform you of some difficulties which have arisen in connection with our newly formed stations on the New Guinea coast, lest false or exaggerated accounts should reach you. While on our way from Cape York to Darnley Island, yesterday, we brought up for the night at Rennel Island, and there a letter met us from two of the teachers, stating that difficulties had occurred soon after we left, and considering their lives in danger, they had fled to this place in a small vessel, the “Illalong,” of Sydney. It appears that the disturbance that led to the flight of the teachers was owing to the conduct of the parties belonging to the said “Illalong.” These parties, the teachers state, went on shore at the island of

Tauan, where they were, and ravaged the plantations, the bulk of the natives being absent at the time on the neighbouring island of Saiwai. When they returned and found what had been done, they were of course much excited, and the teachers supposed that their anger was directed towards them, and the consequence was that two of them became frightened, and left in the “Illalong,” the other two disapproving of their conduct and remaining at their post. Captain Barmer has again kindly placed a boat and boat's crew at our service, and we are about to start to ascertain the real state of things, and make such arrangements as the circumstances may require. Should the vessel by which we write not have left when we return we may have something important to add.”

II.—Madagascar.

FEELING deeply the increased outlay involved in the conduct of the mission in Madagascar, which now has a staff of twenty-four missionaries, with an annual expenditure of ten thousand pounds, the Directors, in April last, adopted a special resolution, suggesting certain arrangements with a view to develop a vigorous Native agency in the capital, and to extend the range of the personal superintendence of the Society's missionaries in the outlying districts. The proposed scheme having been fully discussed by the brethren in Committee, they requested their Secretary, the Rev. W. E. Cousins, to embody in a letter the arrangements which appear to them most likely to secure the successful carrying out of the wishes of the Directors. That letter reached England by the October mail, and from it we have much pleasure in furnishing our readers with the following extracts:—

1.—THE CAPITAL. REV. W. E. COUSINS.

Urging the importance of **IMERINA** as the peculiar field of the **LONDON MISSIONARY SOCIETY**, Mr. Cousins writes :—

“We have commissioned Mr. Briggs to ask that the eight large town churches (*viz.*, Antsampanimahazo, Amparibe, Analakely, Ambohipotsy, Ankadibevava, Ampamarinana, Andohalo, and Faravohitra) and their respective districts may each have the services of a missionary. In addition to this, if our suggestion is carried out, we shall have in Antananarivo the two brethren who are appointed to take

charge of the Theological Institution, and one missionary as supernumerary. Then we wish to form a complete belt of out-stations all round the capital at distances of from fifteen to twenty-five miles. At least six such stations should be formed, exclusive of Ambohimanga, Vonizongo, and Imamo; and good situations can easily be selected where the missionary may act upon a large semi-heathen population.”

2.—NATIVE AGENCY. THE SAME.

While the large employment of Native agency is one of the most encouraging features of the mission, it should be remembered that many of these good men are but babes in knowledge and experience. Mr. Cousins observes :—

“The Committee most fully approves of the general principle laid down by the Directors as to the desirability of raising up and employing native agency. Such an agency already exists and is employed vigorously. But the majority of our agents are men who have had little or no education; many, especially in the country, cannot read without difficulty; some cannot even write their own name, and not even the best of them are fit to be left alone in the superintendence of churches and districts. You need not be in the least apprehensive of the missionaries occupying positions which

the natives could fill. We have such a press of work that all that can be left to our pastors is left to them. And we trust that from year to year the missionaries will have less pastoral work, and will have more time for general superintendence and itinerating, and will find a little leisure for translation and book-making. The natives often think the missionaries to blame because the production of books they need is so slow a process, and earnestly ask that more may be done in this direction to meet their growing wants.”

3.—TOWN DISTRICTS. THE SAME.

Of the six town districts proposed to be formed, we append the following particulars :—

“I.—**AMBATONAKANGA AND ANALAKELY.**—To the north, the territory is very extensive, leading to the Sihanaka country. The north-west is bounded by the Vonizongo district. The part

of the district near Antananarivo, and for a distance of about fifteen miles, is densely populated, but the country further removed much less densely. The statistics are as follows :—Total

number of Churches, 78; commenced since 1868, 57; Church members, 4,081; adherents, 25,009. Many of the 78 Churches are large, and have congregations varying from 400 to 600. Several large and important congregations are close to the capital, and require frequent visits, and much attention from the missionary. Politically, the district includes one of the most important divisions of Imerina.

"II.—AMPARIBE AND ISOTRY.—Isotry is a suburban Church, with a congregation of 600 or 700, and the prospect of a rapid increase in a few years. Near the capital the district is narrow, but it extends north-west for 30 or 35 miles, and at its base is about 20 miles in width. The greater part of the district belongs to the division of Imerina called Märovātana. The population is large, and the villages are numerous. The people are not so intelligent as their neighbours on the east in the division of Avarādrano, and the western parts of the district have up to the present time been but slightly influenced by Christianity. Total number of Churches, 41; commenced since 1868, 30; Church members, 2,185; adherents, 13,870.

"III.—AMBOHIPOTSY AND AMBATOMITSANGANA.—The boundary line to the south, and furthest limit is the latitudinal line of Ambositra, distant about five days' hard travelling—probably 140 miles.

"Within a range of 12 miles from Ambohipotsy, there is little room for increase in the number of Churches. Beyond that limit there are here and there some few villages which are yet unprovided with chapel buildings. Among these, the chapels have increased from 72 to '81 since the beginning of the year.

"The type of Christianity which

obtains among these people is very varied. Near the capital considerable numbers of the preachers and pastors are intelligently acquainted with the Sacred Scriptures. Sometimes very pleasing and remarkable instances of this are to be met with. The people are willing to listen with a profound attention, sometimes even eagerly and hungrily, wherever the missionary can preach. The great mass of the villagers even close to the capital are yet exceedingly ignorant. Further away many of them are secretly heathen in faith and practice. And, though to others, the old superstition has become a wreck, yet it would be but a grand mistake to account them other than very nominally and very superficially Christian. Total number of Churches, [the majority commenced since 1868] 81; Church members, 4,409; adherents, 37,916.

"IV.—AMPAMARINANA AND IMAHAMASINA.—Imahamasina is a suburban Church, with a congregation of about 800, and upwards of 400 members. The district is very extensive. Total number of Churches, 98; Church members, 1,065; adherents, 20,157.

"V.—ANKADIBEVAVA AND FALIA-RIVO.—Faliarivo is a suburban Church with a congregation of 1,000 or 1,200. The district is very large, and the population to the south of the River Ikopa, has been but slightly influenced by Christianity. Total number of Churches, 53; Church members, 827; adherents, 16,646.

"VI.—ANDOHALO AND FARAVO-HITRA.—The present Andohalo district stretches about thirty miles directly east from the capital, much in the form of an isosceles triangle, and measures from fifteen to twenty miles at the base. The Takay district might be advantageously worked during part

of the year by a missionary placed in some part of the district fifteen or twenty miles from the capital.

"The Faravohitra district is very extensive to the north-east, but the part nearer the capital—i.e., within fifteen or twenty miles—is exceedingly

confined, consisting simply of a line of villages, in which there are Churches. For the limits of the district the population is large. Total number of Churches, 55; commenced since 1868, 40; Church members, 2,786; adherents, 18,484."

4.—BETSILEO PROVINCE. REV. J. RICHARDSON.

In placing before the Directors, through the District Committee, the claims of his own sphere of labour, Mr. Richardson writes:—

"The Government business of Ambohimanga is transacted at Fianarantsoa. It is only a few weeks since that the brother of Ihovana paid an official visit to Fianarantsoa, accompanied by nearly a thousand Tanala. This is certainly the very heart of the Betsileo Province. I have been at some trouble to get at the population of this district, and I find that, *exclusive*

of slaves and young children, the population south of the Matsiatra and North of Ambohimandroso is 100,800. This cannot be separated from Fianarantsoa, even should there be missionaries sent to Ambohimandroso who must work south, east, and west; and the number of chapels would be quadrupled to-morrow if we would allow them to build."

III.—China.—Floods in Tientsin.

THE Mission in TIENTSIN has had time to recover from the effects of the outrages of last summer, it has been overtaken by another serious calamity. Floods, which are common in the central districts of China, and which effected such havoc in HANKOW two years since, have recently made their appearance in TIENTSIN. Though, happily, the property of the London Missionary Society has, at present, suffered but slight damage, that belonging to other missions has been less fortunate.

1.—SUMMER RAINS. REV. J. LEES. AUGUST 3RD.

Mr. Lees thus details the commencement and progress of the visitation:—

"We have been overtaken by a new calamity, which has thrown everything into confusion. This time it is the summer rains, which have set in with such tremendous fury, that a deluge (literally) seems eminent. The damage already done is immense. The

drought ruined the spring crops, these rains will destroy those of autumn. Houses are falling in all directions. Even foreign property has suffered severely. The pretty English church is roofless, so is the club. The hongs leak like sieves; trade is at a

standstill. Few go to sleep at nights without a watch set to give warning of any threatening danger from falling roofs or walls. Some foreigners have even taken to houseboats on the river at night.

"Thus far our own property has escaped pretty well. We have had serious leakage, but walls and roof are firm; and we are thankful. I am kept on the alert, and many precautions have been taken."

2.—DAMAGE SUSTAINED. THE SAME.

Again, writing four days later, Mr. Lees continues his narrative :—

"The rains have, indeed, proved a judgment. No wonder that some people are saying, 'Ah, this comes of what was done last year! We wanted rain, and murdered the French. See what we have got. Heaven is punishing us.' It is to be hoped such sentiments will spread. I hear that the magistrate has issued proclamations urging the people to repentance and prayer! but he does not say to whom. Other proclamations forbid advance in the prices of food, and telling the shopkeepers that if they disobey, and the people loot their shops, the thieves will not be punished! The rivers all round have broken their banks. The Peiho broke through just behind our house, some five minutes' walk away. The consequences have been dreadful. This vast plain, for hundreds of li, is turned into an inland sea. Whole villages have been swept away; there is nothing but water, far as the eye can reach. Boats are going out daily to bring in the famishing and houseless people to the city. Sanko-linsin's wall

is almost washed away; Li-hang-chang's great camps have disappeared. Such a sudden and unlooked-for calamity will have far-reaching effects. Already the city is crowded with helpless refugees. It is said the population is increased by one-fourth. To make matters worse, at a moderate estimate, one-third of the mud-dwellings—almost universal here—have fallen. The poor wretches are, many of them, living in tents on the city walls, others have fled to the substantially built temples, which are packed. One sees some very comical and many very painful scenes. Yesterday I met some 150 coming in from the South Plain, old and young—it was a pitiable sight. Nearly all the children were naked; their parents had rarely saved anything, and all were on their way to the Yamen, in the hope of getting food. In another place I saw a group—evidently a family—seated on a mat, the very picture of desolate helplessness. They had lost all."

3.—FEARS FOR THE FUTURE. THE SAME.

Mr. Lees expresses the fear that, unless prompt measures be taken by the Chinese authorities, a recurrence of similar calamities, in future years, may be anticipated :—

"I dread to think of the coming winter. What *will* this poor people do? Famine is certainly before us; and if the Government does not exert

itself to feed these sufferers, we shall have rebellion too. No words of mine could give you an adequate idea of what is passing on around us.

"I am thankful to be able still to report that the mission premises have as yet sustained no very serious damage. We may lay our account, of course, for somewhat expensive repairs when all is over; but meanwhile our walls stand, although the water is some depth at our back door.

"The New Connexion Mission has been less fortunate. One of their houses, that formerly occupied by Mr. Hodge, has been swept away by the flood. They have saved little out of the *débris*. I sailed the other day over where it stood.

"Mr. Hall is unfortunately away in the country. His library has been greatly injured, and I have brought it over here for safety. Mr. Innocent is now occupying Mr. Hall's house, and they are in constant fear of its falling. The remaining member of this mission, Mr. Turnock, has been still more unfortunate. He and his family have been

positively washed out, and obliged to take refuge with us.

"I learn that the hospital buildings are all standing, but have leaked considerably. The East gate Chapel is said to have partly come down.

"The mandarins seem to be powerless in a crisis like this. It is not to be wondered at that Tientsin should suffer after a heavy rainfall. The Peiho, Shang-shi-ho, Hsia-shi-ho, Hwen-ho, Eu-ho or Grand Canal, and the canal from Yungping and Lanchow all pour their waters into the gulf here. What is needed is that the channels should be kept well dredged, and the silt thrown upon the banks. But it is as vain to tell of these things as it is to hope that they will promptly do their best when the evil has come upon them. Day after day passes, and no steps are taken to repair the river banks, and thus stay the inundation."

IV.—Loyalty Islands.—Mare.

THE Island of MARE or NENGONE is the most southerly of the Loyalty Group, at the western extremity of Polynesia. It is a mass of uplifted coral, about seventy miles in circumference. The marks of two distinct upheavings are discernible. Its highest parts are not more than 300 feet above the level of the sea. The Native name of the island is Nengone. The name of Maré is of foreign origin, being the name given to it in the Isle of Pines. The Mission was commenced in 1841. Present Missionaries, Rev. A. W. MURRAY and Rev. J. JONES:

The Rev. S. MACFARLANE having been appointed by the Directors to assist in the commencement of their proposed mission to NEW GUINEA, the Rev. S. M. CREAGH has been transferred from MARE to Mr. MACFARLANE's station on the Island of LIFU, where he arrived in June last. In a recent letter he gives a brief review of the sphere of his former labours, and contrasts the state of the people at the present time with what it was when he first settled among them, sixteen years ago.

1.—LEAVE-TAKING. REV. S. M. CREAGH, JUNE 14.

Mr. Creagh describes, in affecting terms, the sorrow of the people of Maré on his departure from them:—

"It was a very severe trial at last to part from the poor, and, I may say, dear people, of my former station at Maré, with whom I have lived comfortably and peaceably so many years; and who have become so devotedly attached to me, and I to them, that they were like so many of my own children. It was affecting on the day of my leaving, to see their distress; there was universal weeping; few eyes were dry; my own were more than moist, though I did all in my power to prevent any manifestation of feeling on my part. The house was crowded with natives all the day, and I had not the heart to tell them to go away. A little before I left the house there was a regular weeping and mourning, just as there is when a friend dies. I said 'Good-bye' to a good

number at the house, and then went down to the beach, where most of the people had congregated. It took me some considerable time to shake every hand held out to me. I myself bore up pretty well till I came to Naisiline; on taking his hand I fairly broke down, and mingled my tears with his; the women came crowding and weeping around me, and seemed most reluctant to let me go; one came forward and said, with tears, that she was very thankful for all the instruction I had given her on the word of God, and that she should never forget it. At last I drew myself away, and was carried on board the boat. Many of the poor people came down into the water, and remained there after our vessel was under weigh, weeping all the time."

2.—STATE OF MARE IN 1854. THE SAME.

As in the case of other islands, native pioneers had prepared the way for the English Missionary:—

"On our arrival at Maré in October, 1854, we found a good number had been Christianized by the efforts of the Rarotongan and Samoan teachers, who had been living there since 1841. Two chapels had been built, and two congregations gathered, at the districts where the teachers resided. But in other parts of the island all the evils of heathenism prevailed: war, murder, cannibalism, polygamy, fetichism, &c., without any counteracting influence. But what is the state of the people at the present time? While there are many things amongst the people which we—their best friends—could wish otherwise, we must not complain that no greater results have followed the preaching of the Gospel; rather let us remember what these natives once were, how low they had

sunk, how dark their minds were, and how depraved their hearts. It is a long and tedious process to change the habits of a people and civilize a nation. It is a very easy thing to take an individual or two, separate them from their fellow-countrymen, and train them up in civilized life; but to elevate the masses, to civilize a tribe, a people, a nation, requires years and years of toil and labour, aye, generations. But a great change has been effected, even in the external appearance of the natives, as we, who have lived amongst them, can well understand. Their habits are undergoing a thorough change. The younger men and women are not satisfied with the ways of their fathers; they are striving after a better mode of life. Perhaps in nothing has a

greater change been effected than in dress; in heathen days not a scrap of clothing was worn by the men, and but an apology for a dress by the women; but now clothing is univer-

sal, and you can see, especially on the Sabbath days, people making a respectable appearance in European clothing."

3.—DIFFICULTIES. THE SAME.

The following extract will show how an apparently "dark cloud" had its "silver lining":—

"We found four foreign teachers on the island, viz., three Rarotongans and one Samoan; we brought three more, and several others came, after a short time, from the unhealthy islands of the New Hebrides. By their aid the work was carried on for several years. By-and-bye the French authorities arrived on the island, and our teachers were put down. At that time the natives had the idea that the presence of these foreign teachers was essential to the continuance of the Gospel on the island, hence great regret was felt when they were suspended by order of the governor. But we have had no cause to regret their return to their own islands. All

we regretted was the manner in which they were removed, and the treatment they had from the authorities. Their places were supplied by some of our best Maré men, and our natives, by this means, were taught one important lesson towards self-reliance. At the present time we have fourteen native teachers, occupying as many stations on the island, and one at Toka. All parties concerned are satisfied with this new state of things. Up to the present time we have had twenty-seven Maré men as teachers; but all of these are not holding stations; some are dead, and others have been superseded."

4.—EVANGELISTIC WORK. THE SAME.

The progress of the Gospel in the South Seas is, under God, in a great measure due to the evangelistic work carried on by the natives themselves:—

"We have also done something towards the evangelization of other lands: Uvea was evangelized by teachers we sent from Maré. Some six years since we sent three men to the New Hebrides; they were located on Fate for some few months, but were discouraged by the fever and ague; two returned, the third buried his wife there, and would have remained notwithstanding, but he also returned in a

bad state of health. Since then none have gone to those islands. The inhabitants of Maré have shared the honour with the people of Lifu in having sent forth pioneer teachers (four from each island) to the large island of New Guinea. Messrs. Murray and Macfarlane are at present absent on the first missionary voyage to those parts."

5.—TRANSLATION AND PRINTING. THE SAME.

In addition to the direct preaching of the Gospel, the preparation of a native literature occupies a foremost place in the labours of a christian missionary :—

“When missionaries arrived on Maré nothing had been done towards translating the Scriptures. The people had no books, except a few passages which had been translated by the teachers from their own Bibles, and printed for them at Rarotonga and New Zealand. Mr. Sunderland accompanied us, to render us assistance and advice at the commencement of the Mission. He had the honour of translating the first whole book of the New Testament into the Maré dialect. That book was the Gospel by Mark. But by-and-bye he left, and the work was taken up by those who remained. Book after book was translated, revised, and printed, until at last we had a complete New Testament; and, as an accompaniment of the translating work, we had a PRINTING PRESS set up, from which the different books were issued as they were completed. We have just received 2,000 copies of the New Testament printed for us, at a cost of £265, by the British and Foreign Bible So-

ciety. That is a heavy sum for the people of Maré to pay; the edition printed on the island was given gratis, but the London edition we are selling, and the people cheerfully pay for their copies. We have also begun the Old Testament; we have printed three editions of school books, the Book of Jonah, and a hymn-book containing 155 hymns. I have also a geography, a Commentary on Romans, a portion of Scripture history, a Commentary on Hebrews, and Elements of Astronomy, in manuscript, all of which have been copied by the young men of the institution for their own use. Then we have printed at our press at Maré, the whole of the New Testament (Mark excepted) in the Lifu dialect; three editions of school books, a hymn-book containing 132 hymns, and the Book of Psalms. For several years the work in the printing-office has been done entirely by native workmen. I have merely read over the proofs, and supervised the work generally.”

6.—EDUCATION. THE SAME.

To the preparatory work of the native teachers, the English missionary adds the establishment of schools for the training of the rising generation :—

“At the time of our going to Maré, very little had been done in the way of education; some few could read and write, but school materials were scarce, and little progress could be made; there were no books, no slates, no copy-books: but now nearly every young man and woman can read and write. A young fellow, about eighteen or nineteen,

came to me the other day asking for a copy of the Gospel by John; this is the book usually given after the primer is mastered. He was ashamed of himself, at having to ask for a child's book at such a time of life. On the Sabbath day a great many take down the heads of the sermon. There has been a boarding-school at each of the mission stations. At these schools

much has been effected for the rising generation. Many a young man and woman, now the heads of families, have received their education in these schools, and several are now in the institution preparing for evangelistic work in heathen islands. We have had youths from Ambrym, Espiritu, Santo, and Erromanga, in our schools; and we have reason to believe that

the young men of Ambrym, on their return, have kept up the worship which they learnt whilst with us; they have built a chapel, and observe the Sabbath; and Maré men (sailors) who have occasionally called at the island, have been entreated to remain, to instruct them more fully in the Word of God."

7.—THE NATIVE CHURCH. THE SAME.

There are now two Churches on the island, comprising an aggregate of nearly five hundred members:—

"The first church on Maré was formed in 1855, and consisted of fourteen members; since then we have been gradually increasing in numbers, and at the present time we have 250 members in the church at Guwahma, and about the same number in the

district of Mr. Jones. Many have died in the faith, and have left pleasing testimony that they have gone to be with Christ. Numbers are adorning the doctrine of God their Saviour, and are giving evidence that they are the disciples of Jesus Christ."

8.—EFFORTS OF THE PRIESTS. THE SAME.

Notwithstanding the adverse influences brought to bear upon the natives by the Roman Catholic priests, the Protestant missionaries have firmly held their ground, and their labours have borne "much fruit":—

"In 1866 Romish priests arrived on the island, and used all their influence to draw away the minds of the people from ourselves and the Gospel; and they succeeded to some extent. We had been labouring for years to give the heathen an idea of the Gospel, and just as we thought we were about to reap the reward of our toil, these disturbers of our peace arrive, and enter into our labours; reaping where they had not sowed. Through the influence of these priests the late war was brought about. At the close of the war a commission of enquiry was appointed by the governor to ascertain the causes and authors of the war. The gentlemen composing the commission—consisting of two judges and one lawyer—gave it as their unanimous opinion that the

papists and heathen were the agitators of the war, and that the priests stirred up the strife. Naisiline and his party gained every point they demanded. Through the influence of these priests 900 people were deported from Maré to the Island of Pines; it was represented that they would all be massacred by Naisiline and his people, so they had better save themselves by flight. At the present time there are no heathen on Maré; there may be one here and another there who refuse to give up some of their former ways; but heathenism as a system is destroyed. The struggle has been a long and hard one, and we have sometimes lacked faith; but the Gospel has triumphed in the case of another island. Maré is at last won for Christ, and to Him be all the glory."

V.—China.—Amoy.

THE Island of Amoy, on the lower portion of the coast of CHINA, with a population of three hundred thousand people, has formed since 1843 the seat of one of the Society's flourishing missions. The City of Amoy is the great port of the southern half of the Province of Fokien, and carries on an extensive trade. The Fokien people are an intelligent and enterprising race, fond of the sea, and ready to emigrate to Batavia, Singapore, Melbourne, or California, as occasion may serve. In recent years the mission has been greatly blessed, and the native Church has grown strong. The missionaries are the Rev. Messrs. STRONACH, MACGOWAN and SADLER.

From the recent political disturbances in AMOY, to which reference was made in our last number, it is encouraging to turn to the solid missionary work which is being carried on by our brethren in that city and neighbourhood. The Rev. JAMES SADLER, who joined the Amoy mission in the year 1866, gives the following details of the various plans of usefulness in which he and his devoted wife are engaged:—

1.—CATECHETICAL CLASSES. REV. J. SADLER, JULY 1.

Of one of the modes of instruction recently introduced, Mr. Sadler writes:—

“In regard to the catechetical classes—while there is no doubt as to the benefits attending regular preaching, yet the members do not gain knowledge as they should, unless the truth is taught them line upon line; so I have taken to catechising, and instructed the preachers that half of the Sabbath services are to consist of

teaching by means of question and answer. This has proved beneficial in keeping up interest during the services, and in exciting a disposition to remember what is heard in order to be ready to answer. Members have expressed their approval of the plan, and said that they were now more interested in searching the Scriptures.”

2.—PRAYER MEETINGS. THE SAME.

The lesson is constantly impressed upon the native Churches that “Paul may plant, and Apollos water,” but that God alone must “give the increase”:—

“The monthly prayer meetings are held on the first Sabbath in the month, for the express purpose of seeking the conversion of the families and relatives of members, as it is often the case that only one out of a family has joined us. In order that the prayers may have point and earnestness, the

instruction given during the day is adapted to the subject. The arrangement is regularly carried out, and I trust will be appreciated. Of the experienced members going to new places I may give one illustration. There is a preaching place recently opened, named Benoa, and situated

in the vicinity of some of the largest villages in the Kwankow region. The inquirers are very few, and there is much need of constant preaching and teaching in order to evangelize the

people. This is very difficult, and therefore members going in turn from other places, both cheer and assist the preacher."

3.—SELF-SUPPORT. THE SAME.

Considering that the churches are very young, and not wealthy, their efforts towards the support of the ordinances of the Gospel are cheering:—

"In regard to the subscriptions of the churches, my object is, that, seeing the stations have only one preacher each, and therefore cannot be extensive centres of evangelization, the money raised should go toward a second man. This has been accomplished at Kwankow, and the preacher employed works regularly in the important district above mentioned—Benoa—hitherto not evangelized. At Osu the Christians and preacher sup-

port a youth as student, that he may gradually become an assistant. At Etai and Anpho the Churches, with assistance from me, employ school teachers, who are able to assist in preaching. Beside, the Church at Etai has done nobly by raising a sum of eighty dollars in order to secure a house for a chapel. They were assisted by the preacher, but did not receive a cash from any foreigner. The Anpho people intend to enlarge the present building."

4.—TRAINING OF EVANGELISTS. THE SAME.

This important department of an English missionary's work is not overlooked:—

"In my last letter I mentioned having commenced quarterly examinations of the preachers. Last month was the fourth time we met for this purpose. I think that on the whole they are making decided improvement, and are stimulated to learn by getting acquainted with their ignorance. I

have arranged that those who specially need instruction shall go once a week to those better informed and receive regular teaching. As I hold the examination in Amoy, the students are able to be present, and generally one of my brethren assists in the work."

5.—RESULTS. THE SAME.

Respecting recent accessions to the church, Mr. Sadler observes:—

"Since I last wrote, twenty additional members have been added to the sum total of all the churches. I will mention two or three cases.—At ANPHO I baptised Chai, a man forty years of age. He was a prodigal, but has repented. He is generous in disposition, having given up a house of considerable size for use as chapel

ever since we first went to Anpho, and having offered ground for enlargement. He was an inquirer two years, kept back because we feared that he was not so decided as he might be in regulating his family. At Osu I baptised Te, originally a heathen schoolmaster, but since admission he has been considered worthy to become teacher of

the Christian school at Etai. At the quarterly examinations above mentioned the school teachers are expected to attend. A sermon prepared for the last occasion by this man only a few

months a member, and without opportunities to practise composition, was marked by such fervour, point, and devotion, as proved that he wrote from the heart."

6.—FEMALE EDUCATION. THE SAME.

In the instruction and elevation of native women, the missionary's wife finds ample employment for her best energies :—

"Mrs. Sadler conducts two classes a week for the female members and inquirers: one on Tuesday morning at our small chapel in Kolongsu, and one on Thursday at Kwanalai chapel in Amoy. The attendance at the Tuesday meeting averages from eighteen to twenty. The women, several of whom are very old, are extremely ignorant, and it is only by constant repetition of the same truths, and using various ways of teaching such truths, that any can be said to have their mind impressed. One of Mrs. Sadler's plans is to have a passage of Scripture repeated by all in turn. When a new text is given out to be learnt, it is repeated by all

together, then by each separately; then the meaning is asked, each in turn giving her ideas about it, to which is added the teacher's own explanations; and thus the text, becoming a matter of conversation, is soon remembered. Every two or three weeks the whole number of texts are repeated. This the class seems to delight in. Mrs. Sadler finds that the plan of getting the women to give their ideas of what she reads to them from one of the gospels is a means of awakening interest and teaching them to think a little for themselves about the Bible."

VI.—Widows' and Orphans' Fund.

NEW YEAR'S SACRAMENTAL OFFERING.

TWENTY years have passed since the Directors made their first Appeal to the friends of the Society on behalf of this Fund. Acknowledging that the salaries of missionaries, while freeing them from present anxiety, allow no provision to be made for future trouble, and especially for that which may follow sudden and unexpected decease, they stated that the claims of widows and orphans had begun to form a regular demand upon the Society's resources; and they urged that such claims should be met by a special offering from the Churches of the country at the first Communion Service of the year. The Appeal met with a most hearty response. It touched a tender chord in many hearts; it called forth many expressions of affectionate sympathy; and it was felt on all hands to be peculiarly appropriate to supply the desired help by a Sacramental Offering, specially gathered on its behalf. The first

collection made for that distinct purpose added to the Society's income the sum of £1,547.

During the years that have since passed, the great increase made in the number of the Society's missionaries, together with the lengthened service of those previously labouring in various parts of the world, has naturally produced an increase in the number of widows and children thus thrown on the Society's care, and a corresponding increase in the expenditure which it entails. When the Fund originated £1,350 sufficed to meet that expenditure; last year it required £4,207; and during the year on which we are entering it will probably need £5,000. Though actually called the WIDOWS' AND ORPHANS' FUND, it should be distinctly understood that it seeks the comfort, not only of the families of DECEASED MISSIONARIES, but also of RETIRED MISSIONARIES themselves. During the year the fund will have to provide for THIRTY-EIGHT WIDOWS of missionaries; for TWENTY-SIX CHILDREN; and for TWENTY MISSIONARIES, who, by length of service or through broken health, have been compelled to retire from their accustomed work. Several of these esteemed friends commenced their service in the Society more than forty years ago. Some of them represent the early work of the Society in China, India, Africa, and the South Seas. And amongst the children it is pleasant to know that there are many who, by diligence in study and excellent behaviour, are fulfilling the earnest desires of their best friends.

While paying due regard to every case that may be brought before them, the Directors are anxious to administer the funds placed at their command wisely, and with care. They would wish that this Fund should completely meet all the claims made upon it. The obligation which it acknowledges is of a distinct kind; and the Directors feel sure that the friends of the Society prefer that it shall continue to be met in this distinct way. They venture to ask, therefore, on behalf of this Fund, the increased contributions of which it stands in need. Last year it was deficient by £783. The Directors feel sure that the increased number of Churches aiding the Society, their increased resources, and their growing liberality, are more than sufficient completely to meet these increased claims. And they trust that at the first Communion Service of the new year, the widow and the fatherless will be remembered with loving sympathy, and the wants of those who have served Christ's Church in bygone years will be fully and fitly provided for.

(Signed)

ROBERT ROBINSON,
WILLIAM FAIRBROTHER, } *Secretaries.*
JOSEPH MULLENS,

MISSION HOUSE, November 21st, 1871.

VII.—The Moffat Institution.

IN our number for October the project of the Directors for commencing an INSTITUTION among the BECHUANA missions, with a special view to the training of a native ministry, was fully stated to the Society's constituents. The substantial help promised by friends in England, especially among some of the County Auxiliaries, was also thankfully acknowledged; and we have much pleasure in printing the appended list of contributions already received for this special object. At the HALF-YEARLY MEETING of the TOWN AND COUNTRY DIRECTORS, held at the Mission House, Blomfield Street, on Wednesday, October 15th, the above scheme having been reviewed by the Special Delegates, they presented the following Report thereon, which was cordially approved and adopted by the Board:—

“The Delegates have heard with much pleasure of a proposed MOFFAT COLLEGE, and of the spontaneous liberality with which the idea has been taken up by several of the Auxiliaries of the Society. They heartily approve of such a memorial of the esteem and gratitude with which the Society's friends regard the distinguished services of their veteran Missionary; and would urge upon the Directors the propriety of taking steps at once for maturing a scheme for such a College, so that, in order to its adoption, it may be laid before the next Half-Yearly Meeting of Town and Country Directors; and they would express the hope that the special funds contributed may be sufficient to meet the extra expenses in the future working of the College without drawing upon the ordinary income of the Society.”

CONTRIBUTIONS ALREADY RECEIVED TOWARDS THE MOFFAT INSTITUTION.

	£	s.	d.
Birmingham Auxiliary	1000	0	0
Nottingham ditto	174	12	6
Barnstaple. A. Stanton, Esq.	100	0	0
Warrington Auxiliary	76	19	0
Manchester. Mrs. Henry Rogers	5	0	0
Tiverton, F. S. Gervis, Esq.	5	0	0
Newark, Mrs. Deeping	5	0	0
Hayes, Edwin Gaze, Esq.	5	0	0
Mansfield, Mrs. T. P. Wilson	5	0	0
London, Mrs. T. T. Curwen	5	0	0
Mrs. Eusebius Smith	5	0	0
Sums under £5	19	2	7
	£1,405	14	1

The contributions from Bristol are believed to amount to nearly £500.

VIII.—Notes of the Month and Extracts.

1.—DEPARTURE OF MISSIONARIES.

Having previously taken formal leave of the Board of Directors, the following missionaries have during the month re-embarked for India, viz. :—the Rev. W. BEYNON and Mrs. BEYNON, of BELGAUM, per *Xanthq*, October 28th, and Rev. S. MATEER, of TRAVANCORE, per *Scindia*, November 4th.

2.—SOUTH TRAVANCORE MEDICAL MISSION.

“The year 1870, reviewed by Dr. Lowe, was a year of thrilling incidents to the Medical mission, and one thoroughly calculated to tax and test the energies and aptitude of the Medical Society; and the year 1871 will, in a measure, be an equally unfortunate year, since its opening brought the announcement that Mrs. Lowe's state of health compelled Dr. Lowe to abandon his intention of returning to Travancore. This is a great blow to the Medical mission of South Travancore, but we look upon it as an event calculated to develop new energies and new powers. The Society is not destitute. The Rev. Messrs. Baylis and Newport still labour with all their might and intelligence to make their efforts worthy of the learned missionary who preceded them.

“Succeeding years prove that Hindoos are gradually becoming alive to the advantages afforded by English medical treatment, and the year 1870 showed that no less than 4,722 Hindoos (above one-third of the whole number of patients) cast away their old prejudices against European medical treatment, and resorted to the hospitals of the South Travancore Medical mission for relief. The total number of patients registered during the present year at the dispensaries of Neyoor,

Attur, Santhapuram, and Agasteespu-
ram, was 13,799, of whom a little more than half were Protestants, a little over one-thirteenth were Roman Catholics, one-third were Hindoos, and a small proportion were Mohammedans. These statistics, we think, clearly attest the confidence the public has in the agents employed by the Society, while the diagnoses of diseases treated at the various hospitals prove that those agents are not mere awkward apprentices in their profession. No less than 2,575 cases of cholera were treated, a fact in itself showing the necessity in that part of the country of medical agencies of no mean order.

“The surgical capabilities of the agents must have been tried by the fractures, tumours, cancers, and obstetric cases of a delicate nature, which called their professional powers into requisition. We regret that there is no table to show at one glance the total number of cases treated, the total number cured, and the total number discharged as incurable or uncured. Such a table would have enabled us to comment with greater confidence on the results of the working of the Medical mission in South Travancore.”—*From the “Western Star,”* Cochin, June 10th, 1871.

3.—SOUTH AFRICA. NEW CHURCH AT PEELTON.

"There has been a great gathering of Kaffirs at Peelson, for the purpose of taking into consideration the erection of a new church.

"Early on Thursday morning, July 6th, numbers of natives, variously clad, might have been seen wending their way towards the one centre of attraction, which, at that stage of the day, consisted of fifty-eight pots, including two immense soap-boilers, filled with beef, mealies, and pumpkin; the Rev. R. Birt having contributed towards the feast an ox and about 500 lbs sweetened bread, the natives of Peelson giving another ox and two pounds in money to buy coffee and sugar.

"It was interesting to observe the variety of costume; from the noble savage in bead head-dress, blanket, and red clay, to the black hat and coat; and from the unassuming turban and print dress of semi-civilisation, to the jaunty French hat, with sprig of artificial flowers or ostrich feathers, and rich dress of the fine lady.

"The meeting was a great success, and the amount subscribed exceedingly creditable to the Kaffir community. The result was as follows:—

Cash collected	.	.	.	.	£22	0	0
Subscribed	.	.	.	.	35	2	6
Stock and grain	.	.	.	.	43	7	0
					<hr/>		
					£100	9	6

Out of this amount, about £4 only was given by Europeans. Besides this, at a former meeting for the same purpose, not a month ago, over £70 was subscribed in money and stock, the greater part of which has been received. It was gratifying to see even the red Kaffirs come forward and subscribe; sometimes one man gave 2s. 6d., another a goat, several put shillings in the plate. Each one as he came forward to contribute made a little speech, and walked majestically to his seat, amidst vociferous cheering. One old widow came forward and said she could not do much, but she would give a fowl and 9d. There was great cheering when one man got up and said, 'I will give a sheep for her.' Then several stood up, and said they could contribute for her, until the old woman's subscription was swelled to the respectable amount of something over two pounds in value.

"The meeting was opened with singing and prayer, conducted by a native member, and, with an interval of bread and coffee, was kept up to a late, or rather an early, hour, for it did not break up till 2 a.m. Friday. A novel contest was started during the small hours. Peelson and King William's town people were vying with each other in putting money into a plate, to see which side would give in first. King William's town claims the victory, but it is disputed, and the affair is to be settled at the next meeting. Over £5 was collected in this way!

"The church, which is to be a neat and substantial building, 66 feet by 40 in the clear, under iron roof, was designed, if I am not mistaken, by the present commandant of King William's town, and will cost about £100. The object at present is to raise sufficient to put up the walls and roof; and to finish internally as soon as the necessary funds are provided."—*From the "Kaffrarian Watchman," July 12th, 1871.*

4.—TESTIMONY OF THE LATE BISHOP OF CALCUTTA.

"Friday, January 22nd. — Last night, late, we arrived at Nagercoil, a suburb of the native town of Kotar, and the head-quarters of the London Missionary Society in Travancore. We were most kindly welcomed by Mr. Dennis and Mr. Duthie, and were lodged in the house of the latter. In the afternoon I proceeded—I record it with all due terror of the *Guardian*—to the mission Church. A row of chairs was placed for the visitors, and two large Bible-classes—one of catechists and schoolmasters, the other of women—sat on the floor. I gave them a tolerably searching examination in the rudiments of Christian theology, chiefly following the order of the Apostles' creed, and the answers generally were remarkably good, especially those given by the women—a striking contrast to the condition of the female sex before Christianity spread its influence over the land. One woman

showed herself capable of meeting Colenso in argument; for when the text 'Jesus increased in wisdom and stature,' was mentioned, as a proof of His perfect humanity, I asked whether that threw any doubt over the infallibility of His teaching. She replied by saying that the Spirit was given to Him without measure when He began His ministry. Finally, I addressed to them a few words of exhortation.

"Surely the fact that an English bishop could take his seat between two Nonconformist ministers, examine and harangue their flock on the foundation of the faith, without introducing a word of which they seemed to disapprove, and receive afterwards their warm thanks for what he had said, is a proof of the essential unity of Christendom, or at least of rational and evangelical Christendom."—*Memoir of Dr. Cotton, Bishop of Calcutta*, 1871, page 358.

5.—THE POWER OF PRAYER.

"The Christian who lives in a sphere of obscurity, and who, in the orderings of Divine Providence, can give but little to promote the advancement of the Redeemer's kingdom, nevertheless has power with God and may prevail. Is not the name of "Israel" appropriated to the people of God as a memorial of Jacob's struggle with the angel, and as a perpetual reminder that Christians, as the "spiritual Israel," when they "wrestle in prayer," shall prevail with Him? If we cannot do much, we have power with Him who is omnipotent. If we cannot give much, we may prevail with Him to whom belongs "the silver and the gold, and the cattle upon a thousand hills." Every Christian has a key, so to say, to infinite treasures."

IX.—Contributions.

From 19th October to 21st November, 1871.

LONDON	COUNTRY.	
Miss Jowitt 100 0 0	Alfreton 2 13 0	Hayes. Edwin Gaze, Esq., for Kuruman Institute..... 5 0 0
Miss E. M. Jowitt 100 0 0		Hexham. Auxiliary. Balance 0 11 2
F. & C. 25 0 0	Alton. Legacy of the Late Miss Osborn, per Mr G. Charley .. 50 0 0	Hudd. Miss L. G. Dougall, per Rev. J. C. S. Kroenig..... 2 0 0
Mr. Thomas Moore.....L.S. 10 10 0	Atherstone. Coleshill-st. Ch. 13 13 0	Kilsby 2 5 5
Mr Henry Tubb .....L.S. 10 0 0	Barnsley. Regent-st. Chapel 33 18 2	Lagford 5 10 5
Mrs Brankston, a thank-offering, for the Schools Cuddapah 10 0 0	Bassingbourne District 13 17 6	Leamington. Per Mrs Wackrill 26 1 3
R. P. C. 2 10 0	Bath. A Friend, per Rev. W. Slater 70 0 0	Leeds. Mr R. Bryer, for Kuruman Institute 0 10 0
Do. for Madagascar 2 10 0	O. P. for Madagascar 10 0 0	Auxiliary Ladies Association, for Female Education in the East..... 50 0 0
Mrs Enselinus Smith, for Kuruman Institute 5 0 0	Auxiliary 85 14 11	Long Buckley 16 3 0
Miss Smith, for do..... 2 2 0	Basley 17 5 2	Lye 2 15 0
Mr B. W. Webb and Friends, for Native Boy at Quilon.... 3 10 0	Bedworth 9 6 8	Lytelott Minster 3 14 0
S. M., in memory of a departed friend 2 2 0	Birmingham Auxiliary, for Kuruman Institute 1000 0 0	Manchester. Auxiliary 430 0 0
J. P. 2 0 0	Bishops Stortford. Auxiliary 129 9 5	Bowden, for native teacher..... 36 0 0
Mr A. L. Bruce, for Kuruman Institute 2 0 0	Blyth 1 10 0	Mansfield. Per Mr R. M. Watson, Mrs T. P. Wilson, for Kuruman Institute..... 5 0 0
Dr. Stenhouse, for do. 1 0 0	Bradford. Auxiliary 63 13 0	Market Lavington 5 9 4
An Unfaithful Servant, for Young Men's Auxiliary..... 0 11 6	Braintree. The Misses Bright, for Kuruman Institute 5 0 0	Marple Bridge 7 13 1
A Friend, for Polynesia 0 3 0	Bridgwater. Miss Jones ... 0 10 0	Middlesborough. Cleveland Auxiliary 48 7 7
A Friend, for Kuruman Instut. 0 2 6	Brighton. Clifton-road Chur. 26 1 11	Mirfield. Mr M. A. Lambert, for Kuruman Institute 1 0 0
Blackhead. Auxiliary 36 7 9	Bristol. Auxiliary 1000 0 0	Newcastle-on-Tyne 67 0 7
Cambswell. Auxiliary 13 0 8	Brossborne. Auxiliary 19 5 6	Newcastle-under-Lyne 26 17 5
Chesham. The late Sarah Cheek 1 0 0	Buntingford. Collected by Miss Norris 1 0 0	Newmarket 8 11 11
City Road. Congregational Church, for Widows' Fund... 5 17 6	Calne. Free Church 20 12 11	Newton-le-Willows, J. E. 100 0 0
Clapton Park Chapel. Aux. 54 0 0	Charlestown 6 13 1	Northampton. Doddridge Ch. 64 0 0
Croydon. Auxiliary 25 0 0	Chester. Commonhall-street Chapel..... 10 3 10	King-street Chapel..... 26 10 0
Deptford. Lewisham High-rd. Mrs Prestige, senr. 10 0 0	Coventry. West Orchard Ch. 20 0 0	Norwich. Auxiliary, per Mr Miller 100 0 0
Mr J. T. Prestige 1 1 0	Curbar 2 0 6	For extension of Mission in Madagascar 44 14 8
Ealing 7 5 10	Denton. Mr J. Caborn 1 0 0	Okehampton 12 10 0
Horsey. Rev. J. Corbin, for Rev. J. Brown's Chapel, South Africa 2 2 0	Dudley. Collected by a Friend 1 13 2	Pools 2 1 1
Marlborough Chapel. Aux. 20 6 1	Duxford District 5 0 3	Preston. Auxiliary 133 5 6
Mile End New Town. Aux. 10 2 10	Gamesby 1 10 0	Reading. Hoeler-street Chapel, collection 8 8 8
Milton-road, Stoke Newington 1 15 0	Glossop. Littlemoor Chapel.. 23 4 0	Repton and Barrow 5 19 1
New Tabernacle. Auxiliary 5 0 0	Gomersal. Grove Chapel..... 11 10 5	Riddings 10 0 6
Surrey Chapel. Auxiliary .. 40 6 2	Gosport. Miss Goodve..... 4 4 0	Rochester. Vines Church 17 6 10
Sutton. Mrs E. Hill..... 0 5 8	Halfas—	St. Leonards. Mr A. Walker 1 1 0
Wandsworth. Auxiliary 11 0 2	W..... 5 0 0	Somerset, A. D. 1 0 0
West Ham. Brickfields Chapel 2 16 8	Auxiliary 519 17 4	Southport. Auxiliary..... 202 9 10
	Hardespool West. Mrs Moses, for Mary Ann Moses, Cuddapah 4 0 0	Stretton-under-Fosse 2 7 4
	Hartshill 2 2 0	Tiverton. F. S. Gervis, Esq., for Madagascar..... 5 0 0
	Haydock. Mrs Evans, for Medical Mission, Travancore 2 0 0	

<i>Torquay.</i> W. Lavers, Esq. for Kuruman Institute	10 0 0	<i>Pembroke Dock.</i> Albion-sq.	5 7 6	<i>New Town Church, collectn.</i>	4 3 8	
<i>Tisbury</i>	4 11 10	<i>Quinta.</i> Congregational Ch.	16 7 11	Do. Sunday-school	5 0 0	
<i>Wakefield.</i> Auxiliary	45 17 6	<i>Tenby</i>	9 2 10	Mr J. Bailly, subs. (3 yrs.)	2 0 0	
<i>Walsail.</i> Bradford-street	71 2 6	<i>Whitland</i>	2 9 6	Rev E. Treaman	1 1 0	
<i>Wellingtonborough.</i> Cheese-lane Chapel	27 19 8	SCOTLAND.			Mrs Wilkinson	0 10 0
<i>Salem Chapel</i>	89 19 7				90 13 6	
<i>West Bromwich.</i> Mayers Green Chapel	19 9 0	<i>Glasgow.</i> Auxiliary	67 11 6	<i>Lancaster—</i>		
<i>Welton</i>	5 10 6	<i>Helensburgh</i>	18 13 6	<i>Tamar-street Church.</i>		
<i>Whitchurch.</i> Legacy of the late Mr John Paternoster	3 16 8	<i>Milnseat.</i> Congregational Chur	19 10 0	Annual contributions	10 0 0	
<i>Wickshire.</i> Auxiliary, per Rev. T. Mann	29 14 1	<i>Mafat.</i> Miss Thomson, for Dr. G. A. Turner's Medical Mission, Samoa	5 0 0	Do. co. lecture	6 0 7	
<i>Widderidge</i>	4 9 6	<i>Roseheart.</i> United Presby- terian Church	1 0 0	Do. Lecture by Rev. J. Whitmore	4 0 8	
<i>Widbrook</i>	3 2 0	IRELAND.			Princes-square Church, clets	24 1 10
<i>Worcestershire.</i> Auxiliary ..	51 13 0				Do. Public meeting	10 0 0
<i>Wycombe.</i> Auxiliary	20 0 0	<i>Dublin.</i> Sandymount Presby- terian Church	7 12 8	St. Andrew's Church, ab- dren's service	6 13 9	
<i>Yarmouth.</i> Auxiliary	30 16 6	<i>Tasmania.</i>		Chalmers Free Church, coll.	2 2 3	
WALS.		<i>James R. Sailer, Esq., Treasurer.</i>		Mrs Toul, Perth	1 0 0	
		<i>Hobart Town—</i>		<i>Proceeds of Missionary Box</i>	0 16 0	
<i>Cardiff.</i> Hannah-street	10 10 0	<i>Davey-street Church, 1st</i>			64 15 2	
<i>Narberth.</i> Tabernacle	41 10 4	collection	17 4 1	<i>Green Ponds Chapel, collectn.</i>	2 6 7	
		Do. 2nd collection	10 1 0	Do. Sunday-school	5 0 0	
		Do. Children's service	6 10 0		7 0 7	
		<i>Brisbane-street Church, coll.</i>	22 12 6	<i>Oswestry, collection</i>	2 8 6	
		Do Public Meeting	12 13 1	Mrs Wilson, donation	4 0 0	
		<i>Union Chapel, collection</i>	4 2 8		6 8 6	
		Do. Lecture, Rev J. Whitmore	3 15 10	<i>Campbell Town, collection</i> ...	3 0 0	
					For the Institution at Makua, Samoa.	
					<i>Hobart Town—</i>	
					From Brisbane-street Sunday-	
					schools (3)—Goods value ..	36 0 0
					From Davey-street Sunday-	
					school—Goods value	27 13 6
						77 13 6

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ransom, Bouverie and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.











